The Holy Bible

A new English translation from the Greek by David Robert Palmer
with translator's footnotes and Greek textual variant footnotes.

Containing a new translation of Matthew, Mark, Luke, John, Acts 1-20,
James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation

May 24, 2020 Edition

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The Good News According to

MATTHEW

Chapter 1

The Genealogy of Jesus

1 A record of the genealogy of Jesus[1] the Christ, the son of David, the son of Abraham:

2 Abraham begot Isaac,
and Isaac begot Jacob,
and Jacob begot Judah and his brothers,
3 and Judah begot Perez and Zerah,
by Tamar,
and Perez begot Hezron,
and Hezron begot Ram,
4 and Ram begot Amminadab,
and Amminadab begot Nahshon,
and Nahshon begot Salmon,
5 and Salmon begot Boaz, by Rahab,
and Boaz begot Obed, by Ruth,
and Obed begot Jesse,
6 and Jesse begot David the King.

David[2] begot Solomon, by her who belonged to Uriah,

7 and Solomon begot Rehoboam,
and Rehoboam begot Abijah,
and Abijah begot Asa,[3]

NOTE about the manuscripts and other witnesses cited in this footnote apparatus: people have criticized this ahnd other TC apparatuses for "cherry-picking" which manuscripts they cite. There is some truth to that, so to remedy that situation, I have decided to use only one criterion and it is an objective one, and that is, I now cite ALL witnesses 8th century and earlier, (ones I have access to) and I cite NO witnesses later than the 8th century. That is fair, and indisputable. This saves space, and document size and download time as well. There certainly are enough witnesses to Matthew before the 9th century such that we can get an accurate picture of the text. A table of these witnesses may be found after the gospel.

[1] **1:1** Greek, Ἰησοῦς (Iēsoûs), "Yaysoos," from the Hebrewיֵשׁוּעַ (yēšûʿa) "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשׁוּעַ (yəhōšûʿa) "Y'hoshua." Y'hoshua in turn had developed by vowel dissimilation from the original Yəhoshua, "Yah is salvation."

[2] **1:6** txt Δαυὶδ δὲ 𝔓^{1} א B it^{k} vg^{mss} syr^{s,c,p} cop^{sa,bo} arm Did NA27 {\} ‖ Δαυὶδ δὲ ὁ βασιλεὺς C E L W lat syr^{h} geo (TR Δαβὶδ) RP ‖ *lac* A D N P.

[3] **1:7-8** txt Ἀσα L W Σ it$^{(a),f}$ vg syr^{c,s,p,h,pal} Ps-Eustathius (Epiphanius^{½}) TR HF RP ‖ Ἀσαφ 𝔓^{1} א B C* (D^{Luke}) it$^{aur,(d^{Luke}),k,q}$ vg^{mss} (syr^{hmg}) cop^{sa,meg,bo} arm eth geo (Epiphanius^{½}); Ambrose NA27 {B} ‖ *lac* 𝔓^{45} A D N P Φ. In the genealogy in I Chronicles 3:10 most Greek manuscripts read Ἀσα, though MS 60 reads Ἀσαβ. In Antiquities VIII.XI.3—xii.6 Josephus uses Ἀσανος, though in the Latin translation *Asaph* appears. The man's name, of course, was Asa. Is it not written in the annals of the kings of Israel and Judah? This variant is not a big deal, since Asaph

8 and Asa begot Jehoshaphat,
and Jehoshaphat begot Joram,
and Joram begot Uzziah,
9 and Uzziah begot Jotham,
and Jotham begot Ahaz,
and Ahaz begot Hezekiah,
10 and Hezekiah begot Manasseh,
and Manasseh begot Amon,[4]
and Amon begot Josiah,
11 and Josiah begot Jeconiah
and his brothers at the time of
the exile to Babylon.

12 After the exile to Babylon:

Jeconiah begot Shealtiel,
and Shealtiel begot Zerubbabel,
13 and Zerubbabel begot Abiud,
and Abiud begot Eliakim,
and Eliakim begot Azor,
14 and Azor begot Zadok,
and Zadok begot Akim,
and Akim begot Eliud,
15 and Eliud begot Eleazar,
and Eleazar begot Matthan,
and Matthan begot Jacob,
16 and Jacob begot Joseph,
the husband[5] of Mary,
of whom[6] was born Jesus,

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appears to be just a variant spelling of Asa; probably as a result of passing through different languages. The New Testament has many examples of this phenomenon. A Hebrew word cannot end in a vowel, so I suspect that the glottal stop consonant which ends the Hebrew name was substituted with some other consonant in other languages. In Hebrew, the name Asa begins and ends with the letter א (Aleph), which is a consonant, a glottal stop. Other languages, (including Greek) which do not have a letter for the glottal stop, substituted other consonants for it. The confusion of terminal glottal stops with other unvoiced consonants happens often in English as well, since English has no letter for the glottal stop. (Though in transliteration schemes, the single straight apostrophe is used to represent the glottal stop.) In very ancient Greek, the letter φ was pronounced like our letter p, it was not an "f." In English today, words ending in p often sound like they end in a glottal stop. That is, we do not aspirate the p as we would if the p was in the middle of a word, but simply shut off the exhaled air by closing our lips.

[4] **1:10** txt Ἀμών, Ἀμὼν E L W Σ it$^{(a)}$ vg$^{(mss)}$ syr^{c,s,p,h,pal} cop^{meg} (Ps-Eustathius); Augustine TR HF RP ‖ Ἀμμών, Ἀμμὼν it^{aur,f} ‖ Ἀμνων, Ἀμως B* ‖ Ἀμώς, Ἀμὼς א B^{c} C (D^{Luke}) it$^{c,d Luke),ff1,k,q}$ vg^{mss} (syr^{hmg}) cop^{sa,bo,fay} arm eth geo Epiphanius; Ambrose NA27 {B} ‖ *lac* 𝔓^{45} A D N P Φ. In the LXX of 1 Chron. 3:14, most manuscripts read Ἀμων, but A B^{c} read Ἀμως, and B* and one minuscule read Ἀμνων. Further, in 2 Kings 21:18, 19, 23-25 and 2 Chronicles 33:20-25, several Greek manuscripts read Ἀμως. It is admitted by almost all that Ἀμως is an error, whether by LXX scribes, Matthew, or another scribe.

[5] **1:16a** See the endnote at the end of this document comparing this genealogy to Luke's genealogy.

[6] **1:16b** τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός is the reading of 𝔓^{1} א B C E P L W Σ^{vid} it^{aur,f} vg syr^{p,h,pal} cop^{sa} (arm) (eth) geo TR HF RP NA27 {A} ‖ *lac* 𝔓^{45} A D N Φ. Other witnesses, Θ *f*^{13} ℓℓ547 and some Italic, Syriac and Coptic versions add various words

the one called the Christ.

17Thus there were fourteen generations in all from Abraham to
David, fourteen from David to the exile to Babylon, and fourteen from the
exile to the Anointed One.[7]

The Birth of Jesus

18This is how the birth[8] of Jesus Christ came about. His mother
Mary was pledged to be married to Joseph, but before they consummated,
she was found to be pregnant, from the Holy Spirit. 19But her husband
Joseph, being a righteous man, did not want to make an example of her, and
planned to divorce her secretly.

20But while he was mulling these things over, an angel of the Lord
appeared to him by means of a dream, and said, "Joseph son of David, do
not be afraid to take Mary home as your wife, for what is conceived in her is
by the Holy Spirit. 21She will give birth to a son, and you are to call his
name Jesus, because he will save his people from their sins."[9]

22All this took place in order that what was said by the Lord
through the prophet would be fulfilled, which says: 23"Behold, the virgin
shall be pregnant, and shall bear a son, and they shall call his name
Immanuel,"[10] which when translated is, "God with us."

24And when Joseph awoke from his sleep, he did what the angel of
the Lord had commanded him, and he took his bride home. 25But he did not
know her[11] until she gave birth to her firstborn son.[12] And he called his
name Jesus.

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and phrases in order to clarify the ambiguity of whether Matthew was saying that Jesus was begotten of Joseph, or of Mary. But the original wording can be properly understood as meaning born of Mary. It should also be mentioned that two Hebrew Matthew manuscripts have been found by Jewish textual scholar Nehemia Gordon which say here that this genealogy is of the "father" of Mary.

[7] **1:17** Matthew skips after Josiah, Jehoiakim and Jehoiachin (2 Kings 23:34 - 24:6). And his last set of generations are only 13, not 14. So this arrangement must be a teaching or memorization aid. Another interesting thing is that fourteen plus fourteen plus fourteen equals six groups of seven generations, 42 in all (6 sevens). In Hebrew, in the Old Testament, a group of seven of something is called a week of something. There were six weeks of generations prior to the Messiah, and the Messiah ushered in the seventh week, the Sabbath week of generations. The Messiah brought in another rest from creation. As God took six days to create the First Adam, and then he ceased, so God also took six weeks of generations to create the Second Adam, and then he ceased.

[8] **1:18** txt γένεσις 𝔓¹ א B (C W γενεσεις) L (P γένησις) Z Σ arm Euseb Ps-Ath NA27 {B} ‖ γέννησις E L it^{a,aur,b,d,f,k,q} vg Iren^{Gr} Or Didy^{dub} Epiphan Chrysost Theodotus-Ancyra Nestorius; Chromat Jer Aug TR HF RP ‖ *lac* 𝔓^{45} A D N Φ.

[9] **1:21** The Greek name, Ἰησοῦς (Iēsoûs), came from the Hebrew יֵשׁוּעַ (yēšûʿa)"Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשׁוּעַ (yəhōšûʿa) "Y'hoshua," which in turn was a later form of Yəhoshua, which means, "Yah is salvation."

[10] **1:23** Isaiah 7:14

[11] **1:25a** "Did not know her" is a euphemism meaning, "he did not have sex with her."

[12] **1:25b** txt τόν υἱόν αὐτής τὸν πρωτότοκον C D^{c} (D* L it^{d,q} omit αὐτής) E N W Σ 087 it^{aur,f,ff1} vg syr$^{p,h,pal^{mss}}$ arm eth Diatesaron Cyril-Jerusalem Didymus Didymus^{dub} Epiphanius Chrysostom

Chapter 2

The Visit of the Magi

1Now after Jesus had been born in Bethlehem of Judea, in the days
of King Herod, behold, Magi[13] from out of the east showed up in Jerusalem,
2saying, "Where is the one born king of the Jews? For we saw his star in the
east[14] and have come to worship him."

3Upon hearing this, King Herod was disturbed, and all Jerusalem
with him. 4And having assembled all the chief priests and Torah scholars of
the people, he inquired of them as to where the Messiah was to be born.

5And they told him, "In Bethlehem in Judea, for this is what has
been written through the prophet:

6" 'And you, Bethlehem, in the land
of Judah,
are by no means least among
the rulers of Judah;
for out of you will come a ruler
who will be the shepherd of
my people Israel.'[15]"

Proclus; Jerome Augustine TR HF RP ‖ υἱόν ℵ B Z^{vid} 071^{vid} (cop^{sa} υἱόν αὐτῆς) it^{b,k} syr$^{s,c,pal^{mss}}$ (cop^{bo} τόν υἱόν) cop^{meg} geo Ambrose Chromatius NA27 {A} ‖ *lac* 𝔓^{45} A P Φ. Adding the words τόν before the word υἱόν, "son," and "her firstborn son," as all manuscripts have in Luke 2:7, would help clarify that sexual intercourse, brought up here, did not take place before Mary's firstborn. Yet, adding "firstborn son" still does not make it clear that she had not already had a daughter. It is much easier to explain why the words "her firstborn son" might have been added, than to explain why they might have been deleted. The story, regardless, still makes clear that Jesus was her firstborn, and that Mary was a virgin prior to the time of Jesus being born.

[13] **2:1** Plural of *Magus*, one trained in astrology and dream interpretation, probably in a tradition based on Zoroastrianism, founded by the Persian prophet Zarathustra or Zoroaster.

[14] **2:2** Or *in the rising*. Also in verse 9. The same Greek word, is used for both "east" and "rising," since because of the direction of the rotation of the earth, heavenly bodies "rise" in the east. The word star does not necessarily mean a far off sun. It could have meant any heavenly body or sign. This star or sign was something only the trained astrologers saw, and not the king of Israel or the general public. In near-eastern astrology of that era, a conjuction was very significant, and the constellation Aries represented Herod's kingdom in palestine. Furthermore, signs involving the planet Jupiter (Zeus) represented royalty and kings. So if there was a sign or conjunction involving Jupiter,the Magi would take note. Jupiter was in retrograde motion in April of the year 6 B.C. Thus, that star would "stand still." We know from the gospel of Luke that the shepherds were "keeping watch over their flocks by night." They only did that during birthing time, to protect the ewes and newborn lambs. In other words, they did that during Spring time. Furthermore, Luke says in Luke 2:42 that Jesus turned 12 years old around Passover time. Astronomer Michael Molnar (https://onwisconsin.uwalumni.com/recognition/michael-molnar-phd71/) has found that there was a conjunction of Jupiter (while retrograde and "standing still') with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke's spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact day of birth. One thing we know for certain is that his birthday was not December 25th, or any time in the winter, when the sheep in Judea would be in pens, and not in the field in the cold.

[15] **2:6** Micah 5:2

[7]Then Herod called the Magi secretly and ascertained from them
what time the star had appeared. [8]And he sent them to Bethlehem and said,
"Go and search diligently for the child. And when you have found him,
bring word back to me, so I may come and worship him also."

[9]After they had heard the king, they went on their way, and lo, the
star, the one they had seen in the east, kept moving on in front of them, until
it arrived and stopped over where the child was. [10]When they saw the star,
they rejoiced with a surpassingly great joy. [11]And upon coming to the house,
they saw the child with his mother Mary, and they fell prostrate and
worshipped him. Then they opened their treasures, and presented him with
gifts of gold, and of incense and of myrrh. [12]And having been warned in a
dream not to return to Herod, they went back to their country by another
route.

The Escape to Egypt

[13]And when they had gone, behold, an angel of the Lord appears in
a dream to Joseph, saying, "Get up, take the child and his mother, and flee
into Egypt, and be there until I tell you, for Herod intends to search for the
child to destroy him."

[14]So he got up, took the child and his mother during the night, and
escaped into Egypt, [15]and was there until the death of Herod, in order that
the thing spoken by the Lord through the prophet would be fulfilled, which
says: "Out of Egypt I called my son."[16]

[16]When Herod realized that he had been fooled by the Magi, he was
extremely enraged, and sent *orders* and did away with all the male
children[17] in Bethlehem and all its environs who were two years old or
under, in accordance with the time he had ascertained from the Magi.
[17]Then what was said through the prophet Jeremiah was fulfilled, which
says:

[18]"A voice heard in Ramah,
a weeping and loud wailing,
Rachel weeping for her children
and refusing to be comforted,
because they are no more."[18]

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[16] **2:15** Hosea 11:1

[17] **2:16** Greek: παῖδας - paîdas. It is the masculine form of the word. If Matthew had intended to include girls, he could have added the feminine form, παιδίσκας (paidískas), like Luke did in Luke 12:45; Diatessaron 19:26.

[18] **2:18** Jeremiah 31:15

The Return to Nazareth

19And after Herod died, behold, an angel of the Lord appears by a
dream to Joseph in Egypt, 20saying, "Get up, take the child and his mother
and go into the land of Israel, for those who were seeking the child's life are
dead."

21So he got up, took the child and his mother and entered the land of
Israel. 22But when he heard that Archelaus was reigning in Judea in place of
his father Herod, he was afraid to go there. And having been warned in a
dream, he withdrew to the district of Galilee, 23and went and lived in a town
called Nazareth, so that what was spoken through the prophets would be
fulfilled, that he would be called a Nazarene.[19]

Chapter 3

John the Baptizer Prepares the Way

1In those days John the Baptizer appears, preaching in the desert,
2saying, "Repent, for the kingdom of heaven has drawn near." 3This is the
one spoken of through Isaiah the prophet:

"A voice calling in the wilderness,
'Prepare the way for the Lord,
make the paths straight for him.[20]

4This man[21] John had clothing of camel's hair and a leather belt
around his waist, and his food was locusts and wild honey. 5At that time
Jerusalem and all Judea and the whole region of the Jordan went out to him.
6And confessing their sins, they were baptized by him in the Jordan River.

7But when he saw many of the Pharisees and Sadducees coming to
the baptism, he said to them, "You spawn of snakes! Who warned you to
flee from the coming wrath? 8Then produce fruit characteristic of
repentance. 9And do not think you can say to yourselves, 'We have
Abraham as our father.' For I tell you that out of these stones God can raise
up children for Abraham. 10And the ax is already set to the root of the trees.
Every tree therefore not producing good fruit is cut down and thrown into
the fire.

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[19] **2:23** Greek: Ναζωραῖος - Nazōraios A *Nazarene* is someone from the town of *Nazareth*, just as a *Houstonian* is someone from the city of *Houston*. A Nazarene is not to be confused with a Nazirite, which is someone who took a time-limited vow not to cut his hair or to eat grapes or drink wine. We know Jesus was not a Nazirite, because he drank wine. But what Old Testament prophecies was Matthew referring to? See the endnote at the end of this document, which addresses this question at length.

[20] **3:3** Isaiah 40:3

[21] **3:4** From the demonstrative use of αὐτός "What kind of man was it that came to you and told you these things?" "He was a man dressed in hairs, with a leather belt around his waist." "It is Elijah." II Kings 1:7-9 A garment of hair was a mark of a prophet, Zechariah 13:4. "What kind of man did you go out to see?" Matthew 11:7-14

11"I baptize you in water for repentance, but after me will come one who is more powerful than I, whose sandals I am not worthy to remove. He will baptize you in the Holy Spirit and in fire:[22] 12his winnowing fork is in his hand, and he will clear out his threshing floor, gathering the wheat into the barn. But the chaff he will burn up with unquenchable fire."

The Baptism of Jesus

13At that time Jesus arrives at the Jordan, out of Galilee, to John, to be baptized by him. 14But John tried to deter him, saying, "I need to be baptized by you, and you are coming to me?"

15In reply, Jesus said to him, "Permit it now; it is proper for us to complete all righteousness this way." Then John consented.

16As soon as he was baptized, Jesus came up out of the water, and behold, the heavens were opened, and he saw the Holy Spirit of God coming down like a dove, coming onto him. 17And behold, a voice from the heavens, saying, "This is my Son, whom I love; with whom I am well pleased."

Chapter 4

The Temptation of Jesus

1Then Jesus was led up into the desert by the Spirit, to be tempted by the devil. 2And he fasted forty days and forty nights, and afterward he was hungry. 3The tempter came to him and said, "If you are the Son of God, command that these stones become loaves of bread."

4But he in answer said, "It is written, 'Man shall not live on bread alone, but on every word[23] coming out of the mouth of God.'[24]"

5Then the devil takes him into the holy city and had him stand on the gable of the temple, 6and he says to him, "If you are the Son of God, throw yourself down. For it is written:

'He will command his angels
  concerning you;
and they will lift you up on their hands,
  so you will not strike your
    foot against a stone.'[25]"

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[22] **3:11** txt {C} πνεύματι ἁγίῳ καὶ πυρί 𝔓^{101vid} ℵ B C L W latt syr^{c,p,h} cop^{sa,bo} Origen Basil TR NA27 SBL {\} ‖ πνεύματι ἁγίῳ E syr^{pal} RP ‖ πυρί καὶ πνεύματι ἁγίῳ syr^{s} ‖ *lac* A D N P. Codex B has an umlaut. The addition of καὶ πυρί may be a harmonization to Luke.

[23] **4:4a** Upon every ῥῆμα - hreema that proceeds from the mouth of God. In Hebraistic Greek, ῥῆμα was used not only for words or statements, but when combined with the Greek word πᾶν "pan" it means "every matter" or "every thing." See for example how some translations rendered Deuteronomy 8:3 as "everything that comes from the mouth of God."

[24] **4:4b** Deuteronomy 8:3

[25] **4:6** Psalm 91:11,12

7Jesus said to him, "It is also written: 'You shall not put Yahweh your God to a test.'[26]"

8Again, the devil led him to a very high mountain, and showed him
all the kingdoms of the world and their splendor, 9and said to Jesus, "These I
will give to you, if you will fall down and worship me."

10Then Jesus said to him, "Go away, Satan![27] For it is written: 'You shall worship Yahweh your God, and him only shall you serve.'[28]"

11Then the devil left him alone, and lo, angels had come and were attending him.

Jesus Begins to Preach

12And when he heard that John had been arrested, he went away to
Galilee. 13And forsaking Nazareth, he went and lived in Capernaum, beside
the sea, in the territory of Zebulun and Naphtali, 14so that the thing spoken
through Isaiah the prophet might be fulfilled, which says:

15"Land of Zebulun and land of Naphtali,
the road by the sea,
on the other end of the Jordan,
Galilee of the Gentiles—
16the people sitting in darkness
have seen a great light;
and on those sitting in the land of the
shadow of death[29]
a light has dawned."[30]

17From that time on Jesus began to preach and to say, "Repent, for the kingdom of heaven is near."

The Calling of Simon, Andrew, James, and John

18And walking beside the Sea of Galilee, he saw two brothers, Simon called Peter, and his brother Andrew, casting a net into the sea, for they were fishers.

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[26] **4:7** Deuteronomy 6:16

[27] **4:10a** The Textus Receptus has here after the word Ὕπαγε, "go away," the words ὀπίσω μου - "behind me." Those are the words Jesus said to Peter in Matthew 16:23 and Mark 8:33. The UBS editorial committee gives the reading here without the words "behind me" an A rating of certainty.

[28] **4:10** Deuteronomy 6:13

[29] **4:16a** Compare Isaiah 9:1 in the LXX: οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμψει ἐφ’ ὑμᾶς, where the "kai" is not present between "region" and "shadow." Compare also Luke 1:79: ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις. Compare also Psalm 22:4 in the LXX: ἐν μέσῳ σκιᾶς θανάτου; Job 12:22: ἐξήγαγεν δὲ εἰς φῶς σκιὰν θανάτου.

[30] **4:16** Isaiah 9:1, 2

[19]And he says to them, "Come you two, follow me, and I will make
you fishers of people." [20]And they followed him immediately, leaving the
nets.

[21]And going on from there, he saw another *set of* two brothers,
James the son of Zebedee and his brother John, in the boat with their father
Zebedee, mending their nets, and he called them. [22]And they immediately
followed him, leaving the boat and their father.

Jesus Heals the Sick

[23]And he went around through all of Galilee, teaching in their
synagogues, and proclaiming the good news of the kingdom, and healing
every disease and sickness among the people. [24]And news about him
spread all over Syria, and they brought to him all who were ill with various
diseases and severe pain, the demon-possessed, and epileptics and the
paralyzed, and he healed them. [25]And many crowds followed him, from
Galilee and the Ten Cities, and from Jerusalem and Judea, and beyond the
Jordan.

Chapter 5

The Beatitudes

[1]And seeing the crowds, he went up to the mountainside. And
when he sat down his disciples came to him, [2]and opening his mouth, he
began to teach them, saying:

[3]"Blessed are the poor in spirit,[31]
for theirs is the kingdom of heaven.
[4]Blessed are those who mourn,
for they will be comforted.
[5]Blessed are the meek,
for they will inherit the earth.
[6]Blessed are they who hunger and thirst
for righteousness,
for they will be satisfied.
[7]Blessed are the merciful,
for they will be shown mercy.
[8]Blessed are the pure in heart,
for they will see God.
[9]Blessed are the peacemakers,

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[31] **5:3** The meaning of the expression *poor in spirit* is difficult to determine with certainty. Bauer says the sense is probably *those who are poor in their inner life*, not having a Pharisaic confidence in their own spiritual adequacy. But I think the meaning is that we should, even if we are materially rich, live as though we were poor. As the apostle Paul says also in I Cor. 7:30-31: "those who buy, should live as though they did not possess, and those who use this world, as though they did not make full use of it."

for they will be called
offspring of God.[32]
[10]Blessed are those who are persecuted
because of righteousness,
for theirs is the kingdom of heaven.

[11]"Blessed are you when *people* insult you, persecute you and falsely say all kinds of evil against you because of me. [12]Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you."

Salt and Light

[13]"You are the salt of the earth. But if the salt is blanded down, with what will it be made salty? It is no longer potent enough for anything except to be thrown outside and trampled underfoot of people.

[14]"You are the light of the world. A city set on a hill cannot be hidden. [15]Neither do they light a lamp to put it under a basket, but rather on the stand, so it enlightens all those in the house. [16]In the same way, let your light shine in the view of people, such that they will see your good works and give glory to your Father who is in heaven.

The Fulfillment of the Law

[17]"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish *them* but to fulfill *them*. [18]For truly I say to you, until the sky and the earth pass away, not one iota,[33] not one serif,[34] will by

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[32] **5:9** The Greek word here is υἱοὶ, "sons." The word children can sound like it emphasizes the immaturity of the subjects. I also considered the word "offspring," because that would convey part of what is emphasized here. What is emphasized by this passage is two-fold: the fact that offspring of a father bear resemblance in personality, values, and quality of the "faith of their fathers," and two, that these sons are heirs of their father, heirs of a future kingdom. The word "sons" is said to have been a legal term, and was gender inclusive. It included daughters. Today, the word "son" legally means, according to Black's Law Dictionary, 6th Ed., "Male offspring. An immediate male descendant. The word may be applied also to a distant male descendant. In a broad use, term may be employed as designating any young male person, as a pupil, a ward, an adopted male child or dependent." This current legal definition greatly limits the acceptability of this word. "Children" is defined as: Progeny, offspring of parentage. Unborn or recently born human being. At common law one who had not attained the age of fourteen years, though the meaning now varies in different statutes." This definition, which includes the idea of being offspring, and is gender-inclusive as well, makes the word "children" perhaps the best choice. This is also the word that Tyndale used, and the King James Version as well. Black's Law Dictionary, Copyright © 1990, West Publishing Co., St. Paul, Minnesota, All Rights Reserved.

[33] **5:18a** The Greek says ἰῶτα (iōta), which is the spelling out of the name of the ninth letter of the Greek alphabet. It is the smallest letter of that alphabet, and even smaller when it is "subscript." When the iota is subscript, it is placed under another vowel and in even smaller size, and the difference it makes is the part of speech of the word, or the "case." But now, an objection may arise: "But the Law was given in Hebrew, not Greek." The spoken names of the Greek letters "iota" and the Hebrew letter "yodh" sounded more similar then than they do now. They even look similar in written form. And both are the

any means pass away from the Law until everything is carried out.
19 Therefore, whoever looses one of the least of these commandments, and
teaches people the same, will be called least in the kingdom of heaven, but
whoever practices *them* and teaches *them,* this one will be called great in
the kingdom of heaven. 20 For I tell you that unless your righteousness
surpasses that of the Torah scholars and Pharisees, you will by no means
enter the kingdom of heaven.

Adversaries

21 "You have heard that it was said to the people of long ago, 'Do not
murder,[35] and anyone who murders will be subject to judgment.'[36] 22 But I
tell you that anyone who is angry with his brother[37] will be subject to

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smallest letters of their respective alphabets. Now there was a very important Greek translation of the Hebrew Old Testament, called the Septuagint, which was widely used by Jesus' time, whereas the Hebrew language was in danger of dying as a spoken language.

[34] **5:18b** In the Hebrew language, sometimes the only difference between two different Hebrew letters is a "serif" or a little horn attached, just a slight little appendage.

[35] **5:21a** Exodus 20:13. This word φονεύω - phoneuw did not mean just murder, but homicide in general, including by carelessness or negligence, and manslaughter. See for example Deuteronomy 19:6; Joshua 21:13. And the word phoneuw did NOT include in its meaning the killing of non-human life. It was not used for the killing of animals. Perhaps this verse would be better rendered, "Do not murder a human."

[36] **5:21b** This is because the judgment, a trial, was necessary for the purpose of deciding whether the homicide was justifiable or not. Not all homicide was punishable. The Law of Moses was full of discussion as to which killings of a human being were punishable, and which were not. In the same way, later in verse 22, if you are angry with your brother, you are subject to judgment. This is because not all anger is punishable; some anger is righteous. Note that Jesus does not forbid anger here. He says that if you are angry, you are subject to a trial. Quite a difference. The trial may find that your anger was justified. Paul said, "In your anger do not sin..." (Ephesians 4:26, Psalm 4:4)

[37] **5:22a** txt τῷ ἀδελφῷ αὐτοῦ "with his brother" $\mathfrak{P}^{64}$ א* B it^{aur} vg eth^{ms} Origen$^{mss acc to Apollinarus}$; Tertullian^{vid} Chromatius Jerome Augustine$^{3/4}$ Greek mss$^{acc, to Augustine}$ NA27 {B} ‖ τῷ ἀδελφῷ αὐτοῦ εἰκῇ "with his brother without a cause" א^{c} D E L W Σ it^{a,b,d,f,h,k,l,q} vg^{mss} syr^{c,s,p,h,pal} cop^{sa,meg,bo} arm ethTH geo Irenaeus^{lat} mss$^{acc. to Origen}$ Eusebius Basil Apostolic Constitutions mss$^{acc. to Apollinaris}$ Ps-Justin Chrysostom Cyril Theodoret; Cyprian Hilary Lucifer mss$^{acc. to Jerome}$ Augustine$^{1/4}$ Speculum TR HF RP ‖ *lacuna* $\mathfrak{P}^{45}$ $\mathfrak{P}^{86}$ A C N P Φ. Note, Papyrus 64 is also called Papyrus 67, and it definitely does not include "without a cause." This papyrus is one of the oldest New Testament papyri we have, dated between the years 60 to 200. Jerome states that in the majority of ancient manuscripts, 'without a cause' is not added. The fact that a majority of Greek mss in Jerome's time did not contain it, is far more significant than whether a majority of manuscripts today contain it. Opponents of the UBS Greek text object to this omission, because they say that it forbids all anger, even righteous anger. Not so; it only says that if you are angry, you are in danger of judgment. On the other hand, if the text reads "Do not be angry with your brother without a cause," that is so easy to get around. Practically everyone who is angry with his brother believes he has cause to be angry. The end result of adding "without a cause" is that there is no meaningful prohibition, no truly solemn warning here. Plus, it misses the whole point of the phrase "will be subject to judgment". The whole point of the judgment is to decide if there is a cause. It makes no sense to say that if you are angry with your brother without a cause, you will be tried, to see if there is a cause. Often the argument is made, that the UBS reading, the one without the phrase, "without a cause," makes Jesus look like a sinner, since he was angry sometimes. Then what do the people who argue this, do with the phrase later in this same verse, where the Majority Text says that someone who says "You fool," is in danger of the fire of Gehenna? For Jesus did say to someone "You fool" in the Majority Text, in Matthew 23:17. There is much more reason to be found for the word

judgment. And anyone who says to his brother, 'Raca,[38]' is answerable to the council.[39] But anyone who says, 'You fool!' will be in danger of the fire of Gehenna.[40]

23"Therefore, if you are offering your gift at the altar and there you remember that your brother has something against you, 24leave your gift there in front of the altar, and first go be reconciled to your brother, and then come and offer your gift.

25"Get on good terms with your legal adversary quickly, while you are with him on the way, or your adversary may hand you over to the judge, and the judge *hand you over* to the officer, and you be thrown in prison. 26Truly I tell you, by no means will you come out of there until you have paid the last penny.

Adultery

27"You have heard that it was said, 'Do not commit adultery.[41]' 28But I tell you that anyone who looks at a woman[42] to lust for her has already committed adultery with her in his heart. 29So if your right eye causes you to fall, rip it out and cast it away from you. For it is expedient for you that one of your parts be destroyed and not your whole body be cast into

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meaning "without a cause" to be added later, than for it to have been deleted later. I consider the text of the NA27 here to be certain.

[38] **5:22b** An Aramaic term of contempt

[39] **5:22c** The council of elders at the town gate was a common scene in the life of an ancient Israelite. By the time of Jesus, there were three sizes of council, or religious court, in Judea. A local religious court (Bet Din) was composed of three judges, at least one a Rabbi. This council would hear disputes and accusations and try cases like a court. For higher cases, however, such as involving offenses punishable by death, as in Deuteronomy 21:18-21 and 22:13-21, a court of twenty-three or more judges was required. Finally, the supreme Sanhedrin in Jerusalem was composed of seventy men, plus the High Priest who presided over it. The seventy was made up of three kinds of members: (1) high priests- the current high priest and former high priests; (2) the Elders: tribal and family representatives of the lay aristocracy; and (3) and the Scribes, the experts in the law from the Torah. The Sanhedrin's authority in civil matters was subject to the Romans' limits, but in Jewish religious matters, it had complete authority, including a body of police and guards under its command, by which to enforce its rulings. The Sanhedrin was abolished with the destruction of Jerusalem in A.D. 70. The scribes later codified its accumulated conclusions, however, in the form of the written Mishnah.

[40] **5:29** Γέεννα From Gey-Hinnom, the name of a ravine south of Jerusalem, The Valley of the Son of Hinnom, which was the trash heap or landfill for the city. The garbage was perpetually on fire; the fire never went out. See II Chron. 28:3; II Kings 23:10; Jeremiah 7:31-32; Joshua 15:8, 18:16. According to Jewish popular belief, the Last Judgment was to take place there. Thus in the New Testament *Gehenna* means a place of perpetual fire, further described as a lake of burning sulfur, whose fire can never be put out, and in which a person never loses his being, but forever loses his well-being— that is, is forever separated from God and thus anything good. At the present time, anyone who dies while out of God's favor goes to Hades (see chapter 21:27-33), which is a temporary storage hell. But later, at the end of Christ's kingdom on earth, Hades and everyone in it will be thrown permanently into *Gehenna* (Revelation 20:5,10-15). This is called the Second Death. There is no remedy for the Second Death. Jesus mentions *Gehenna* eleven times (nine times in my harmony / Diatessaron). James uses the word once, in 3:6.

[41] **5:27** Exodus 20:13

[42] **5:28** That is, a woman not one's own wife.

Gehenna. [30]And if your right hand causes you to fall, cut it off and cast it away from you. For it is expedient for you that one of your parts be destroyed and not your whole body go away into Gehenna.

[31]"And it has been said, 'Anyone who releases[43] his wife must give her a "release of interest form".'[44] [32]But I tell you that anyone who releases his wife, except for grounds of fornication,[45] causes her to commit adultery, and anyone who marries a released *woman* commits adultery.

Oaths

[33]"Again, you have heard that it was said to the people of long ago, 'Do not break your oath,[46] but pay out to the Lord your oaths.'[47] [34]But I tell you not to promise with an oath at all: neither by heaven, because it is God's throne; [35]nor by the earth, for it is the footstool of his feet, nor by Jerusalem, because it is the city of the Great King. [36]Neither swear by your head, since

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[43] **5:31a** "Releasing" is the opposite of "cleaving" or "joining."

[44] **5:31b** Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defiles her. This word ἀποστάσιον - apostásion, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in I Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

[45] **5:32** Greek, πορνεία – porneía. This word was used for generally any sexual intercourse that is not between a married person and his or her spouse of the opposite sex. There was a different, more specific word for marital unfaithfulness in particular: μοιχεία - moicheía, and Jesus did not use it here. We know by the disciples' reaction in verse 26 that Jesus was saying something more narrow and strict than what they had heard before. Some say that perhaps Jesus was limiting divorce to that situation described in Deuteronomy 22:13-21, the situation Jesus' stepfather Joseph found himself in when he realized (or so it appeared to him) that Mary was not a virgin, but had "fornicated while still under her father's authority." Or, others suggest that Jesus didn't say this clause "if it is not on the basis of fornication" at all. This exception phrase is not found in Mark and Luke, or any of Paul's rules for the church (cf I Cor. 7:10,11); but only in Matthew, the last of the three gospels written (I now quote Bruce Metzger) "thus representing Jesus as siding with the view of Shammai. The addition of this 'excepting clause,' as it is called, reflects an attempt in the early church [of which Matthew was a part] to adjust the high ideal of Jesus' interpretation of the indissolubility of marriage to suit the exigencies of those whose hearts, like men's hearts in the days of Moses, were still hard! Such an adjustment of Jesus' teaching fell within the power to *bind* and *loose* given to the apostles (of which Matthew was one)— that is, power to adapt laws and make exceptions (Matt. 16:19 and 18:18; Diatess. 14:45, 22:36) Two reasons, among others, why the Matthean form of Jesus' saying on divorce must be regarded as a modification of this teaching are: (1) If it is original, then the report without the excepting clause in Mark and Luke represents an advance made by the early church upon the standards set by Jesus— and this is not likely to have happened; and (2) the excepting clause does not harmonize with the context in Matthew. If Jesus sided with the Shammites, why should the disciples be amazed at the strictness of his teaching and exclaim, "If this is the situation...it is not advisable to marry" [Matt. 19:10]? And in the context of Matt. 5:32 Jesus is replacing the standard recognized by the Jews of his day with the perfect standard of God [Matt. 5:17-48; Diatess. 9:10-20]; but if the exceptive clause is retained, his teaching is no higher than Shammai's." From *The New Testament, Its Background, Growth, and Content*, Abingdon Press, p. 163, footnote

[46] **5:33a** Or Do not make an oath *not intending to keep it.*

[47] **5:33b** Numbers 30:2; Leviticus 5:4-6

you have not the power to make a single hair white or black. 37But let your word be 'Yes' *for* 'Yes,' 'No' *for* 'No,' and beyond these is from evil.

An Eye For an Eye

38"You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'[48] 39But I tell you not to resist the evil. On the contrary, whoever strikes you on the right cheek, turn to him the other also. 40And the one wanting to sue and take your shirt, surrender to him your jacket as well. 41And whoever conscripts you for one mile, go with him two miles. 42Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Love For Enemies

43"You have heard that it was said, 'Love your neighbor[49] and hate your enemy.' 44But I say to you: Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who insult you and are persecuting you, 45so that you be children of your Father who is in heaven. For he causes his sun to rise upon the evil and the good, and rains upon the righteous and the unrighteous. 46For if you love the ones who love you, what reward do you have? Do not even the revenue agents do the same? 47And if you greet your own kind[50] only, what are you doing beyond the ordinary? Do not even the Gentiles do the same? 48Be perfect, therefore, as your heavenly Father is perfect.

Chapter 6

Giving to the Needy

1"Be careful not to do your acts of tzedakah[51] in front of people, trying to be seen by them, for in that case you have no reward with your Father in heaven.

2"So when you do your charitable giving, do not sound a trumpet before you as the hypocrites do in the synagogues and in the lanes, so they may be esteemed by people. Truly I tell you, they have their reward in full.

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[48] **5:38** Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

[49] **5:43** Leviticus 19:18

[50] **5:47** ἀδελφός (adelphós), in the plural. This word can mean one of the same mother, or one of the same blood in a broader sense, like cousin or clansman, or broader yet, one of the same country or race; or one of the same rank or club, like associate. Or it could mean simply "your friends, your neighbors, your acquaintances." But the context here is the issue of enemies. To the natural man, other political nations and races are enemies. Moses also had to remind the Israelites to be kind to aliens; had to remind them what it was like to have themselves been aliens in Egypt.

[51] **6:1** txt δικαιοσύνην א^{*,2} B D 0250 vg it$^{a,aur,b,d,e,ff^1,h,l}$ NA27 {\} ‖ δοσ(e)ιν א^{2} syr^{c} cop^{bo} ‖ ἐλεημοσύνην E L W Z Σ it^{f,k} syr^{p,h} mae TR HF RP. "Tzedakah" are acts of philanthropy, charity, righteousness.

[3]But you, when you do your giving to the needy, do not let your left hand know what your right hand is doing, [4]so that your giving may be in secret. And your Father, who sees in secret, will reward you.

Prayer

[5]"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the corners of the boulevards, so they will be seen by people. Truly I tell you, they have their reward in full. [6]But you when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret. Then your Father, who sees in secret, will reward you.

[7]But when you pray, do not speak thoughtless repetition[52] like the Gentiles do. For they suppose that because of the greater number of their words they will be heard. [8]Do not be like them therefore. You see, your Father knows what you need before you ever ask him.

[9]"This, then, is how you should pray:

" 'Our Father in heaven,
hallowed be your name.
[10]Your kingdom come,
your will be done
on earth as it is in heaven.
[11]Give us today our daily bread.
[12]And forgive us our debts,
as we also have forgiven[53]
our debtors.
[13]And lead us not into temptation,
but deliver us from evil.
For yours is the kingdom, and the power,
and the glory, for ever. Amen.'' [54]

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[52] **6:7** Greek, βατταλογεῖν - βαττολογεῖν. Following is what BDF §40 says about this word. All uses of it except one are in Christian literature or dependent on Christian literature. Because of the doubling of the t consonant, which is incorrect for Greek, we know this is a word imported or adapted in hybrid form from some other language(s), most likely Semitic. According to Fredrich Blass, it is a combination of a Semitic word, בטל, Beth-Teth-Lamedh, for 'empty, inane, idle,' with λογεῖν appended. According to Delling, it is a remodeling of βατταρίζειν - 'stammer,' in connection with – λογεῖν. Also, it looks similar to the Latin *bat(t)ulus* = μογιλάλος, that is, speaking with difficulty or having an impediment in one's speech. And see also Corp. Gloss. Lat. II 32.17, *garrulus*- βαττολάλος - fond of talking endlessly, prattling, given to prosy, rambling, or tedious loquacity. In the only use of βαττολογεῖν in non-Christian literature, it had the idea of prattling foolishly. So I say that in the context here, it means speaking mindlessly with the goal of quantity of words in mind, rather than thoughtful or heartfelt speech. Therefore we should avoid possibly even short prayers, if the prayers are formulaic. And consider what this says about 'speaking in tongues' when you don't even know the meaning of what you are saying. "What therefore does this conclude? I will pray with the spirit, and I will also pray with the mind." I Cor. 14:15 When you pray, let not your mind be unfruitful, but still pray with your spirit. I Cor. 14:14. If your mind is idle when you are praying, it is בטל prayer.

[53] **6:12** txt ἀφήκαμεν ℵ* B Z vgst syr^{p,h} NA27 {\} ‖ ἀφίομεν D E L W cop? ‖ ἀφίεμεν ℵ^{2} Φ it^{f,k} syr^{p,h} cop? mae TR HF RP

14For if you forgive people their trespasses, your heavenly Father will
also forgive you. 15But if you are not forgiving to people,[55] neither will your
Father forgive you your trespasses.

Fasting

16"And when you fast, do not become of somber countenance like
the hypocrites do, for they disfigure their faces so that they will appear to
people as fasting. Truly I tell you, they have their reward in full. 17But you
when you fast, anoint your head and wash your face, 18so that you do not
appear to people as fasting, but rather to your Father, who is in secret. And
your Father, who sees in secret, will reward you.

Treasures in Heaven

19"Do not accumulate for yourselves treasures on earth, where moth
and corrosion[56] eat away, and where thieves break through and steal. 20But
accumulate for yourselves treasures in heaven, where neither moth nor
corrosion eat away, and where thieves do not break through and steal. 21For
where your treasure is, there your heart will be also.

22"The eye is the lamp of the body. So if your eye is open and
generous,[57] your whole body will be bright. 23But if your eye is suspicious

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[54] **6:13b** txt ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν E L W Σ Φ it^{f,k,q} syr^{h,pal} cop$^{(sa),bo^{pt}}$ arm eth geo Didache TR RP ‖ *omit* א B D Z 0170 it^{a,aur,b,ff1,h,l} vg cop$^{meg,bo^{pt}}$ Diatessaron^{syr} Origen Cyril-Jerusalem^{dub} Gregory-Nyssa Cyril; Tertullian Cyprian Ambrose Chromatius Jerome$^{5/6}$ Augustine NA27 {A} ‖ *lac* 𝔓^{45} A C N P. The UBS textual commentary says that the words “For yours is the kingdom, and the power, and the glory for ever. Amen.” were added probably for the sake of liturgy, adapted from 1 Chronicles 29:11-13. There are several other variants: some witnesses without "the kingdom and;" some without "the power and;" and the Old Latin k reads only "for yours is the power for ever and ever." Some Greek manuscripts expand "for ever" to "for ever and ever," and several late manuscripts, 157, 225, and 418, add a Trinitarian ascription, "for yours is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit for ever. Amen." There is no previous instance in Scripture of the exact words "for thine is the kingdom, and the power, and the glory, for ever. Amen." Some claim these exact words are found in Hebrew in the Cabala and the Golden Dawn. And that therefore, they are part of some Wicca initiation rites. But Jesus may have modeled these words loosely after King David's blessing of Yahweh, on the occasion of the dedication of the beginning of the building of the temple, in I Chronicles 29:11-13.

[55] **6:15** txt *omit* א D it$^{a,aur,c,ff^1,g^1,h,k,l}$ vg syr^{p} cop$^{meg,bo^{pt}}$ Diatess Euseb Chrom^{lem} Aug NA27 {C} ‖ *add* τὰ παραπτώματα αὐτῶν B E L W Σ Φ it^{f,q} vg^{mss} syr^{c,h,pal} cop$^{sa,bo^{pt}}$ arm eth geo Basil; Chrom^{com} TR HF RP ‖ *lac* 𝔓^{45} A C N P.

[56] **6:19** βρῶσις, "the devourer," which in the Greek Old Testament was used for the locust. However, the same word has also been used for the corrosion process of metals. There does seem to be some allusion here to Malachi 3:10, 11. If that were the case, an alternative translation would speak more of agricultural wealth, as follows: "Do not accumulate for yourselves stores on earth, where moth and locust eat away..." James 5:2-3 speaks of both; moths eating at clothing wealth, and corrosion eating at metal weath.

[57] **6:22** Greek, *haplous*, which means literally, *single*. But it is from a Semitic idiom, not to be translated literally. Compare Proverbs 11:25 in the Septuagint, where *haplous* means "generous."

and stingy,[58] your whole body will be dark. If then darkness is the light in you, how great the darkness!

[24]"No one can serve two masters. Either you will hate the one and love the other, or be devoted to the one and despise the other. You cannot serve *both* God and Mammon.[59]

Do Not Worry

[25]"Considering this, I tell you, do not worry for your life, what you will eat or what you will drink, or for your body, what you will put on. Does not life mean more than food, and the body more than clothes? [26]Look at the birds of the sky, that they neither sow nor reap nor gather into barns, yet your heavenly Father feeds them. Do you not matter more than they? [27]And who of you *by* worrying is able to add onto his life span one foot?[60]

[28]"And about dress, why do you worry? Consider the lilies of the field, how they grow. They neither labor nor weave. [29]Yet I tell you, not even Solomon in all his splendor was dressed like one of these. [30]Now if God so dresses the grass of the field, which is here today and tomorrow thrown into the stove, how much more would he rather dress you, O you of little faith? [31]Therefore do not worry, saying, 'What would we eat?' or 'What would we drink?' or 'What would we wear?' [32]For the Gentiles are pursuing all those things, and your heavenly Father knows that you need all those things. [33]But pursue first rather the kingdom of God and his righteousness, and all those things will be included for you as well.

[34]"Do not worry, then, for the next day, because the next day will have worries of itself. Today's trouble is enough for the day.[61]

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[58] **6:23** Literally, "if your eye is evil." From the Hebrew, רָעָה עַיִן - rāʿāh ʿayin; see endnote for a full discussion of this concept.

[59] **6:24** A common Aramaic word for wealth and property, which meant literally, *a fortress to rely on*. The sin of serving *Mammon* involves thinking that there is security in wealth and property, and with that mentality to store up wealth for the future, as the Rich Fool did in Luke chapter 12. Jesus taught us not to worry even about food or clothes. He also said to pray: "Give us this day our DAILY bread." That means that to work so that you have more than enough stores for just one day at a time, that is serving mammon. The apostle Paul said that with food and clothes we should be content. Worldly wealth is very insecure, especially the theoretical kinds such as stocks, bonds, Federal Reserve Notes, negotiable instruments. And stored up food reserves are perishable and subject to vermin. But if we store up treasure in heaven, where there are no thieves, rust, or moths, or taxes, that is real security, real estate. There is a secure inheritance that is non-negotiable. If you do not think this is what Mammon means, then look at the context before and after: it is all against storing up more food and clothes than you need for one day. Your retirement is in heaven. You cannot serve both God and Financial Security.

[60] **6:27** Literally, one cubit. There was an expression in classical Greek, πήχυιον ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."

[61] **6:34** There is no verb in the Greek text of this last sentence. Therefore, we cannot declare with certainty whether this sentence is a command (imperative mood), or a statement (indicative mood). But from my experience, it is usually the simple copula that is omitted, that is, the word "is."

Chapter 7

Correcting Others

[1]"Do not judge, so that you will not be judged. [2]For with what judgment you are judging, you will be judged, and with what measure you are measuring out, it will be measured to you.

[3]"Why do you look at the speck in your brother's eye, but the log in your own eye you do not consider? [4]Or how will you say to your brother, 'Let me pluck the speck out of your eye,' and behold, in your own eye *is* a log? [5]You hypocrite, first take the log out of your eye, and then you will see clearly to pluck the speck out of your brother's eye.

[6]"Do not give to curs what is sacred, and do not toss your pearls before swine, lest they trample them with their feet, and turn and tear you to pieces.

Ask, Seek, Knock

[7]"Keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and it will be opened to you. [8]For everyone who keeps asking receives, and the one who keeps seeking finds, and to the one who keeps knocking, it will be opened.

[9]"Or is there a man among you whose child will ask him for a loaf, who will give him a rock? [10]Or again, *if* he asks for a fish, will give him a snake? [11]If you therefore, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him?

[12]"In all things, then, whatever you would want people to do to you, this you also should do to them, for this is the meaning of the Law and the Prophets.

False Prophets

[13]"Enter through the narrow gate. How wide the gate and broad the road that leads to destruction, and how many are the ones going through it!

[14]How narrow the gate and troubled the road that leads to life, and how few the ones that are finding it!

[15]"Be on your guard against false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. [16]By their fruits you will find them out. Do people pick grapes from thorn bushes, or sweet figs from thistles? [17]In the same way, every good tree produces good fruit, but the weed tree produces evil fruit. [18]A good tree cannot bear evil fruit, nor a weed tree bear good fruit. [19]Every tree that does not produce good fruit is cut down and thrown into the fire. [20]Thus by their fruits you will find them out.

The Wise and Foolish Builders

[21]"Not everyone saying to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one doing the will of my Father who is in heaven. [22]Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and in your name perform many miracles?' [23]And then I will declare to them on record: 'I have never known you. Away from me, you workers of lawlessness!'

[24]"Everyone therefore who hears these words of mine and practices them shall be likened to a prudent man who built his house on the bedrock. [25]And the rain came down, and the rivers came up, and the winds blew and beat against that house, and it did not fall, for it had been founded on the rock.

[26]"And everyone who hears these words of mine and does not practice them shall be likened to a foolish man who built his house on the sand. [27]And the rain came down and the rivers came up and the winds blew and beat against that house, and it fell, and great was its fall."

[28]And it came about that when Jesus had finished saying these things, the crowds were amazed at his teaching, [29]for he was teaching them as one who had authority, and not like their Torah scholars.

Chapter 8

A Man With Leprosy

[1]And when he came down from the mountainside, large crowds followed him. [2]And behold, a leper approached and worshipped him, saying, "Lord, if you are willing, you are able to cleanse me."

[3]And stretching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately his leprosy[62] was cleansed. [4]And Jesus says to him, "See that you tell no one. But go instead and show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

The Faith of the Centurion

[5]And when he had entered Capernaum, a centurion[63] came to him entreating him, [6]and saying, "My servant is laid up in the house a paralytic, being tormented terribly."

[7]He says to him, "I will come and heal him."

[62] **8:3** The Greek word was used for various diseases of the skin— not necessarily leprosy.

[63] **8:5** A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort— 1,000 men, would have ten *centurions*, each commanding 100 of the men.

8But the centurion answered and said, "Lord, I am not worthy that
you enter under my roof. But just say a word, and my servant will be
healed. 9For I too am a man under authority, having soldiers under myself.
And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he
comes, and to my slave, 'Do this,' and he does."

10And Jesus was astonished hearing this, and he said to those
following him, "Truly I tell you, I have not found faith like this from anyone
in Israel. 11And I tell you, many will come from east and west, and will
recline with Abraham and Isaac and Jacob in the kingdom of heaven. 12But
natural heirs of the kingdom will be cast into the outer darkness. Out there
will be weeping, and gnashing of teeth."

13Then Jesus said to the centurion, "Go. As you believed let it be for
you." And in that hour the servant was healed.

Jesus Heals Many

14And coming into Peter's house, Jesus saw *Peter's* mother-in-law
bedridden and fever-stricken. 15And he touched her hand, and the fever left
her; and she got up and began to wait on him.

16And when evening came, they brought to him many who were
demon-possessed, and he drove out the spirits with a word. And all those
who had an illness he healed, 17so that the thing spoken through the prophet
Isaiah might be fulfilled, which says:

"Our infirmities he picked up,
and our diseases he carried."[64]

The Cost of Following Jesus

18But when Jesus saw a crowd around him, he gave the order to
leave to the other side *of the lake*.

19And one Torah scholar approached him and said, "Teacher, I will
follow you wherever you go."

20And Jesus says to him, "The foxes have holes, and the birds of the
sky have nests, but the Son of Man has nowhere he can lay his head."

21And another *man*,[65] one of the disciples, said to him, "Lord, allow
me first to leave and bury my father."

22But Jesus says to him, "You follow me, and leave the dead to bury
their own dead."

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[64] **8:17** Isaiah 53:4

[65] **8:21** Another, different kind of man; that is, not another scribe, but another of a different kind.

Jesus Calms the Storm

[23]And his disciples followed him as he embarked in the boat. [24]And behold a great storm arose in the sea, such that the boat was getting covered over by the waves. But he himself was sleeping.

[25]And coming up to him, they roused him, saying, "Lord, save *us*! We are perishing!"

[26]And he says to them, "Why are you afraid, O you of little faith?"

Then, once he was up, he rebuked the wind and the sea, and there came a complete calm.

[27]And the men marvelled, saying, "What kind of man is this, that even the winds and the sea obey him?"

The Legion of Demons Near Gadara

[28]And when he came to the other side to the region of the Gadarenes, two men coming out of the tombs met him, demon-possessed, extremely dangerous, such that no one was able to pass that way.

[29]And behold they cried out saying, "What business do you have with us, O Jesus,[66] you Son of God? Have you come here to torture us before the time?"

[30]Now some distance from them there was a herd of many pigs feeding. [31]And the demons begged him saying, "If you drive us out, send us into the herd of pigs."

[32]And he said to them, "Go!" So coming out they went into the pigs; and behold, the whole herd rushed down the steep bank into the sea, and died in the waters.

[33]And the herders fled. And when they had gone into the town they reported all things, including the things about the demon-possessed men. [34]And behold all the town came out to have a meeting with Jesus. And when they saw him they begged him that he would move out of their borders.

Chapter 9

Jesus Heals a Paralytic

[1]And embarking in a boat, he crossed over and came into his own town. [2]And behold they brought to him a paralytic placed on a mat. And when Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."

[3]And behold, some of the Torah scholars said to themselves, "This fellow is blaspheming!"

[66] **8:29** txt Ἰσοῦ υἱὲ E W Φ 0242^{vid} it vg^{cl} syr^{p,h} cop$^{sa,bo^{pt}}$ TR HF RP ‖ Yἱὲ ℵ B C* L it^{ff1,k,l} vgst syr^{s} cop$^{mae,bo^{pt}}$ NA27 {\} ‖ *lac* 𝔓^{45} A D N P.

4 And knowing[67] their thoughts, Jesus said, "Why do you think evil things in your hearts? 5 For which is easier: to say 'Your sins are forgiven,' or to say: 'Get up and walk'? 6 But so that you may know that the Son of Man has authority on earth to forgive sins..." Then he says to the paralytic, "Get up, take your mat and go to your house." 7 And he stood up and went away to his house. 8 After seeing this, the crowd feared and praised the God who had given such authority to humans.

The Calling of Matthew

9 And moving on from there, Jesus saw a man named Matthew sitting at the taxes post, and he says to him, "Follow me." And he got up and followed him.

10 And it came about that Jesus and his disciples were reclining at table in the house *of Matthew*, and behold a large crowd of revenue agents[68] and sinners came and were eating with them. 11 And seeing this the Pharisees said to his disciples, "Why does your rabbi eat with revenue agents and sinners?"[69]

12 But he heard, and said, "The healthy have no need of a doctor, but only those who have something bad do. 13 But go learn what this means: 'I desire mercy and not sacrifice.'[70] For I have not come to call the righteous, but sinners, to repentance."

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[67] **9:4** txt καὶ εἰδὼς B E^{c} syr^{h} arm geo^{1} Chrys WH NA25 SBL THGNT ‖ εἰδώς δὲ syr^{p} cop^{sa,meg} geo^{2} ‖ καὶ ἰδών ℵ C D E* L W Φ 0233 it^{aur,b,d,f,ff1,k,l,q} vg cop^{bo} Chrom Aug TR RP NA28 {B} ‖ ἰδών δὲ N Σ it^{a,h} syr$^{pal mss}$ Jer Spec ‖ *lac* 𝔓^{45} A P. UBS commentary: 'A majority of the Committee preferred the reading ἰδών to εἰδώς because (a) the latter appears to be a correction of the former ("seeing another's thoughts seems to be a less appropriate expression than "knowing" them), and (b) ἰδών, which corresponds to the statement in ver. 2, was more likely to be altered to εἰδώς through recollection of ἐπιγνούς in the parallel accounts (Mk 2.8 and Lk 5.22) than vice versa...' Dirk Jongkind: "Both ιδων and ειδως have sufficient attestation to consider them seriously. Given how close the two forms are (same length, both starting with /i/), the question becomes if there are transcriptional reasons why one would morph into the other? The previous sentence starts with και ιδου, which seems a reasonable source of influence to effect the change from ειδως to ιδων. Both parallel passages in Mk and Lk read επιγνους, a verb of mental awareness, as is ειδως. I don't think that similarity between ειδως and επιγνους is strong enough to cause a change from ιδων to ειδως, but it is near enough to see that Mt simply tells the story with ειδως instead of επιγνους." Note that the same variant repeats in Matthew 12:25. Note also that, though the TR reads ἰδών, the KJV reads "knowing."

[68] **9:10** Greek *telonai*; The telones were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the "tax' was a tribute forced upon the conquered by the conqueror, the collectors of the tribute were personal reminders to the populace that they, the givers of the tribute, were conquered serfs. Hence the collectors of the tribute were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

[69] **Mt 9:11** The Mishnah associated tax collectors with murderers and highway robbers. (*Nedarim* 3:4 and *Bava Qamma* 10:2)

[70] **9:13** Hosea 6:6

Jesus Questioned About Fasting

[14]Then the disciples of John came to him, saying, "Why is it we and the Pharisees are fasting, but your disciples are not fasting?"

[15]And Jesus said to them, "Are the members of the bridegroom's party able to mourn while the bridegroom is with them? But days will come when the bridegroom is taken away from them; and then they will fast.

[16]"Now no one puts a patch of unshrunk cloth onto an old garment. For the patch of it tears away from the garment, and a worse tear results.
[17]Neither do they put new wine into old wineskins. Otherwise, the wineskins will burst, the wine will spill out, and the wineskins will be ruined. Rather, they put new wine into new wineskins, and both are preserved."

A Dead Damsel and a Sick Woman

[18]While he was speaking these things to them, behold a certain ruler came, prostrating himself to him, saying, "My daughter has just now died.
But come and put your hand on her and she will revive." [19]And getting up
Jesus followed him, including his disciples.

[20]And behold a woman suffering a twelve year flow of blood came up behind *and* touched the tassel[71] of his cloak. [21]For she was saying to
herself, "If I only touch his cloak, I will be healed."

[22]And Jesus turning and seeing her said, "Take heart, daughter, your faith has healed you." And the woman was healed from that time on.

[23]And Jesus came into the ruler's house, and when he saw the flute players and the crowd in commotion, [24]he said, "Go your ways. For the
maiden has not died but sleeps." And they laughed at him with scorn.

[25]And when the crowd was put out, he went in and took hold of her hand, and the maiden was raised *from the dead*. [26]And this news went out
into all that region.

Jesus Heals the Blind and Mute

[27]And as Jesus went on from there, two blind men followed him, crying out and saying, "Have mercy on us, O Son of David!"

[28]And when he had come into the house, the blind men came to him, and Jesus says to them, "Do you believe that I am able to do this?"

They say to him, "Yes, Lord."

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[71] **9:20** See Numbers 15:38, Deut. 22:12; Malachi 4:2. The "tassels" or "corners" were also Jesus' "wings," because the Hebrew word is the same. So, the prophecy of Malachi 4:2: "But to you that fear my name the sun of righteousness shall arise with healing in his wings;[71] and ye shall go forth, and gambol as calves from the stall."

29Then he touched their eyes, saying, "According to your faith let it be done for you." 30And their eyes were opened. And Jesus warned them sternly, saying, "See that no one knows about this." 31But they went out and spread the news about him throughout that whole region.

32And as they were going out, behold a mute who was demon-possessed was brought to him. 33And when the demon was expelled, the mute spoke. The crowd was amazed, and said, "Nothing like this has ever been seen in Israel!"

34But the Pharisees said, "By the prince of the demons he expels the demons."

The Workers Are Few

35And Jesus went through all the towns and villages, teaching in their synagogues and proclaiming the good news of the kingdom, and healing every disease and every sickness. 36And when he saw the crowds, he was moved with compassion for them, because they were like sheep without a shepherd: harried and laid down in resignation. 37Then he says to his disciples, "The harvest is truly plentiful, but the workers are few. 38Ask the Lord of the harvest, therefore, that he send out workers into his harvest."

Chapter 10

Jesus Sends Out the Twelve

1And calling forward his twelve disciples, he gave them authority over unclean spirits, so as to expel them, and to heal every disease and every illness. 2And these are the names of the twelve apostles: First, Simon, the one called Peter, and his brother Andrew; and James the son of Zebedee and John his brother; 3Philip and Bartholomew; Thomas and Matthew the revenue agent; James son[72] of Halphaeus and Thaddaeus; 4Simon from Cana[73] and Judas of Kerioth,[74] the one who also betrayed him.

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[72] **10:3a** Or *brother*

[73] **10:4a** txt καναναιος B C (D) L N latt cop^{meg} TG SBL NA28 {/} ‖ κανανιτης א E W Φ TR RP ‖ *lac* 𝔓45 A H P Q Γ 69. BDAG: "Κανανίτης, ου, ὁ man from Cana, Cananite. Acc. to Strabo 14, 5, 14 one of the two Stoics named Athenodorus received this name to distinguish him fr. the other Ath.; ἀπὸ κώμης τινός (Cana near Tarsus) was added. Numerous mss. replace the apparently unintelligible Καναναῖος with this term." Under Κανά it says the home of, "according to many, also of Simon, Mt 10:4 (s. Καναναῖος). – Heinz Noetzel, Christus und Dionysus '60. – EDNT.BBHW II 926. M-M." Note that the Textus Receptus and KJV read Zealot in Luke 6:15 and Acts 1:13. And Jesus said he came only to the lost sheep of Israel, and in 10:5 right here one verse later, he tells the twelve to only go to the lost sheep of Israel, so very unlikely Jesus would have a Gentile as one of the 12, whose name is on one of the twelve foundations of the New Jerusalem. The Zealots were a political faction of the Jews, so very unlikely Simon was a Gentile. Strong's Concordance says Κανανίτης (G2581) is derived from נקא *kan-naw'*, "Jealous." Canaan in Greek consistently starts with the letter X. Canaan (ie., Genesis 13:12) Χανααν; Canaanite: Χαναναίων (Genesis 10:18) Χαναναίους (Genesis 15:21). And in the NT, for the Canaanite woman, Matt 15:22, Χαναναία. The KJV is incorrect rendering the word κανανιτης here as "Canaanite." The bottom line is that both

5 These Twelve Jesus sent out, giving orders to them, saying: "Do not go down a Gentile road, and do not enter a town of Samaritans. 6 But go rather to the lost sheep of the house of Israel. 7 And as you go, preach saying: 'The kingdom of heaven has drawn near.' 8 Heal the sick, raise the dead,[75] cleanse the lepers, drive out the demons. Freely you have received; freely give. 9 Pack neither gold nor silver nor copper in your belts, 10 neither a bag for the trip, nor two tunics, nor sandals, nor staffs; for the worker is worthy of his food.

11 "And whatever town or village you enter, find out who in it is worthy, and stay there until you leave. 12 But when entering the house, greet it. 13 And if indeed the house is worthy, let your peace arrive upon it. But if it is not worthy, let your peace return to you. 14 And whoever does not welcome you or listen to your words, go outside that house or town and shake the dust off your feet. 15 Truly I tell you, on the day of judgment it will be more bearable for the land of Sodom and the land of Gomorrah, than for that town.

16 "Behold, I am sending you out like sheep in the midst of wolves. Be shrewd as snakes therefore, yet innocent as doves. 17 And be on your guard against people. For they will hand you over to councils, and they will flog you in their synagogues. 18 And also before governors and kings you will be brought, because of me, to be a testimony to them and to the nations. 19 But when they arrest you, do not worry how or what you might say. For it will be given to you at that hour what you should say; 20 because you are not the ones speaking, but the Spirit of your Father is the one speaking, through you.

21 "And brother will betray brother to death, and a father a child; and children will rise up against parents and put them to death. 22 And you will be hated by all because of my name, but the one who endures to the end, this one will be saved. 23 But when they persecute you in this town, flee to a new one;[76] for truly I tell you, you will not finish *all* the towns of Israel before the Son of Man has come.

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the Greek textual variants above mean "from Cana," although the first listed variant, καναναιος, is said by some scholars to be from the Aramaic for "zealot."

[74] **10:4b** This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words אִישׁ קְרִיּוֹת, ʾîš qəriyyōṯ, ish Qerioth, which mean *a man from Kerioth.* Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.

[75] **10:8** txt νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· א^{*,2} B C* (D) N Σ Φ (εγιρετε) 0281^{vid} it^{a,b,h,k,l,q} vg (syr^{s}) cop$^{sa^{mss},mae,bo}$ eth geo^{A}; Euseb NA27 {\} ‖ λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε, νεκροὺς ἐγείρετε· P W syr^{h} ‖ λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε TR ‖ νεκροὺς ἐγείρετε *before* ἀσθενοῦντας vg^{ms} ‖ λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλ(λ)ετε·(*omit* νεκροὺς ἐγείρετε) א^{1} E L it^{f} syr$^{(p),pal}$ cop^{sa} arm eth^{2mss} geo^{1,B} HF RP ‖ *lac* 𝔓^{45} A syr^{c}.

[76] **10:23** txt ἑτέραν א B W Origen$^{5/7}$ Peter-Alexandria Athanasius Apostolic Constitutions^{mss} Chrysostom^{lem} Socrates^{½} Cyril Theodoret NA27 {C} ‖ ἄλλην C E N Σ Φ Clement Origen^{mss} Basil Apostolic Constitutions Socrates^{½} TR HF RP ‖ *either* ἑτέραν *or* ἄλλην it^{aur,f,l} vg syr^{p,h} cop^{sa,meg,bo} arm eth geo Ambrose Jerome Augustine ‖ ἄλλην, ἐάν δὲ ἐν τῇ ἄλλῃ διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην D 0171^{vid} (it^{h,k}) Tatian? ‖ ἄλλην, κἂν ἐκ ταύτης διώκωσιν ὑμᾶς,

[24]"A disciple is not above the rabbi, nor a servant above his lord. [25]It is sufficient for the disciple that he become like his rabbi, and the servant like his lord. If the head of the house has been called Baal-zibbul,[77] how much more the members of his household.

[26]"So do not fear them. For there is nothing veiled that will not be unveiled, or hidden that will not be made known. [27]What I say to you in the dark, you are to say in the light; and what you hear *whispered* into your ear, you are to proclaim on the housetops. [28]And do not fear because of those who kill the body but are not able to kill the soul. But do fear on the other hand the one who is able to destroy both soul and body in Gehenna. [29]Are not two sparrows sold for a penny?[78] Yet not one of them will fall to the ground apart from your Father. [30]And as for you, even the hairs of your heads are all numbered. [31]So fear not; you matter more than many sparrows.

[32]"Everyone therefore who shall acknowledge me before people, I also shall acknowledge them before my Father in heaven. [33]And whoever disowns me before people, I also shall disown that person before my Father in heaven.

[34]"Do not suppose that I have come to bring peace upon the earth. I did not come to bring peace, but a sword. [35]For I have come to turn

" 'a man against his father,
and a daughter against her mother,
and a daughter-in-law against her
mother-in-law—
[36] a man's enemies will be
members of his own household.[79]

φεύγετε εἰς τὴν ἑτέραν (L ἐκδιώξουσιν) (Origen$^{1/7}$) ‖ ἑτέραν· κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην Or ‖ *either* ἑτέραν...ἄλλην or vice versa, or ἄλλην...ἄλλην it^{a,b,q} (vg^{mss}) syr^{s} Diatessaron Petilianus ‖ *lac* 𝔓^{45} A P syr^{c}. Regarding the construction τὴν ἑτέραν here, the presence of the article is said by DeBrunner in BDF §306(2) to be "surprising." He goes on, "It probably means 'the next' is peculiar.'" By this I take him to mean, 'go to the next town, provided it is a different, previously unvisited town.

[77] **10:25** txt Βεελζεβοὺλ (𝔓^{110}) C N W Φ it syr^{h} cop^{sa,bo} Cyprian TR HF RP NA27 {\} ‖ Βελζεβοὺλ D L ‖ Βεεζεβοὺλ א B ‖ *Beelzebub* it$^{c,(ff^1)}$ vg syr^{s,p} KJV ‖ *lac* 𝔓^{45} A P. The spelling Βεελζεβούβ would represent the Hebrew בַּעַל זְבוּב b̲aʿal zəb̲ûb̲ as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboúl בַּעַל זְבוּל b̲aʿal zəb̲ûl would mean "lord of filth." 'Ba'al' means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Later the name Baalzebub became associated with the Aramaic Beeldebaba, 'enemy.' The conflation of Ba'alzebub and Beeldebaba, as 'Beelzebub,' came to be a name for Satan.

[78] **10:29** Literally, "an assarion," which was a little fragment of brass coin. It is a saying or expression, not meant to be exact, which means "a pittance, a trifle, a doit." This saying is used in a scoffing manner, and in American English, we say, "I sold it for peanuts." We don't say exactly how many peanuts, like "I sold it for three peanuts." That is not the point. A farthing is one quarter of a penny. A hay-penny is a half of a penny, a very small, light coin. In America we do not have any coins representing a fraction of a penny, but the word penny itself would do, since a penny by itself will currently buy absolutely nothing. The American penny is, in fact, only a fragment of copper, since it appears to be made mostly of aluminum, with a copper guilding!

[79] **10:36** Micah 7:6

[37]"He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; [38]and the one who does not take up his cross and follow behind me is not worthy of me. [39]The person who finds his life will lose it, and the one who loses his life for my sake will find it.

[40]"He who receives you receives me, and he who receives me receives the one who sent me. [41]He who receives a prophet because of the title of prophet will receive a prophet's reward, and he who receives a righteous one because of the title of righteous one will receive a righteous one's reward. [42]Truly I tell you, whoever gives even just a cup of cold water to one of these little ones because of the title of disciple, will certainly not lose his reward."

Chapter 11

Jesus and John the Baptizer

[1]And it came about that when Jesus had finished giving orders to his twelve disciples, he removed himself from there to teach and preach in their towns.

[2]And when John was hearing in prison about the works of Christ, he, sending *word* through his disciples, [3]said to him, "Are you the one who was to come, or should we expect another?"

[4]And in answer, Jesus said to them, "Go and report back to John what things you are hearing and seeing: [5]The blind see again and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised and the good news is preached to the poor. [6]And *tell him*, 'Blessed be whoever is not offended on account of me.' "[80]

[7]And as they were leaving, Jesus began to speak to the crowd about John: "What did you go out into the desert to see? A reed being swayed to

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[80] **11:6** Why did Jesus tell John this? Would John be offended by all the good works here recently listed? Not likely. It is more likely that what John would be offended by was Jesus' non-abstentious lifestyle, or even what in John the ascetic's view might be "shady" practices. John had already testified earlier, emphatically and with certainty, that Jesus was the Expected One. But now it appears, John was having his doubts about him. Jesus was a contrast to John in the following: He did not worry too much about ceremonial washing (Diatess 5:45, 14:1-10; 5:25; Matt. 15:1-20; Mark 7:1-23; John 3:25,26, John 2:6). He de-emphasized the concept of clean v. unclean foods (Diatess 14:9; Matt. 15:11,17; Mark 7:15-19). He did not frequently fast, or at least did not teach his disciples to frequently fast (Diatess. 7:24; Matt. 9:14; Mark 2:18; Luke 5:33). He drank alcohol, enabling Pharisees to dare call him a "drunkard," (Diatess. 10:30; Matt. 11:18-19; Luke 7:33, 34). He associated with "shady" characters (Diatess 7:22, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:34, 7:39, 15:1-2, 19:7). He violated the Sabbath by allowing his disciples to husk grain (Mark 2:23-28; Matt. 12:1-8; Lk 6:1-5). He did not pay the two-drachma tax, except for only the two people who were discovered, out of the total of 13 in his party (Diatess. 17:22-26; Matt. 17:24-27. On this tax, which was voluntary at best, and illegal at worst, see the endnote at the end of this document.) It remains today, that some who consider themselves righteous are offended by these truths about Jesus' lifestyle. But "Blessed be whoever is not offended on account of me." "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit." Romans 14:17

and fro by the wind? [8]On the contrary, what did you go out to see? Someone dressed in delicate finery? Behold, those wearing delicate finery are in kings' houses. [9]On the contrary, what did you go out to see? A prophet? Yes indeed I tell you, and more than a prophet. [10]This is the one about whom it is written:

'Behold, I am sending my messenger
before your face,
who will prepare your way
before you.'[81]

[11]Truly I tell you: Among those born of women there has not risen anyone greater than John the Baptizer. But the one who is least in the kingdom of heaven is greater than he. [12]And from the days of John the Baptizer until now, the kingdom of heaven has been aggressively advancing, and the aggressive are seizing it.[82] [13]For all the Prophets and the Law prophesied until John. [14]And if you are willing to receive *it*, he is the Elijah who was to come. [15]Let the one who has ears, hear."

[16]"To what, then, shall I compare this generation? It is like children sitting in the marketplace, calling out to the others, saying:

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[81] **11:10** This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.

[82] **11:12** The Greek verb translated "aggressively advancing" is βιάζω, but also possibly the deponent βιάζομαι. The Greek substantive translated "the aggressive" is βιαστής, a derivative of the Greek verb just mentioned. The passage is difficult to translate because in the New Testament this Greek substantive is found only here, and the verb is found only here and in a similar passage in Luke 16:16. The verb could mean "forcing itself" or "suffering force," depending upon whether it is deponent or truly middle or passive voice. The substantive, in other known instances, none in the Bible among them, bears in all three a negative connotation, of a person characterized by violence or impetuosity. But this does not absolutely and conclusively mean that there did not exist a less pejorative use for the word, one that Matthew could have intended. The appropriate connotation must therefore be gleaned from the context, which concerns John the Baptizer. Jesus had just finished describing John. He was no wimp swayed back and forth by wind. He wore rough and tough clothing, ate a rough and tough diet, lived in the rough and tough desert, and fearlessly rebuked Herod. My impression is that, just as it was such a strong, tough man pushing the kingdom forward, so also it was such people who were the first to eagerly snap it up for the treasure it was: aggressive or assertive people. Those who were forceful in the best sense of forceful. They "seized the day." Such people were also quick (labeled impetuous by some) to discern trends, and recognize an opportunity. Street wise people, not fastidious. John represented a somewhat veiled sign as being a type of Elijah. More cautious people would not jump in on such hints that maybe this was the Elijah who was to come. They, like the Pharisees, would want more black and white directions. But those who were impetuous in a good sense, took the plunge. Jesus later in Matt. 21:31-32 sheds more light on this subject: speaking to the chief priests and elders, he said, "The tax collectors and the prostitutes are going ahead of you into the kingdom. For John came to you to show you the way of righteousness, and you did not believe him. And the tax collectors and the prostitutes did believe him, but even after you saw that, you still did not repent and believe him." "Seize the day" is a word to the wise. The kingdom of God is not for the timid. "But as for the timid, and unbelieving, and abominable, and murderers, and immoral persons, and sorcerers and idolaters, and all liars, their inheritance will be in the lake of fire and burning sulfur, which is the second death." (Rev. 21:8) "'And if he shrinks back, My soul will not be pleased with him.' For we are not of those who shrink back and are destroyed, but of those who believe and possess their souls." Hebrews 10:38-39, Habakkuk 2:4

17 " 'We played the flute for you,
and you didn't dance;
we sang a dirge,
and you didn't mourn.'

18For John the Baptizer came neither eating nor drinking, and they say,
'He has a demon.' 19The Son of Man came eating and drinking, and they say,
'Behold a glutton and a wino, a friend of revenue agents and sinners.' Well, wisdom is vindicated by her works." [83]

Woe on Unrepentant Cities

20Then he began to denounce the cities in which most of his miracles
had occurred, because they had not repented: 21"Woe to you, Korazin! Woe to you, Bethsaida! For if the miracles that happened in you had taken place in Tyre and Sidon, they would have repented long ago in sackcloth and
ashes. 22Regardless, I tell you, it will be more bearable for Tyre and Sidon
on the day of judgment than for you. 23And you, Capernaum, will you be exalted to the skies? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have
remained until this day. 24Regardless, I tell you, it will be more bearable for Sodom on the day of judgment than for you."

Rest for the Weary

25At that time Jesus continued, and said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the
sophisticated and learned, and revealed them to little children. 26Yes, Father,
for it was pleasing this way in your sight.

27"All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

28"Come to me, all you who are weary and burdened, and I will give
you rest. 29Take my yoke upon you and learn from me, for I am gentle and
humble in heart, and you will find rest for your souls. 30For my yoke is easy
and my burden is light."

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[83] **11:19** txt ἀπὸ τῶν ἔργων αὐτῆς א B* W syr[p,h] cop[sa^mss,bo] slav[mss] Hier[mss] (Apollinaris); mss[acc. to Jerome] NA27 {B} ‖ ἀπὸ πάντων τῶν ἔργων (it[k] *ab omnibus filis suis*) ‖ ἀπὸ τῶν τέκνων αὐτῆς B² C D E L N Σ Φ it[a,aur,d,f,h,l,q] vg syr[c,s,h^mg] cop[sa^mss,mae¹] arm (eth) geo Origen Epiphanius Chrysostom; Hilary Ambrose Jerome Augustine TR HF RP ‖ ἀπὸ πάντων τῶν τέκνων αὐτῆς (it[k] *ab omnibus filis suis*) ‖ *lacuna* 𝔓45 A P cop[mae²]. The readings with τέκνων are probably a harmonization to the Luke 7:35 parallel. The ones that add πάντων are even more harmonized.

Chapter 12

Lord of the Sabbath

1At that time Jesus on a Sabbath was going through the grain fields. And his disciples were hungry, and began to pluck and eat some heads of grain.[84] 2And when the Pharisees saw this, they said to him, "Look! Your disciples are doing what on a Sabbath is not permissible[85] to do!"

3And he said to them, "Have you not read what David did, when he and those with him were hungry? 4How he entered the house of God, and the loaves of offering he ate, which for him was not permissible to eat, neither for those with him, but only for the priests? 5Or haven't you read in the Torah that on the Sabbath the priests can, in the temple, desecrate the Sabbath, and yet are innocent? 6And I tell you, something greater than the temple is here.[86] 7But if you had known what this means: 'I desire mercy, not sacrifice,'[87] you would not have condemned the innocent. 8For the Son of Man is lord of the Sabbath."

9And going on from that place, he went into their synagogue, 10and behold, a man with a shriveled hand. And they questioned him, in order that they might accuse him, saying, "Is it permissible to heal on the Sabbath?"

11Then he said to them, "Is there anyone among you who, if he has one sheep, and it falls into a pit on the Sabbath, will not take hold of it and

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[84] **12:1** This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25, "If you enter your neighbor's vineyard, you may eat grapes until you are fully satisfied, but do not put any in a container. If you enter your neighbor's grain field, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain." But, the Mishnah and Tradition of the Elders forbade: "MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one--viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor--forty less one."
http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html

[85] **12:2** The Greek word translated "permissible" is the impersonal participle ἔξεστιν, which is derived from the same root as ἐξουσία, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

[86] **12:6** God said, "Remember the Sabbath day, to keep it holy." The goal of the commandment was holiness. In the temple, it was always holy. It was holy in the temple every day, not just on the seventh day. When you are in the holy of holies in the temple, there are no holy days. The temple, its configuration and materials and form, were a pattern of the body of Christ. When we are in Christ, we are in the Holy of Holies. There, there are no days holier than others, for everything is holy. In this passage, Jesus said, "Something greater than the temple is here." That something is the body of Christ.

[87] **12:7** Hosea 6:6

lift? 12And how much more valuable is a human being than a sheep!
Therefore, it is permissible to do good on the Sabbath."

13Then he says to the man, "Stretch out your hand." So he stretched
it out, and it was restored, just as sound as the other. 14And the Pharisees
went out and began to plot against him, as to how they might kill him.

Crowds Follow Jesus

15But being aware of this, Jesus departed from there, and many
crowds followed him, and he healed them all, 16and ordered them not to
make him manifest, 17so that the thing spoken through the prophet Isaiah
might be fulfilled, which says:

18"Behold, my servant whom I
have chosen,
my beloved, in whom my soul
is well pleased;
I will put my Spirit upon him,
and he will announce
righteous judgment
to the nations.
19He will not quarrel or cry out;
nor will anyone hear his voice in
the streets.
20A bruised reed he will not break,
and a smoldering wick he will
not snuff out,
till he leads righteous judgment
to victory.
21And in his name the Gentiles will
put their hope."[88]

Jesus and Baalzibbul

22Then a demonized man who was blind and mute was brought to
him, and he healed him so that the mute man spoke and saw. 23And all the
multitudes were astonished and said, "Could this be the Son of David?"[89]

24But when the Pharisees heard *this*, they said, "Only by Ba'al-
zibbul,[90] the ruler of the demons, is this fellow driving out the demons."

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[88] **12:21** Isaiah 42:1-4

[89] **Mt 12:23** The Traditions of the Elders and Pharisaic teaching declared that 3 steps were required in order to cast out a demon: 1, talk with demon, 2, find out its name, 3, cast it out by name. So then, they could not cast out a demon if the person or demon did not speak. Thus it was considered a sure sign of being the Messiah, if someone cast a demon out of a mute person.

[90] **12:24** txt βεελζεβοὺλ 𝔓21 C D (L) W Φ 0281 it syr^h (cop^sa,bo) HF RP NA27 {\} ‖ Βεεζεβοὺλ א B ‖ *Beelzebub* (there are only non-Greek witnesses to this TR reading) it^c,(ff1) vg syr^s,c,p TR. The spelling Βεελζεβούβ would represent the Hebrew בַּעַל זְבוּב - ḇaʿal zəḇûḇ as found in II

25 But knowing their thoughts, he said to them, "Every kingdom divided against itself will be desolated, and every city or house divided against itself will not stand.
26 And if Satan is driving out Satan, he is divided against himself, so how will his kingdom stand?

27 "And if I am driving out the demons by Baal-zibbul, by whom are your disciples driving them out? Therefore, they will be your judges.
28 But if I am driving out the demons by the Spirit of God, then the kingdom of God has come upon you.

29 "Or how can anyone enter the house of the strong man and carry away his things, unless he first binds the strong man? And then he will plunder his house.

30 "The person who is not with me is against me, and the one who does not gather with me is scattering.

31 "Therefore I tell you, all kinds of sin and blasphemy will be forgiven people, but the blasphemy of the Spirit will not be forgiven.
32 And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit, that will not be forgiven him, either in this age or in the one to come.

33 "Either call the tree good and its fruit good, or call the tree bad and its fruit bad; for the tree is known by its fruit.[91]

34 "You spawn of vipers, how are you able to speak good things, since you are evil? For out of the abundance of the heart the mouth speaks.
35 The good person brings forth good things out of the treasure of good in his heart, and the evil person brings forth evil out of his treasure of evil.
36 And I tell you, every idle word which human beings will speak, they will have to give an explanation for it on the day of judgment.
37 For out of your words you will be justified, and out of your words you will be condemned."

The Sign of Jonah

38 Then some of the Torah scholars and Pharisees responded to him saying, "Teacher, we want to see a miraculous sign from you."

Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboúl - בַּעַל זְבוּל - ḇaʿal zəḇûl would mean "lord of filth." "Ba'al." means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Baalzebub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Baalzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Baal. Later the name Baalzebub became associated with the Aramaic Beeldebaba, "enemy." Thus the conflation of Baalzebub and Beeldebaba, "Beelzebub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.

[91] **12:33** Compare Gospel of Thomas, saying 43: "His disciples said to him, 'Who are You, that You should say these things to us?' [Jesus said to them,] 'You do not realize who I am from what I say to you, but you have become like the Jews; for they (either) love the tree and hate its fruit or love the fruit and hate the tree.'" Jesus likened himself to a tree, and his sayings and his deeds were the fruit of that tree. Some people liked his deeds, but not him. Some liked him, but not his sayings, etc. But if a tree's fruit is good, it is a good tree.

[39]But he answered and said to them, "An evil and adulterous generation asks for a miraculous sign. And no sign will be given to it except the sign of the prophet Jonah. [40]For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth.

[41] "Men of Nineveh will rise at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. [42]The Queen of the South will be resurrected at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

[43]"Now when an unclean spirit comes out from a human being, it goes through waterless places, seeking rest, and does not find it. [44]Then it says, 'I will return to my house from which I came.' And when it arrives, it finds the house standing empty, swept clean and put in order. [45]Then it goes and brings with it seven other spirits more evil than itself, and they enter inside and live there. And the final condition of that human is worse than the first. That is also how it will be with this evil generation."

Jesus' Mother and Brothers

[46]While he was still speaking to the crowd, behold, his mother and brothers had been standing outside, wanting to talk to him. [47]And someone said to him, "Behold, your mother and your brothers have been standing outside, wanting to talk to you."

[48]And he replied to the one who informed him, and said, "Who is my mother, and who are my brothers?" [49]And extending his hand toward his disciples, he said, "Behold, my mother and my brothers. [50]For whoever does the will of my Father in heaven, that person is my brother and sister and mother."

Chapter 13

The Parable of the Sower

[1]That same day Jesus went out of the house and sat down by the lake. [2]And such large crowds gathered around him, he got into a boat to sit in it, and all the people stood on the shore.

[3]And he spoke many things to them in parables, and said: "Behold, the sower went out to sow. [4]And as he sowed, some *seed* fell beside the way,[92] and the birds came and ate them up. [5]And other *seed* fell on the rocky spots, where it did not have much soil, and it sprang up quickly, because it did not have depth of soil. [6]And when the sun came up, it was scorched, and because it had no root, it dried up. [7]And others fell on the

[92] **13:4** Or possibly, "beside the row." The way or road for seed is the row.

thorns, and the thorns grew up and choked them. [8]And others fell on the
good soil, and yielded fruit, one a hundredfold, the other sixty, and another
thirty. [9]Let the one who has ears, hear."

The Parable of the Sower Explained

[10]And the disciples came to him and said to him, "Why do you
speak to them in parables?"

[11]And he answered and said, "To you it has been granted to know
the mysteries of the kingdom of heaven, but to them it has not been granted.
[12]For to the one who has, it will be given, and he will have an abundance.
As for the one who does not have, even what he has will be taken away
from him. [13]For this reason I speak to them in parables, that

'Though looking they do not see,
and though listening
they neither hear nor understand.'

[14]In them the prophecy of Isaiah is fulfilled, which says:

'With an ear you will hear
and never understand;
and looking, you will see,
and not at all perceive.
[15]For this people's heart
has become impervious;
they hardly hear with the ears,
and they have shut up their eyes,
lest they see with the eyes
and hear with the ears
and understand with the heart,
and turn,
and I would heal them.'[93]

[16]"But blessed are your eyes because they see, and your ears,
because they hear. [17]For truly I tell you, many prophets and righteous ones
longed to see what you are seeing, but did not see it, and to hear what you
are hearing, but did not hear it.

[18] "Hear then the parable of the sower: [19]When anyone hears the
word of the kingdom and does not understand, the evil one comes and
snatches away what was sown in his heart. This is the *seed* sown beside the
way. [20]And what was sown on the rocky spots, this is someone who hears

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[93] **13:15** Isaiah 6:9,10; This and other quotes of the Old Testament may differ from what your English Old Testament says, because your Old Testament was translated mainly from the Masoretic Text. When the gospels writers were recalling the words of Jesus, the differences between how they say Jesus quoted the O.T. and what our Old Testament says could be because they were quoting from the Septuagint, which is the Greek translation of the Hebrew Old Testament, done a couple hundred years before Christ.

the word and immediately with joy receives it. [21]But having no root in
himself, he is alive only a short time. For when tribulation comes, or
persecution because of the word, he quickly falls away. [22]And what was
sown in the thorns, this is someone who hears the word, and the worry of
the world, and the seductiveness of wealth[94] choke the word, and it
becomes unfruitful. [23]And what was sown on the good soil, this is someone
who hears the word and understands, who does bear fruit and produces;
one a hundredfold, the other sixty, and another thirty."

The Parable of the Look-alike Weeds

[24]He put before them another parable, as follows: "The kingdom of
heaven is likened to a man sowing good seed in his field. [25]But while the
people were sleeping, his enemy came and sowed zizania[95] in between the
wheat, and went away. [26]And when the wheat grass had sprung up and
formed seed,[96] at that same time the zizania became apparent.

[27]"So the owner's servants came to him and said to him, 'Sir, you
sowed good seed in your field, did you not? How then does it have
zizania?'

[28]"And he said to them, 'A hateful person did this.'

"And the servants say to him, 'Do you want us to go out, then, and collect them?'

[29]"But he says, 'No, in case while collecting the zizania you uproot
the wheat along with them. [30]Leave both to grow together until the harvest,
and at the time of harvest I will tell the reapers: Collect the zizania first and
tie them in bundles to be burned, but gather the wheat into my barn.' "

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[94] **13:22** Or "deceitfulness of wealth." I see two possible interpretations of this. One, that wealth is seductive, and draws the poor toward it and away from the kingdom. Two, is that it is talking about those who obtain wealth in this world, and they are deceived into thinking that they are wealthy.

[95] **13:25** Greek: ζιζάνιον - zizania, a grass plant in Palestine that looked like wheat in every way, except until the head of seed appeared, because the zizania seed heads were different from the wheat heads. The zizania grain was not good for anything. The King James Version rendered ζιζάνιον as the English word "tare," a word probably descended from the Arabic tarhah, (noun) or tarahah, (verb), the basic meaning of which is transferred to the English word "tare." To "tare" goods is to ascertain the difference between the gross quantity and the net, to ascertain the quantity of the useful, and throw away the damaged goods, along with the packaging, the pallets, and whatever other deleterious material may be found with it. This word "tare' was first chosen as an English translation of ζιζάνιον for revisions of John Wycliffe's New Testament, and the word was made the standard by Mr. John Purvey, in his 1388 revision of the Wycliffe New Testament, and subsequently was adopted for use in Tyndale's and all English Bible translations of the 1500's and 1600's. Purvey chose the word tare because the tare vetch was a common weed problem among the plants of the England of his day. The seeds of the tare vetch had to be removed from the seed corn after harvest. But the tare vetch did not resemble the corn plant at all. The Greek word translated in this parable as "wheat" could mean either corn or wheat, but the plant zizanium resembled wheat, not corn. I concluded that the word "tare" is not appropriate here for three reasons; One, its meaning does not include the look-alike trait of the plant; Two, the word now refers to a vetch that is cultivated with oats for use as fodder, unlike the useless zizanium; and Three, it is a word too seldom used for most people to understand.

[96] **13:26** Greek: *fruit*

The Parables of the Mustard Seed and the Yeast

[31]Another parable he put before them, and said, "The kingdom of heaven is like a mustard seed, which a person took and sowed in his garden, [32]which indeed is smaller than all the seeds, but when it grows, it becomes a tree, larger than all the herbs, such that the birds of the sky come and nest in its branches."

[33]He told them another parable: "The kingdom of heaven is like yeast, which a woman took and buried into three measures[97] of dough, until the whole *batch* was leavened."

[34]Jesus spoke all these things to the crowds in parables; indeed he said nothing to them without a parable, [35]so that the thing spoken through the prophet might be fulfilled, which says:

"I will open my mouth in parables,
I will utter things hidden
since the creation of the world."[98]

The Parable of the Look-alike Weeds Explained

[36]Then, leaving the crowds, he went into the house. And his disciples came to him and said, "Explain to us the parable of zizania in the field."

[37]And he answered and said, "The one sowing the good seed is the Son of Man, [38]and the field is the world, and the good seed, these are the children of the kingdom. The zizania are the children of the evil one, [39]and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels.

[40]"And as the zizania are collected and consumed by fire, so it will be at the end of the age. [41]The Son of Man will send out his angels, and they will collect out of his kingdom all the things that lead to sin and those who practice lawlessness; [42]and they will throw them into the furnace of fire. There will be weeping there, and gnashing of teeth. [43]At that time, the righteous will shine forth like the sun in the kingdom of their Father. Let the one who has ears, hear.

The Parables of the Hidden Treasure and the Pearl

[44]"The kingdom of heaven is like treasure hidden in a field, which when a man found it, he hid it *again*. Then out of his joy he goes and sells what things he has, and buys that field.

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[97] **13:33** Greek: three *sata*, about 5 gallons, or 22 liters.
[98] **13:35** Psalm 78:2

45"Again, the kingdom of heaven is like a merchant who was looking for fine pearls. 46And when he found a single valuable pearl, he went away and sold every thing that he had and bought it.

The Parable of the Net

47"Again, the kingdom of heaven is like a net cast into the sea and catching every kind of fish, 48which when full, the fishers pulled up onto the shore, and sitting down, they collected the good *kinds* into baskets, but threw away the bad. 49This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, 50and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth."

51Jesus said to them, "Have you understood all these things?"

They are saying to him, "Yes, Lord."

52And he said to them, "Therefore every Torah scholar discipled into the kingdom of heaven is like a person who owns a house, who puts forward out of his treasure room items both new and old."

A Prophet Without Honor

53And it came about that when Jesus had finished these parables, he moved on from there. 54And coming into his home town, he taught them in their synagogue, such that they were astounded, and said, "Where did this *man* get this wisdom and these miraculous powers? 55Isn't this the son of the carpenter? Isn't his mother named Mary, and his brothers Jacob and Joseph[99]and Simon and Judah? 56And aren't all his sisters here with us? Where then did this man get all these things?" 57And they were offended by him.

And Jesus said to them, "A prophet is not without honor except in his home town, and among his relatives."

58And he did not do many miracles there, because of their unbelief.

Chapter 14

John the Baptizer Beheaded

1At that time, Herod the tetrarch heard the report about Jesus, 2and said to his attendants, "This is John the Baptizer! He is risen from the dead, and that is why miraculous powers are at work in him!"

3Now Herod had arrested John, and bound him, and put him away in prison, because of Herodias, his brother Philip's wife. 4For John had been

[99] **13:55** txt Ἰωσὴφ ℵ^{2} B C N lat syr$^{s,c,h^{mg}}$ cop$^{mae,bo^{pt}}$ Or^{pt} NA28 ‖ Ἰωσῆς 𝔓$^{103 vid}$ L W Φ 0106 it$^{k,q^{c}}$ cop$^{sa,bo^{mss}}$ TR RP ‖ Ἰωση syr^{h} cop$^{bo^{pt}}$ ‖ Ἰωάννης ℵ* D vg^{mss} Or^{pt}

saying to him, "It is not lawful for you to have her." [5]And though wanting
to kill him, he feared the crowd, because they regarded him as a prophet.

[6]And when Herod's birthday celebration took place, the daughter of
Herodias[100] danced among them, and she pleased Herod; [7]for which reason
he promised with an oath to give her whatever she might ask for.

[8]So after being instructed by her mother, she says, "Give me here on
a platter the head of John the Baptizer."

[9]Though greatly distressed, the king because of his words of oath[101]
and those reclining with him, commanded that it be given, [10]and sent orders
and beheaded John in the prison. [11]And his head was brought on a platter
and given to the girl, and she carried it to her mother. [12]And his disciples
came and took the corpse and buried him. Then they went and told Jesus.

Jesus Feeds the Five Thousand

[13]And hearing *this*, Jesus went away from there, in a boat, to a
remote place by himself. And the crowds heard, and followed him on foot
from the towns.

[14]And when he got out, he saw the large crowd, and was moved
with compassion for them, and healed their sick.

[15]Now as evening came on, the disciples came to him, saying, "The
place is remote, and the hour is already late. Therefore, dismiss the crowds,
so they can go away into the villages and buy food for themselves."

[16]But Jesus said to them, "They do not need to go away. You give
them *something* to eat."

[17]But they are saying to him, "We have nothing here except five
loaves and two fish."

[18]And he said, "Bring them here to me." [19]And having directed the
crowds to recline on the grass, he takes the five loaves and the two fish, and

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[100] **14:6** It is difficult to follow Herod's family tree. But this is little wonder, the way they fornicated, adulterated, and married relatives. For example, who was Herodias' first husband? But the following is what can be distilled from all accounts. Herodias' first husband, named Philip in the Bible and Herod in Josephus, was also known as Herod Philip. That's all. They were the same man. Herodias then divorced Herod Philip and married Herod Antipas, who was Herod Philip's half brother (the father of both was Herod I, king of Judea, 4 B.C., who had eight wives in his lifetime. Herod Philip's mother was Mariamne II, the third wife, and Herod Antipas' mother was Malthake, the fourth wife). Josephus says that Herodias already had a daughter named Salome before she married Herod Antipas (p 485 of *The Works of Josephus*, trans. William Whiston, Hendrickson, 1988; or Antiquities book 18, chapter 5, secs. 136,137). I am confident that the dancer in question was Salome, the daughter of Herod's wife Herodias. (FYI: Salome later married another Philip, who was yet another half-brother of Herod Antipas, this time by Herod I's fifth wife, Cleopatra. So Salome lived with her father for a while, then lived with her half-uncle, then married a different half-uncle.)

[101] **14:9** The Greek for oath is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. 'Deaths,' for example, would mean "ways of dying," or "cases of death." Here it would mean something like "words of oath." Other examples are Matthew 14:9 and Luke 5:21.

looking up to heaven, he blessed *God*. And after he broke the loaves, he
gave them to the disciples, and the disciples to the crowds.

[20]And all ate and were satisfied. And they picked up the extra of
the fragments, twelve large baskets[102] full. [21]Now the ones eating were
about five thousand men, without[103] women and children.

Jesus Walks on the Water

[22]And he immediately ordered his disciples to get into the boat and
go on ahead of him to the other side, while he would dismiss the crowds.
[23]And after he had dismissed the crowds, he went up into the mountain by
himself to pray. And as evening came on he was alone there.

[24]The boat was now in the middle of the lake, being battered by the
waves, because the wind was contrary. [25]And in the fourth watch[104] of the
night he went out toward them, walking on the lake. [26]And when the
disciples saw him walking on the lake, they were terrified, saying, "It's a
ghost!" And they cried out in fear.

[27]Jesus immediately spoke to them and said: "Take heart, it is I.
Don't be afraid."

[28]And Peter answered him and said, "Lord, if it's you, order me to
come to you on the water."

[29]And he said, "Come."

And Peter got down out of the boat and walked on the water, and
went toward Jesus. [30]But when he saw the violent wind, he became afraid,
and beginning to sink, he cried out, saying, "Lord, save me!"

[31]And immediately Jesus reached out his hand and grabbed him,
and says to him, "O you of little faith, why did you doubt?"

[32]And when they climbed into the boat, the wind died down. [33]And
those in the boat worshipped him, saying, "You truly are the Son of God."

[34]And once they had crossed over, they came ashore at Gennesaret.
[35]And when the men of that place recognized him, they sent *word* into that
whole area, and they brought to him all those who were sick. [36]And they
were entreating him that they could just touch the tassel of his cloak; and as
many as touched were completely healed.

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[102] **14:20** κόφινος (kóphinos) a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word kóphinos, but in the account of the feeding of the 4,000 all two of the gospels that contain the event used the Greek word σπυρίς. A kophinos was used for many things, including carrying manure, while a spuris was a smaller basket used for carrying edibles.

[103] **14:21** The Greek word for "without" in Matthew 14:21 is χωρίς (chōrís), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all. See the endnote about this, which discusses the possibilities in greater detail.

[104] **14:25** Between 3 a.m. and 6 a.m.

Chapter 15

Clean and Unclean

[1]Then some Pharisees and Torah scholars from Jerusalem come to
Jesus, saying, [2]"Why do your disciples break the tradition of the elders?[105]
For they do not wash their hands when they eat."

[3]And in response he said to them, "And you, why do you break the
command of God for the sake of your tradition? [4]For God said, 'Honor
father and mother' and 'The one who curses father or mother must be put to
death.' [5]But you say, whoever says to father or mother: 'Whatever you
might be owed from me is a gift *vowed to God*,' [6]he will not at all honor his
father or his mother *with it*, and you have annulled the word of God for the
sake of your tradition.

[7]"You hypocrites! Isaiah has prophesied rightly about you, in
saying,

> [8]" 'This people draw near to me with their mouth,[106]
> and honor me with their lips,
> but their heart is far from me.
> [9]They worship me in vain,
> teaching as Torah
> the decrees of human beings.'[107]

[10]And calling the crowd forward, he said to them, "Listen, and
understand: [11]The thing entering into the mouth does not make a human
being unclean, but rather the thing coming forth out of the mouth, that *is
what* makes the human being unclean."

[12]Then the disciples are coming to him and saying to him, "Do you
know that the Pharisees were offended when they heard this statement?"

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[105] **15:2** Ezra had set up a group of men called the Sopherim, whose task it was to teach the Torah to the people. This was well and good. But the Sopherim decided that to make absolutely sure that no one broke one of the 613 Mosaic laws, they would make a "fence" around those 613 laws by making some more finely tuned laws, which, if people obeyed these latter, they would be assured of not even getting close to breaking one of the 613 Torah laws. The Sopherim (scribes) acknowldged that only the Torah was authoritative, and that their "fence" laws could be debated. A few generations later, other teachers of the law arose, called the Tanaim. These made another fence around the fence laws of the Sopherim. Now, however, the Tanaim's laws were considered debatable, but the laws of the Sopherim were considered as final authority. Into this situation Jesus Christ was born, where the laws of the Sopherim were considered greater in authority than the actual Torah. In fact, where the "fence" laws conflicted with the Torah, the "fence" laws were considered to have priority. These laws were called the Mishnah, or the Oral Law, or here called the Tradition of the Elders. You were considered to have sinned if you broke one of them, just as if you had broken one of the laws of Moses

[106] **15:8** txt Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ C E[c] N W Φ 0106 it[f,q] syr[h] TR RP ‖ Ἐγγίζει μοι ὁ λαὸς οὗτως τῷ στόματι αὐτῶν καὶ E* ‖ ὁ λαὸς οὗτος ℵ B D L 073 lat syr[s,c,p] cop[sa,bo,mae-2] Cl Or Did NA28 ‖ *lacuna* 𝔓[45] A P. The longer reading seems to be a harmonization to the LXX text of Isaiah 29:13 in Codex Vaticanus, according to Weiss.

[107] **15:9** Isaiah 29:13

[13]And he in answer said, "Every plant that my heavenly Father has not planted will be uprooted. [14]Leave them; they are blind leaders of the blind. And if a blind person leads a blind person, both will fall into a pit."

[15]And in response Peter said to him, "Explain the parable to us."

[16]And he said, "Are you also this unintelligent? [17]Do you not understand that everything entering the mouth goes into the stomach, and then is ejected into the sewer? [18]But the things coming forth out of the mouth come from the heart, and those things make the human being unclean. [19]For out of the heart, come forth evil reasoning, murder, adultery, fornication, theft, false testimony, slander. [20]Those are the things making the human being unclean; but the eating with unwashed hands, that does not make the human being unclean."

The Faith of the Canaanite Dog

[21]And leaving there, Jesus departed to the areas of Tyre and Sidon. [22]And behold a Canaanite woman from those borders, after coming forward cried out, saying, "Have mercy on me, Lord, Son of David! My daughter is suffering terribly from a demon."

[23]But he answered not a word to her. So his disciples are coming to him and urging him, saying, "Send her away, because she keeps crying out behind us."

[24]And in response *to her* he said, "I was sent only to the lost sheep of the house of Israel."

[25]But she comes and bows down to him saying, "Lord, help me."

[26]And he in answer said, "It is not right to take the children's bread and toss it to the dogs."

[27]And she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."[108]

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[108] **15:27** The Greek in this verse is quite unusual. There is either an unusual use of the word ναί - naí, or an unusual use of the word γάρ. The word ναί is usually an affirmative answer, that is, expressing agreement. The word γάρ is a **causal** conjunction, used to express cause and effect. If both these words are used in this verse according to their most common usage, then this verse makes no sense. Following is how the verse should read, when rendering these two words in their most common meanings: "Yes, Lord, for even the dogs eat of the crumbs falling from their master's table." The affirmative agreement on her part makes no sense, because she is contradicting Jesus' statement that it is not right to give to dogs the children's bread. The "for" makes no sense, because this is what she would be saying, "Yes, you are right that it is not right to give the dogs of the children's bread, because even the dogs eat of the crumbs falling from their master's table." The conclusion she makes in that case is a non-sequitur. Therefore, every translation out there has rendered one of these two words irregularly. Most or all choose to render γάρ irregularly. They render it as an adversative, which is flat wrong, in my opinion. I know of no instance in any Greek literature where γάρ is an adversative. But if we are not going to render γάρ as an adversative, then there are only two or three other solutions: to render ναί as a "Yes" answer in opposition to what Jesus had said, as follows: "Yes, *it is*, Lord, for even the dogs eat of the crumbs falling from their master's table," or, to render γάρ as "Why." This latter is well within the realm of possibility according to the lexical authorities. The other main causal conjunction, ὅτι, not infrequently means "Why?" Thus, one very possible rendering of this woman's answer is as follows: "Yes, Lord, yet why do the dogs eat of the crumbs

28Then in answer Jesus said to her, "Oh, woman, great is your faith!
Let it be for you as you desire." And her daughter was healed from that
very hour.

Jesus Feeds the Four Thousand

29And when he departed from there, Jesus came near the Sea of
Galilee; and having gone up into the mountain, he was sitting there. 30And
many large crowds came to him, having with them the lame, the
cheiroplegic,[109] the blind, the mute, and many others, and they laid them
down at his feet, and he healed them, 31causing the crowd to marvel, seeing
the mute speaking, the impaired of hand whole, and the lame walking and
the blind seeing, and they glorified the God of Israel.

32And calling forward his disciples, Jesus said, "I feel for the crowd,
because they have been staying with me three days now and do not have
anything to eat. And to dismiss them without eating, I am not willing, lest
they collapse on the journey."

33And the disciples say to him, "Where in the desert could we obtain
so many loaves of bread, enough to satisfy so large a crowd?"

34And Jesus says to them, "How many loaves do you have?"

And they said, "Seven, and a few fish."

35And having ordered the crowd to recline on the ground, 36he took
the seven loaves of bread and the fish, and when he had given thanks, he
broke and gave to the disciples, and the disciples to the crowds. 37And all
ate and were satisfied, and they picked up the fragments that were left over,
seven full baskets. 38Now the ones eating were four thousand men, apart
from women and children. 39And after he dismissed the crowd, he
embarked in the boat, and went into the territory of Magadan.

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falling from their master's table?" In this rendering, the word καί is used as an adversative, which is lexically valid. Another possible rendering again makes καί the adversative, and γάρ meaning "certainly," which is lexically valid, as follows: "True, Lord, yet the dogs certainly eat of the crumbs falling from their master's table." Now, we have some clues in this context that the Canaanite woman said something very unusual, in Jesus' view. Jesus' response to the woman's statement expresses much emotion and surprise. Jesus' response begins with the interjection Ὦ. This is an interjection that Jesus used in only two other contexts, both of them preceding harsh rebukes of the apostles; once when they could not heal a boy, and the other in Luke when he called them slow of heart to believe the scriptures. I think what it is here is a woman with much chutzpah. Not only is she a woman talking this way to a man, which was improper, but she was talking to not just any man, but a Rabbi. Then, we have the fact that she is a Gentile talking to a Jew, and a Rabbi at that.

[109] **15:30** "Stricken hand," that is, those impaired of upper limb. The Greek word is κυλλὸς - kullòs, which can mean someone with any limb of the body either deformed, maimed, or incapacitated in any way. However, kullòs here is found with another word meaning "lame" having already been used, so you would think that kullòs is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of kullòs in the New Testament are in the context of a maimed hand, Mt 18:8, Mk 9:43.

Chapter 16

The Yeast of the Pharisees, Sadducees, and Herod

1And the Pharisees and Sadducees approach him, and testing *him*, they
asked him to show them a sign from heaven.
2But he in answer said to them, [When evening comes, you say, 'Fair
weather, the sky is red.' 3And in the morning, 'Today, stormy weather, for
the sky is red *and* threatening.' [["You hypocrites,]] The face of the sky you
know how to judge, but the signs of the times you are not able to?] [110] 4"A
wicked and adulterous generation demands a sign, but no sign will be given
it except the sign of Jonah."[111] And he left them *and* went away.
5And when the disciples were going to the other side, they forgot to
take bread loaves. 6And Jesus said to them, "Watch out. Be on your guard
against the yeast of the Pharisees and Sadducees."
7And they were deliberating among themselves, saying, "We didn't
bring bread loaves."
8And Jesus knowing, said, "You of little faith, why are you
reasoning among yourselves, 'We have no bread loaves'? 9Do you still not
understand nor remember the five loaves for the five thousand, and how
many basketfuls you picked up? 10Nor the seven loaves for the four
thousand, and how many basketfuls you picked up? 11How do you not
understand that it was not about bread that I was speaking to you? But be
on your guard against the yeast of the Pharisees and Sadducees." 12Then
they understood, that he had not meant they should be on their guard
against yeast,[112] but against the teaching of the Pharisees and Sadducees.

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[110] **16:2-3** txt *include without* Ὑποχριταί, C D (W) [NA27] {C} ‖ *include all bracketed* E L (N) O Σ Φ (δὲ τὰ) it$^{a,aur,b,d,e,f,ff^2,l,q}$ vg syr^{p,h} cop$^{bo^{pt}}$ eth geo Euseb Chrysost; Jevencus Hilary Jer Aug TR HF RP ‖ *omit* ℵ B 047$^{acc.\ to\ Gregory}$ syr^{s,c} cop$^{sa,mae,bo^{pt}}$ arm; Or Hier^{mss} mss$^{acc.\ to\ Jer}$ ‖ *lacuna* 𝔓^{45} A P. An impressive group of manuscripts and versions lacks these words. And Jerome says most of the manuscripts known to him did not contain it. Many scholars consider it a later harmonization to Luke 12:54-56, with some adjustment for weather. Bauer points out that the word used in this pericope for "is red," πυρράζω - purrázō, is found only in literature by Byzantine writers. (The Septuagint has πυρρίζω - purrízō) There is some chance that Scrivener and Lagrange are right in their argument that the pericope was omitted by copyists in Egypt and other places where red sky in the morning does not announce rain.

[111] **11:29** Matthew 12:40 (DRP) says, "For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." And further, according to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. Jonah volunteered to be killed in order to save the rest of the souls on the boat, would be dead for 3 days, and then would come back to life. Jonah said about himself that he was in Sheol / Hades (Jonah 2:2). This is yet another way in which Jonah was a sign of Christ.

[112] **16:12** Many witnesses add various words after "yeast," in five varieties. It appears that the shorter reading is original, and the additions are various attempts to explain the seeming contradiction, where Matthew says Jesus said yeast, then here he says he did not say yeast. But, the phrase "said" can also mean "mean" as I have it translated above. This seems more likely than copyists taking away the explanations. But, it is possible that copyists considered the presence of τῶν ἄρτων or τοῦ ἄρτου to be unnecessary for the sense and therefore omitted the words as superfluous. The UBS4 edition includes τῶν

Peter's Confession of Messiah

13And upon entering into the area of the Caesarea that was in Philip's jurisdiction, Jesus queried his disciples, saying, "Who are the people saying the Son of Man is?"

14And they said, "Some, John the Baptizer; others, Elijah; and still others, Jeremiah or one of The Prophets."

15He says to them, "And you, who do you say I am?"

16And Simon Peter answered, and said to him, "You are the Christ, the son of the living God."

17And Jesus in response said to him, "Blessed are you, Simon son of John,[113] because it was not flesh and blood that revealed this to you, but my Father, who is in heaven. 18And I also say to you, that you are Peter, and upon this rock[114] I will build my church, and the gates of Hades will not prevail against it. 19And to you I will give the keys of the kingdom of heaven, and whatever you declare to be forbidden on earth shall have been forbidden in heaven, and whatever you permit on earth shall have been permitted in heaven."[115] 20Then he admonished the disciples, that they not tell anyone that he was the Christ.

Jesus Predicts His Death

21From that point on, Jesus began to reveal to his disciples that he had to leave for Jerusalem, and suffer many things at the hands of the elders and chief priests and Torah scholars, and be killed, and on the third day rise again. 22And after pulling Jesus aside, Peter began correcting him, saying, "God forbid, Lord! This will never happen to you."

23But he turned and said to Peter, "Get behind me, Satan! A hindrance you are to me, because you are not considering the *concerns* of God, but the *concerns* of mortals."

24Then, Jesus said to his disciples, "If someone wants to follow me, he must deny himself, and take up his cross and follow me. 25For whoever

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ἄρτων and rates it {C} in certainty, UBS3 gave it a {D}, and the NA26 edition includes the words τῶν ἄρτων.

113 **16:17** See footnote on John 1:42

114 **16:18** Peter's name means "rock" in Greek. Yes, Jesus did build his church upon Peter, and also upon the other eleven apostles. See Revelation 22:14 "with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb." Rev. 21:9 says this is talking about "the bride, the wife of the Lamb." So we see that the church is built on Peter indeed, but Peter´s foundation is no wider or higher than the other eleven foundations. And was he the only apostle allowed to bind and loose? No, we see that all the apostles practised that.

115 **16:19** Or, "Whatever you forbid on earth is as good as forbidden by heaven, and whatever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 18:18. It should be noted that here in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only, whereas in chapter 18 v. 18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles.

tries to keep his life will lose it. But whoever loses his life for my sake, will find it. 26For what will it gain a human being, if he acquires the whole world, but is penalized his soul? In other words, what will a human being pay, in trade for his soul? 27For the Son of Man will soon come in the glory of his Father with his angels, and then, he will pay back to each one, according to the way of life of each. 28Truly I tell you, There are some of those present here, who will certainly not taste death before they see the Son of Man coming in his kingship."

Chapter 17

The Transfiguration

1And after six days Jesus takes Peter, and James, and John his brother, and he is leading them up into a high mountain, by themselves. 2And he was transfigured in front of them, and his face shone like the sun, and his garments became bright as the daylight. 3And behold, Moses and Elijah appeared to them, conversing with Him.

4And in response, Peter said to Jesus, "Master, it is good for us to be here. If you want, I will make three shelters here, one for you, one for Moses, and one for Elijah."

5While he was still speaking, behold a bright cloud overshadowed them, and behold, a voice from the cloud, saying as follows: "This is my beloved Son, with whom I am well pleased. Listen to him." 6And when they heard this, the disciples fell on their faces, and were extremely frightened.

7And Jesus approached them, and after touching them reassuringly, he said, "Stand up, and do not be afraid." 8And when they opened their eyes, they saw no one, except Jesus himself alone.

9And as they were coming down from the mountain, Jesus was admonishing them, as follows: "Do not tell anyone about the vision, until such time the Son of Man is raised from the dead."

10And the disciples queried him, as follows, "So why do the Torah scholars say that Elijah has to come first?"

11In answer, he said, "Elijah does indeed come first, and will restore all things. 12But I am telling you, that Elijah has already come, and they did not recognize him, but did with him whatever they wished." 13Then the disciples understood that he had spoken to them about John the Baptizer.

The Healing of a Boy Who Had an Evil Spirit

14And when they had returned to the crowd, a man came up to him, falling to his knees, 15and saying, "Lord, have mercy on my son, because he is lunatic and suffering horribly. For example, he often falls into fire, and often into water. 16And I brought him to your disciples, and they were not able to heal him."

17And in answer, Jesus said, "O unbelieving and perverted generation! How long shall I stay with you? How long shall I put up with you? Bring him here to me." 18And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.

19At that time, the disciples came to him in private, and said, "Why were we not able to drive it out?"

20And he says to them, "Because of your lack of faith. For truly I tell you, if you have faith as *small as* a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move. In fact, nothing will be impossible to you." 21[[But this kind does not come out except with prayer and fasting.]][116]

22And when they were gathering back together in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of human beings, 23and they will kill him, and during the third day he will rise again." And they were very sad.

The Two Drachma Tax

24And when they arrived in Capernaum, the collectors of the two drachmas[117] approached Peter, and they said, "Does your rabbi not pay the two drachmas?"

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[116] **17:21** txt *omit* א* B 0281 it^{e,ff1} syr^{s,c,pal} cop^{sa,bopt,mae2} eth^{ms} geo NA27 {A} ‖ Τοῦτο δὲ τὸ γένος οὐκ ἐκβάλλεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ א^{2} ‖ Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ C D E L O W Σ Φ vg it$^{a,aur,b,d,f,ff2,l,n.q,r1}$ (syr^{p,h}) cop$^{(meg),bopt}$ arm eth Origen Asterius Basil Chrys Hilary Ambrose Jerome Aug TR RP ‖ *lac.* 𝔓^{45} A N P. There is no instance in the New Testament where either Jesus or his disciples had to fast in order to cast out a demon. In fact, Jesus said all you needed is as little faith as a mustard seed. Which is it? Faith as small as a mustard seed is all you need, or also add works, like fasting? The fact that 3 different Greek verbs are used in the manuscripts that do contain the verse, is an indication that the verse is not original. I think this is an "ascetic" corruption to the gospel of Matthew.

[117] **17:24** A *drachma* was worth about a day's wage. The two drachma collection, 6 grams of silver, was the so-called temple tax in Exodus 30:11-16. But this payment was not intended to be a tax at all. Quoting Exodus 30:12, "When you take a census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to Yahweh, so that no plague may come upon him for being numbered." The money was primarily an offering as atonement for the evil act of a man being numbered. Then it was merely incidental that as long as the temple personnel had this money anyway, "You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before Yahweh it will be a reminder of the ransom given for his life." Ex. 30:16. It was an offering or ransom money to atone for the repugnant stench to God caused by the act of numbering the people. There are other scriptures indicating God's displeasure with the idea of his people being numbered. See for example, I Chronicles chapter 21, and 27:23,24. It is clear that the payment was a ransom for a man's life. How many times must a man be ransomed? Ransom, even to terrorists, is not paid more than once. The ransom was to be paid only when a man "crosses over to join those who are numbered," Exodus 30:13,14. God had never commanded that the ransom be paid annually, as the tradition came to be. For it was only to be collected "when you number the people," v. 12. This was in anticipation of the only census ever ordered by God, the one that took place in Numbers chapter 1. God was against the numbering of the people as a practice. This was allowed just one time only, with a way to escape his wrath built in. The only additional census permissible was of aliens, as in II Chron. 2:17. Jesus apparently was not in the habit of paying the two drachmas. In this instance he only paid for himself and for Peter, and did nothing about the other eleven apostles, since they were not brought up.

[25]He says, "Yes *he does*."

And when Peter had come into the house, Jesus spoke to him first, saying, "What do you think, Simon: the kings of the earth, from whom do they collect toll and tribute— from their sons,[118] or from others?"

[26]And when he answered, "From others," Jesus said to him, "Alright then, the sons are free.[119] [27]But, so that we not scandalize them,[120] go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin.[121] Take that, and give it to them, as mine and yours."[122]

Chapter 18

Who Is the Greatest?

[1]In that same hour, the disciples approached Jesus, saying, "So who is the greatest in the kingdom of heaven?"

[2]And calling a child over, he stood him in the midst of them, [3]and he said, "I tell you truly: unless you change and become like little children, there is no way you will enter into the kingdom of heaven. [4]Whoever therefore humbles himself like this child, that is the one who is greatest in the kingdom of heaven. [5]And whoever receives one little child such as this on the basis of my name, is receiving me.

Jesus did not "obey every law of man." He did not just automatically do what every bureaucrat told him to do. Jesus was not a chump, and neither should his disciples be. We are supposed to be wise as serpents. For a reading of all the scriptures showing how the tradition of the annual tax came about, see the endnote entitled, "How did a once-only atonement offering become an annual tax?"

[118] **17:25** The meaning of υἱοί, "sons," here, could be an extended meaning; that is, "from their own relatives in race and culture, extended to their countrymen, from their citizens." This is a possible interpretation because it is made an antonym of ἀλλότριοι, which in Jewish Greek like in the Septuagint, meant "aliens." Here the meaning would be, that since the two drachma tax was supposedly for maintenance of the temple- God's house, then God's children, the citizens of the kingdom of God, were exempt from that tax.

[119] **17:26** This word free, will not be understood properly, unless one understands "tribute" properly. Tribute was a poll tax paid to the conqueror, by a conquered or subjugated people. Anyone paying tribute, was by definition not free, but rather a member of an enslaved nation.

[120] **17:27a** Some surmise that Jesus did this in order to appear to be compliant with an illegitimate tax, so as not to scandalize any believers who thought that he surely must "obey every law of man." That is possible. But also possible, is that Jesus wanted to honor the oral contract Peter had already made with the tax collectors: the collectors had previously asked if Jesus pays the tax, and Peter had answered in the affirmative. Thus, only those two individuals involved in the oral contract, were obligated to pay it this instance.

[121] **17:27b** A silver coin worth four drachmas, equivalent to 12 grams of silver. Each man was to pay 6 grams of silver, which =1 stater=1 Babylonian shekel=1/2 of a sanctuary shekel (Phoenician or Hebrew standard).

[122] **17:27c** Note that Jesus did not tell the other eleven disciples to pay. The payment at issue in this passage was a Jewish religious matter, and originally not even a tax (see previous footnote on "the two drachmas." Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings don't pay the tax. And kings is what Jesus and the twelve apostles were.

More About Little Ones

6 As for that person through whom one of these little ones who believe in me might ever be scandalized, it would be better for that person that a mill stone be hung around his neck and be sunk in the bottom of the
sea. 7 Woe to the world, because of those scandalizings. Certainly, the scandalizings are bound to come. Nevertheless, woe to the person through whom the scandalizing comes.

8 And if your hand or your foot scandalizes you, cut it off, and throw it away from you. It is better for you to enter into life maimed and crippled, than to be thrown into everlasting fire, having both hands or both feet.

9 And if your eye scandalizes you, tear it out, and throw it away from you. It is better for you to enter into life one-eyed, than be thrown into fiery Gehenna with two eyes.

10 See that you not despise or overlook even one of these little ones; for I tell you, in heaven their angels through it all are seeing the face of my Father who is in heaven.

[[11 For the Son of Man came to seek and to save what was lost.]] [123]

12 What do you think? Suppose a man has a hundred sheep, and one of them is lost. Will he not leave the ninety-nine on the mountain, and go
look for the one that is wandering? 13 And if he happens to find it, truly I tell you, he rejoices over it more than the ninety-nine that were not lost.

14 That is how undesirable it is, in the eyes of your Father in heaven, that *even* one of these little ones be lost.[124]

A Brother Who Sins

15 Now if your brother sins [against you],[125] go show him his fault, just between you and him. If he listens to you, you have won back your

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[123] **18:11** txt *omit* ℵ B L* it^{e,ff1} syr^{s,pal} cop$^{sa,mae,bo^{pt}}$ geo^{2A} Origen Eusebius; Jevencus Jerome NA27 {B} ‖ Ἦλθεν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου σῶσαι τὸ ἀπολωλός. D E L^{mg} N W Σ Φ 078*vid* it$^{(a),aur,(b),d,(f),ff2,(l,n),q,r1}$ vg syr^{c,p,h} cop$^{bo^{pt}}$ arm geo Chrysostom; Hilary Chromatius TR HF RP ‖ Ἦλθεν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου ζητήσαι καὶ σῶσαι τὸ ἀπολωλός. (L^{cmg} has ζητήσε for ζητήσαι καὶ) (it^{c}) syr^{h} cop$^{bo^{pt}}$ eth ‖ *lacuna* 𝔓45 A C P. The UBS Editorial Committee says that there can be little doubt that the words ἦλθεν γὰρ ὁ υἱὸς τοῦ θεοῦ (ζητήσαι) καὶ σῶσαι τὸ ἀπολωλός are spurious here, being absent in the earliest witnesses representing several textual types (Alexandrian, pre-Caesarean, Egyptian, Antiochian), and manifestly borrowed by copyists from Lk 19:10 [or Matthew 9:13]. The reason for the interpolation was apparently to provide a connection between ver. 10 and verses 12-14. On the other hand there appears no reason why it might have gotten deleted or removed if original.

[124] **18:14** Or, "...that even one of these little ones be ruined."

[125] **18:15** txt [D] ἁμαρτήσῃ εἰς σὲ D E L N O W Σ Φ 078 it$^{a,aur,b,d,e,f,ff1,2,1,h,l,n,q,(r1)}$ vg syr^{c,s,p,h,pal} cop$^{meg,bo^{pt}}$ arm eth geo Basil^{ms} Chrysostom^{mss}; Hilary Lucifer Pacian Chrosmatius Jerome Augustine$^{6/7}$ TR HF RP [NA28] {C} ‖ ἁμάρτῃ εἰς σὲ W Basil$^{5/9}$ Didymus Chrystostom Thodoret ‖ ἁμαρτήσῃ ℵ B 0281 cop$^{sa,bo^{mss}}$ Cyril; Augustine$^{1/7}$ WH ‖ ἁμάρτῃ (Lk 17:3) Origen^{lem} Basil$^{4/9}$ ‖ *lacuna* 𝔓45 A C P. There might have been a dictation error, that when reading ήσῃ εἰς σὲ the listener thought that there had been a repetition by accident (because the last two syllables sound similar in later Greek to the first two syllables), or that the reader changed his pronunciation or stumbled over the pronunciation, and so the scribe listening

brother. [16]But if he does not listen, take with you one or two others, so that 'upon the mouths of two or three witnesses every matter be established.' [17]And if he refuses to listen to them, tell it to the assembly. And if he refuses to listen to the assembly, he should be considered by you as no different than a gentile or a revenue agent.

[18]Truly I tell you, what things you *apostles* on earth declare to be forbidden, shall have been forbidden in heaven; and what things you on earth declare to be permitted, shall have been permitted in heaven.[126] [19]Again I say to you, if two of you on earth agree with one voice concerning any and all matters about which you make request, it will be brought about for you by my Father who is in heaven. [20]For where two or three are gathered together in my name, there am I in the midst of them.

The Parable of the Unmerciful Servant

[21]At that time Peter approached and said to him, "Lord, how many times shall my brother sin against me and I forgive him? Up to seven times?"

[22]Jesus says to him, "I tell you, not up to seven times, but up to seventy [times] seven times.[127]

[23]"Therefore, the kingdom of heaven may be likened to a man in ruling power who desired to settle accounts with his servants. [24]So he proceeded to settle, and had one of his debtors brought to him, one who owed him ten thousand talents. [25]But since he did not have the means to repay, the master ordered him to be sold as a slave, and also his wife and children and everything he had, and then to be paid back.

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wrote only the first set of sounds. On the other hand the phrase "against you" might have been added, according to the UBS textual commentary, to harmonize this verse with the "against me" of v. 21 shortly hereafter where Peter asks, "How many times shall my brother sin against me and I forgive him?" The reading without "against you" is the earliest, but this could have been changed very early on, according to the UBS commentary. In the UBS 4th Edition Greek New Testament, the words "against you" are in single square brackets, and this result is given a C rating of certainty. Regarding single square brackets, the explanation is "that the enclosed word, words, or parts of words may be regarded as part of the text, but that in the present state of New Testament textual scholarship this cannot be taken as completely certain."

[126] **18:18** Or, "Whatever you forbid on earth is as good as forbidden by heaven, and whatever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 16:19. It should be noted that here in 18:18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles, whereas in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only.

[127] **18:22** cf. Genesis 4:24: "If Cain is *avenge*d seven times, then Lamech seventy-seven times." It is equally beyond human nature to forgive the same person 77 times in one day, as it is to forgive the same person 490 times in one day. But Gentiles do not need to know this reference in order to understand that Matthew means to indicate a number that is large beyond human nature. In a story taken from older accounts, Plutarch, Mor. 245d uses the number 7,777 for the same purpose (cf. Polyaenus 8, 33).

[26]"The servant therefore fell down, and was entreating him, saying, 'Be patient with me, and I will pay you back everything.' [27]And moved with compassion, the master of that servant released him, and forgave his debt.

[28]"But then after he went out, that servant found one of his fellow servants who owed him a hundred denarii, and he seized him, and was choking him, saying, 'Pay me back everything you owe.'

[29]"The fellow servant therefore fell down, and was begging him, saying, 'Be patient with me, and I will pay you back.' [30]But he was not willing, and went and threw him into the debtors' prison, until such time he could pay back the debt.

[31]"When therefore his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened. [32]Then summoning him, his master is saying to him, 'You wicked servant! All that debt of yours I forgave you, because you begged me. [33]Aren't you then also obligated to forgive your fellow servant, as I have forgiven you?'

[34]"And in anger, his master handed him over to the jailers, until such time he could pay back everything he owed. [35]This is how my Father in heaven will act toward you also, unless you each forgive your brother from your heart."

Chapter 19

Jesus Tested on Divorce

[1]And it came about that when Jesus had finished these discourses he departed from Galilee, and went into the region of Judea on the other side of the Jordan. [2]And large crowds followed him, and he healed them there. [3]And some Pharisees came to him, testing him, and saying, "Is it permitted for someone to release[128] his wife for any cause at all?"

[4]But in answer he said, "Have you never read, that from the beginning the creator made them male and female, [5]and said, 'For this reason a man shall leave father and mother, and be joined to his woman, and the two shall become one flesh'? [6]As a result, they are no longer two, but one flesh. What therefore God has joined together, no human being is allowed to separate."

[7]They are saying to him, "Why then did Moses command to give a release of interest form[129] in order to release?" [130]

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[128] **19:3** "Releasing" is the opposite of the cleaving or joining commanded in the Genesis passage.

[129] **19:7a** This word ἀποστάσιον - apostásion, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in I Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has

[8]He says to them, "Moses, in view of the hardness of your hearts, permitted you to release your wives, though it is not originally designed this way. [9]But I tell you that whoever releases his wife, except upon grounds of fornication, and marries another, commits adultery.”[131]

[10]The disciples are saying to him, "If this is the situation of a man with a wife, it is not advisable to marry!”

[11]And he said to them, "Not everyone can receive this word, but only those to whom it has been given. [12]For there are some who are eunuchs, who were born that way from their mother’s womb. And there are some who are eunuchs who were made to be eunuchs by human beings. And there are some who are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. The person who is able to receive this, should receive it.”

The Little Children and Jesus

[13]At that time, little children were brought to him, so that he might lay his hands on them and pray for them. But the disciples scolded them. [14]But Jesus said, "Let the little children come to me, and do not hinder them. For of such is the kingdom of heaven." [15]And when he had laid hands on them, he moved on from there.

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not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

[130] **19:7b** txt ἀπολῦσαι א D L Z it^{a,aur,d,e,f1,g1,h,l} vg syr^{pal} arm eth^{ms} geo Origen; Jerome Augustine ‖ ἀπολῦσαι αὐτήν B C N W Φ 078 087 it^{f,q} (it^{b,ff2}) syr^{p,h} cop$^{mae,bo^{ms}}$ (Ir^{lat}).

[131] **19:9** {D} txt
μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται א L it^{l} vg^{mss} syr^{s} NA27 {B}
παρεκτὸς λόγου πορνείας καὶ γαμήσῃ ἄλλην μοιχᾶται D it^{a,b,d,e,h,r1} vg^{ms} cop^{sa}
μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται E Z vg^{mss} TR RP
παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται B
παρʼ εκτος λογου επι πορνιας και γαμηση αλλην μοιχαται Φ
μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται C*
μὴ ἐπὶ πορνιᾳ ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται N
μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται Σ 078
μὴ ἐπὶ πορνείᾳ γαμήσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται W
__________________ μοιχευθῆναι ὡσαύτως καὶ ὁ γαμῶν ἀπολελυμένην μοιχᾶται $\mathfrak{P}^{25}$
lac A P.

The UBS textual commentary says, "After μοιχᾶται several witnesses add καὶ ὁ ἀπολελυμένην γαμῶν (or γαμήσας) μοιχᾶται ('and he who marries a divorced woman commits adultery'). Although it might be argued that homoeoteleuton (μοιχᾶται ... μοιχᾶται) accounts for its accidental omission from א D L 1241 *al*, the fact that B C* *f*^{1} *al* read μοιχᾶται only once (at the conclusion of the combined clauses) makes it more probable that the text was expanded by copyists who accommodated the saying to the prevailing text of 5:32."

The Rich Young Ruler

^{16}And behold, someone came up to him and said, "Good Teacher,[132] what good must I do so that I will inherit eternal life?"

^{17}And he said to him, "Why are you calling me good? No one is good except One, God.[133] But if you want to enter eternal life, keep the commandments."

^{18}He says to him, "Which ones?" And Jesus said to him, "Do not murder, do not commit adultery, do not steal, do not give false testimony, ^{19}honor your father and your mother,' [134] and, love your neighbor as yourself."[135]

^{20}The young man says to him, "All these I have kept. What am I still missing?"

^{21}Jesus said to him, "If you want to be perfect, go sell your possessions and give it to the poor, and you will have treasure in heaven, and then come follow me."

^{22}But when the young man heard this statement, he went away regretting, for he was owner of much property. ^{23}And Jesus said to his disciples, "Truly I say to you, the rich will get into the kingdom of heaven with great difficulty. ^{24}And again, I say to you, it is easier for a camel[136] to

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[132] **19:16** txt Διδάσκαλε ἀγαθέ C E W Σ it$^{aur,b,f,ff^2,h,l,q,r^1}$ vg syr^{c,s,p,h,pal} cop$^{sa,mae,bo^{pt}}$ arm eth^{msTH} geo^2 Marcus$^{acc.\ to\ Irenaeus}$ Justin Origen^{pt} Basil Cyril-Jerusalem Chrysostom^{lem-}; Juvencus Jerome TR HF RP ‖ Διδάσκαλε ℵ B D L it$^{a,d,e,ff^1}$ cop$^{bo^{pt}}$ geo^1 eth^{pp} Origen^{pt} Hilary NA27 {A} ‖ *lacuna* 𝔓^{45} A N P.

[133] **19:17** *txt* Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἶς, ὁ θεός. C E W Σ Φ it^{f,q} syr^{p,h} cop$^{sa,bo^{ms}}$; eth^{ms,TH} (Ju) Basil Chrysostom TR HF RP ‖ Τί με λέγεις ἀγαθόν; εἷς ἐστιν ὁ ἀγαθός Mar^{Ir} ‖ Τί με λέγεις ἀγαθόν; εἷς ἐστιν ὁ ἀγαθός, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοις Marcus$^{acc.\ to\ Irenaeus}$ Justin Naassenes$^{acc.\ to\ Hippolytus}$ (Ps-Clementines) ‖ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός. ℵ B^2 L it^{a,d} (lat,syr$^{s,c,h^{mg}}$) cop^{mae,bo} Origen WH NA27 {A} ‖ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ ἐστιν ὁ ἀγαθός. B* ‖ Τί με ἐρωτᾷς περὶ ἀγαθοῦ; εἷς ἐστιν ἀγαθός. D ‖ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. it^{h} Eusebius Augustine ‖ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός, ὁ θεός. it$^{aur,b,(ff^1),ff^2,l,r1}$ vg (syr$^{c,h^{mg},pal^{ms}}$) cop^{meg,bo} geo$^{2,(A)}$ Novatian Jerome ‖ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός, ὁ πατήρ. it^{c} ‖ *lacuna* 𝔓^{45} A N P. The Majority Text reads, “Why are you calling me good? No one is good but one: God.”. The UBS and Nestle / Aland text read Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός.: "Why are you asking me about what is good? There is only One who is Good." In addition, that text does not contain the word ἀγαθέ -"good" modifying Teacher when the man first addresses Jesus in verse 16. The UBS editorial committee says that the passage clearly was changed by copyists to harmonize Matthew's account with Mark 10:18 and Luke 18:19. And they say about the majority reading, as shown in my translation above, that if it "were original in Matthew, it is hard to imagine why copyists would have altered it to a more obscure one, whereas scribal assimilation to Synoptic parallels occurs frequently." Well, I for one can easily imagine why someone would not like the reading "Why are you asking me about what is good?" It seems preposterous that a Rabbi would object to being asked about what is good, since declaring what was good or what was not good, that was his job. And even more preposterous, is that the Son of God, who was made into flesh in order to declare the attributes of the Father to men, would object to being asked about what is good.

[134] **19:19a** Exodus 20:12-16; Deuteronomy 5:16-20

[135] **19:19b** Leviticus 19:18

[136] **19:24** Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also

pass through the eye of a needle, than for a rich person to enter into the kingdom of God."

[25]And when they heard *this*, the disciples were greatly astonished, saying, "Who then can be saved?"

[26]And Jesus looked at them, and said to them, "With human beings, this is impossible; but with God, all things are possible."

[27]Then Peter answered and said to him, "Look how we have left everything, and followed you. What then will there be for us?"

[28]And Jesus said to them, "Truly I say to you, you who are hearing me: In the new beginning, when the Son of Man sits on his glorious throne, you also will sit, upon twelve thrones, judging the twelve tribes of Israel.
[29]And everyone who has left houses or brothers or sisters or fathers or mothers or children or lands for the sake of my name, will receive a hundred times as much, and inherit eternal life. [30]But many who are first
will be last, and many who are last will be first."

Chapter 20

The Parable of the Workers in the Vineyard

[1]"Similar therefore is the kingdom of heaven to a landowner, who went out early in the morning to hire workers together into his vineyard.
[2]And he came to an agreement with the workers, of a denarius a day, *and*
sent them into his vineyard. [3]And when he went away, about the third
hour,[137] he saw others, standing in the market place idle. [4]To them also he
said, "You also go out into my vineyard, and whatever is right, I will give
you." [5]So they left. And again, he went away about the sixth hour and also
the ninth hour, *and* did the same thing. [6]And about the eleventh hour he
went away and found others standing, and he says to them, "Why are you standing here the whole day idle?"

[7]They say to him, "Because no one has hired us."

He says to them, "You also go out into my vineyard. And whatever is right, that you will receive."

[8]And when evening had come, the owner of the vineyard says to his foreman, "Call the workers and pay them their wages, starting from the last
ones, to the first ones." [9]And those who had arrived at about the eleventh
hour, each received a denarius. [10]And the ones who had arrived first
expected to receive more, yet they received a denarius each themselves. [11]So
they got together and were complaining to the landowner, [12]saying, "These

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the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.

[137] **20:3** That is, about 9 a.m. Then again at 3 p.m. and 5 p.m. The Jewish clock began at sunrise and sunset; thus the third hour was about 3 hours after sunrise, hence 9 a.m. The 11th hour was only one hour before dark.

last ones worked one hour, and you have treated them the same as us who
have borne the burden of the *whole* day, and the scorching heat."

13And he in answer to one of them said, 'Friend, I am not doing you
wrong. Did you not agree to a denarius with me? 14Take what is yours and
go your way. So this is what I want to give to the last ones, as I also gave to
you. 15Is it not permissible for me to do what I want with things that are
mine? Or is your eye evil[138] because I am generous?'

16Thus, the last will be first, and the first will be last.[139]"

Jesus Again Predicts His Death

17And as he was going up to Jerusalem, Jesus took the Twelve aside
in private, and said to them on the way, 18"Behold we are going up to
Jerusalem, and the Son of Man is going to be betrayed to the chief priests
and the Torah scholars, and they will condemn him to death. 19And he will
be handed over to the Gentiles, to be ridiculed and crucified, and during the
third day he will rise again."

A Mother's Request

20At that time, the mother of the sons of Zebedee approached him,
along with her sons. She is worshiping him and asking a favor from him.
21And he said to her, "What do you want?" She says to him, "Decree that
these two sons of mine sit one on the right and one on the left of you in your
kingdom."

22But in answer Jesus said, "You do not know what you are
asking.[140] Are you able to drink the cup which I am about to drink?"

They say to him, "We are able."

23He says to them, "My cup you will indeed drink, but to sit on my
right or on my left is not mine to grant, but is only for those for whom it has
been prepared by my Father."

24And when the *other* ten heard, they were upset about the two
brothers. 25And Jesus, calling them to him, said, "You know that the rulers

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[138] **20:15** ὀφθαλμός πονηρός, "evil eye," is a Semitic concept, in which the attitude of the heart or the force of a person's thoughts, are focused out through, and cause the narrowing of the person's eye, out of envy, resentment, scheming, or even voodoo, toward one's neighbor. This concept merits a long explanation, which is to be found in an end note at the end of this document.

[139] **20:16** Most witnesses add πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί (For many are called, but few are chosen). It is more likely that these words were incorporated by copyists from 22:14, where they terminate another parable, than that so many witnesses deleted these words (א B L Z 085 892* 1243* 1342 (1424) $\text{cop}^{\text{sa, bopt}}$ Diatessaron). The reading without these words is given an A rating of certainty by the editorial committee of the United Bible Societies' Greek New Testament, 4th Edition, which means that it is certain.

[140] **20:22** In this phrase, "you are asking" is plural. Whereas, when the mother was worshiping and asking, it was singular. Whether or not it was the mother's idea, or the sons', or both, Jesus addresses them in the plural. In the next sentence when he asks, 'Are you able...", plural, he is surely addressing the sons, not the mother.

among the nations lord it over them, and the great ones exercise authority over them. 26It shall not be so among you. Instead, whoever wants to be great among you shall be your servant, 27and whoever wants to be first among you must be your slave. 28Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

Two Blind Beggars Receive Their Sight

29And as they were leaving Jericho, very large crowds were following them. 30And behold, two blind men sitting alongside the road, when they hear that Jesus is passing by, they cry out, saying, "Have mercy on us, Lord, Son of David!"

31But the crowd scolded them, that they should be quiet. But they cried out the more, saying, "Have mercy on us, Lord, Son of David!"

32And Jesus stopped, and called out to them and said, "What do you want me to do for you?"

33They are saying to him, "Lord, that our eyes be opened." 34And feeling sorry for them, Jesus touched their eyes, and immediately they saw, and they followed him.

Chapter 21

The Triumphal Entry

1And when they drew near to Jerusalem and arrived at Bethphage on the Mount of Olives, at that time Jesus sent two disciples, 2telling them, "Go into the village ahead of you, and immediately you will find a donkey tied up, and her colt with her. Untie *them* and bring *them* to me. 3And if anyone says anything to you, say, 'The Lord needs them, and will send them right back.'"

4Now this happened so that what was spoken through the prophet would be fulfilled, which says,

5"Say to the Daughter of Zion:
'Behold, your king is coming to you meek,
and riding on a donkey,
and[141] on a colt, the foal of a donkey.'[142]"

6And those disciples went, and did just as they were instructed by Jesus. 7They brought the donkey and the colt, and placed their cloaks on

[141] **21:5a** It appears to me that Matthew (or a later editor of Matthew) mistook this exepegetical "and" in the Greek of the Septuagint Zechariah 9:9 as meaning both a donkey and its colt. An exepegetical "and" would make the verse read, "and mounted on a donkey, specifically a colt, the foal of a donkey." Perhaps as a result of misunderstanding this, Matthew's account of Jesus' donkey ride has Jesus sitting on both the donkey and its foal, whereas the other gospel writers say only the foal. See Mark 11:1-7; Luke 19:30-35; John 12:14, 15. And the Zechariah passage itself says he rides only one animal.

[142] **21:5b** Zechariah 9:9

them, and he sat on them. [8]And the large crowd of people spread their garments out on the road; and some were cutting branches off the trees and spreading *those* on the road. [9]And the crowd proceeding ahead of him, and those following after, were shouting out as follows:

"Hosha na[143] to the Son of David!"
"Blessed is he who comes in the
name of the Lord!"[144]
"Hosha na in the highest!"

[10]And when he came into Jerusalem, the whole city was stirred, saying, "Who is this?"

[11]And the crowds would say, "This is the prophet Jesus, from Nazareth, Galilee."

Jesus Clears the Temple

[12]And Jesus went into the temple, and he threw out all the ones who were selling or buying in the temple. And the tables of the moneychangers[145] he overturned, and the seats of the ones selling doves. [13]And he says to them, "It is written:

'My house shall be called
a house of prayer';[146]
but you are making it
'a den of thieves.'[147]"

[14]And the blind and the lame came to him in the temple, and he healed them. [15]But when the chief priests and the Torah scholars saw the wonders that he performed, and the children crying out in the temple and saying, "Hosha na to the Son of David," they were indignant, [16]and they said to him, "Do you hear what they are saying?!"

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[143] **21:9a** Ὡσαννά = Aramaic אהוֹשַׁע נָ - hōšaʻ nāʼ, similar to the Hebrew אהוֹשִׁיעָה נָּ - hōšîʻāh nāʼ, an expression reminiscent of the אהוֹשִׁ֣יעָה נָּ֑ in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὦ Κύριε, σῶσον δὴ - Ō Kúrie, sōson dē, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

[144] **21:9b** Psalm 118:26

[145] **21:12** The Greek word here, κολλυβιστής - kollubistēs, is traditionally translated "moneychangers," but bankers is what they were. They are called moneychangers here because the main purpose of their "tables" when in the temple area was to break up larger currency into smaller change, and also perhaps to exchange foreign currency, if there was such a thing in the Roman empire. But the fact is, what the "tables" were is little in-temple, mini-branches of banks. We know they were tables of bankers offering other banking services such as savings accounts paying interest, because of Luke 19:23, where the "tables" were places to put money on deposit to earn interest.

[146] **21:13a** Isaiah 56:7

[147] **21:13b** Jeremiah 7:11

And Jesus says to them, "Yes. Have you never read,

> 'Out of the mouths of children
> and those still nursing
> you have arranged for yourself
> praise'[148]?"

[17]And he left them, and went outside the city, to Bethany, and found lodging there.

The Withered Fig Tree

[18]And early in the morning, as he was on his way back to the city, he was hungry. [19]And when he saw a lone fig tree by the road, he went up to it. And he found nothing on it but only leaves. And he says to it, "May there never be fruit from you again." And immediately the fig tree withered.

[20]And when the disciples saw this they marvelled, saying, "How did the fig tree immediately wither?"

[21]And in answer Jesus said to them, "Truly I say to you, if you have faith, and do not second guess, not only will you do something like the fig tree, but also should you say to this mountain, 'Be lifted up and thrown into the sea,' it would happen. [22]In fact anything whatsoever that you ask for in prayer believing, you will receive."

The Authority of Jesus Questioned

[23]And after he had come into the temple, as he was teaching, the high priests and the elders of the people approached, saying, "By what authority are you doing these things? And who gave you the authority for these things?"

[24]And in answer Jesus said to them, "I will also ask you one question, which if you answer me, I will then tell you by what authority I do these things. [25]The baptism of John, where was it from, from heaven, or from human beings?"

So they discussed it among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Then why didn't you believe in him?' [26]And if we say, 'From human beings,' we fear the people, for they all hold John as a prophet."

[27]And they in answer said to Jesus, "We do not know."

So he also told them, "Neither am I telling you by what authority I am doing these things."

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[148] **21:16** Psalm 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.

The Parable of the Two Sons

28"So what do you think? A man had two sons. And he went to the
first son *and* said, 'Son, go work in the vineyard today.' 29And he in answer
said, 'I will not,' but with a subsequent change of heart, he went. 30And he
went to the other son *and* said the same thing. And he in answer said, 'I
will, sir,' and did not go.

31Who of the two performed the will of the father?"

They are saying, "The first one."

Jesus says to them, "Truly I say to you: the revenue agents and
prostitutes are going into the kingdom of God before you.[149] 32For John
came to you with the way of righteousness, and you did not believe in him.
The revenue agents and prostitutes, however, did believe in him. And you
when you saw that, neither did you subsequently have a change of heart
and believe in him."

The Parable of the Tenants

33"Listen to another parable. There was a landowner who planted a
vineyard, and he put a hedge around it, and dug a winepress in it, and built
a watchtower, and leased it out to tenant farmers, and journeyed away.
34And when the time of harvest had drawn near, he sent servants of his to
the farmers, to take his fruit.

35And this is the reception the farmers gave his servants: one they
flogged, another they killed, another they stoned. 36Again he sent other
servants, more than before, and they treated them the same way. 37So
finally he sent his own son to them, thinking, 'They will respect my son.'

38But the farmers when they saw the son said to each other, 'This is
the heir. Hey, let's kill him, and his inheritance will be ours.' 39And they
took him and cast him outside the vineyard and killed him.

40When therefore the owner of the vineyard comes, what will he do
to those farmers?"

41They are saying to him, "He will kill those creeps
catastrophically,[150] and give the vineyard to other farmers, who will pay
him back the fruits in their seasons."

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[149] **21:31** This phrase προάγουσιν ὑμᾶς – proágousin humâs, "are going ahead of you," is a "comparative expressing exclusion," according to BDF §245a(3). It is a Semitic way of expressing exclusion or replacement, by creating a physical distance or separation between the two things compared. The object being replaced is put off at a distance, or behind at a distance. Bauer, in 2(b), says it means, "the tax-collectors will get into the kingdom of God before you."

[150] **21:41** There may be an alliteration here, κακοὺς κακῶς – kakoùs kakōs (bad guys badly), where the word for bad guys starts with the same sound as the word for badly. He will kill those bad guys badly. Thus, many translations render it "bring those wretches to a wretched end." The reason they chose those words is that they start with the same sound, not necessarily because those words are the best translation for the Greek words. The reason I chose three words starting with the K sound is that that sound is generally considered an unpleasant sound. (Although Kappa was a softer K than was Xi, Kappa being

42Jesus says to them, "Have you never read in the scriptures,

" 'A stone which the builders rejected,
this one has become
the chief cornerstone.
From the Lord this came about,
and it is marvelous
in our eyes'[151]?"

43Therefore I say to you, that the kingdom of God will be taken away
from you, and given to a nation producing its fruit. 44And the person who
trips over that stone will be broken into pieces, and upon whomever the
stone falls, it will turn him into powder."[152]

45And when the chief priests and the Pharisees heard this parable of
his, they knew that it was about them that he was speaking. 46And though
seeking to arrest him, they feared the crowds, since they held him to be a
prophet.

Chapter 22

The Parable of the Wedding Banquet

1And once again Jesus in response to them spoke by means of a
parable, saying, 2"The kingdom of heaven may be likened to a king, who put
on a wedding feast for his son. 3And he sent his servants to summon those
who were invited to the wedding, and they did not want to come.

4Once more, he sent other servants, telling *them*, 'Say to those
invited, "Look, my noon meal has been prepared, my bulls and fattened
animals are slaughtered, and everything is ready. Come now to my
wedding feast." 5But they disregarded this and went off, one to his own
field, another on his trade route, 6and others of them captured his servants,
and insulted and killed them.

7And the king became angry, and sending his soldiers, he slew
those murderers, and burned their city. 8Then, he says to his servants,
'Seeing as how my wedding feast is ready, and the ones invited were not
worthy, 9go out therefore onto the crossings of the roads, and whoever you
find, invite them to the wedding feast." 10So going out into the roads, those

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the unaspirated and Xi being the aspirated K sound.) Thus we get the word "cacophonous." And the Spanish word "caca."

[151] **21:42** Psalm 118:22,23

[152] **21:44** txt *include v. 44* א B C L W Z Φ 0102 it[aur,f,g1,(h),l,q] vg syr[c,p,h] cop[sa,meg,bo] arm eth geo slav Chrystostom Cyril; Jerome Augustine TR TG [WH] RP [NA28] SBL ‖ *omit v. 44* D it[a,b,d,e,ff1,ff2,r1] syr[s] Irenaeus[lat] Origen Eusebius[syr]. Possibly also lacking in Papyrus 104 http://tinyurl.com/694eg7 from Oxyrhynchus (early III century). Some say the verse is an interpolation from Luke 20:18. Yet the words are quite different at the beginning, and according to the UBS committee, the verse's omission can be accounted for when the eye of the copyist passed from αὐτῆς (last word of ver. 43) to αὐτόν (the last word of ver. 44). Also, the committee says, the more appropriate place for copyists to have inserted it, if it was an interpolation, would have been after verse 42.

servants gathered everyone that they could find, both the evil and the good.
And so the wedding hall was filled with guests reclining.

11Now when the king went in to observe the ones reclining, he saw
there a man who was not dressed in wedding clothes. 12And he says to him,
'Friend, how is it you have come in here without having wedding clothes?'
And he was speechless.

13Then the king said to his servants, 'Bind his feet and hands, and
throw him outside, into the outer darkness; there, there will be keening, and
gnashing of teeth.' 14For many are invited, but few are chosen."

Paying the Tribute Tax to Caesar

15Then the Pharisees left, and plotted how[153] they might entrap him
in a saying. 16And they send disciples of theirs to him, along with
Herodians, saying as follows, "Teacher, we know that you are honest, and
that you teach the way of God with integrity,[154] and it makes no difference
to you about anyone, for you pay no attention to the personage of people.[155]
17Tell us then, what do you think? Is it permissible to pay the tribute to
Caesar, or not?"

18But aware of their evil, Jesus said, "Why are you testing me, you
hypocrites? 19Show me the coinage used for the tribute." And they brought
him a denarius. 20And he says to them, "Whose image is this, and whose
inscription?"

21They say to him, "Caesar's."

Then he says to them, "So Caesar's things you give back to Caesar,
and God's things to God." 22And when they heard *this*, they were amazed,
and they left him, *and* went away.

Marriage at the Resurrection

23During that same day, Sadducees approached him, (Sadducees say
there is no resurrection), and they questioned him 24as follows: "Teacher,
Moses said, 'If a man dies without having a child, his brother shall marry
the man's wife, and raise up descendants for his brother.' 25Well, there were
seven brothers near us, and the first one after marrying, died, and since he
had no descendant, his brother took his wife. 26And it was the same with
the second, and the third, up till and including all the seven. 27And last of
all, the woman died.

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[153] **22:15** The Greek phrase συμβούλιον ἔλαβον ὅπως is a Latinism from *consilium capere*, and it says literally, "took counsel how to."

[154] **22:16a** Matthew says "you teach the way of God ἐν ἀληθείᾳ - en alētheíai," whereas Mark and Luke say ἐπ’ ἀληθείας – ep' alētheías.

[155] **22:16b** In other words, "It makes no difference to you who you are dealing with, as far as their status in society."

28In the resurrection, then, of which of the seven will she be wife? For all *of them* had her."

29And in answer Jesus said to them, "You are mistaken, from not knowing either the scriptures or the power of God. 30For in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven.

31Now about the resurrection of the dead, have you never read the declaration to you from God, where he says, 32'I am the God of Abraham, and the God of Isaac, and the God of Jacob'[156]? He is not the God of the dead, but of the living."

33And when the crowds heard this, they were astonished at his teaching.

The Weightiest Commandment

34And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same *place*, 35and one of them, a lawyer,[157] questioned him, testing him: 36"Teacher, which is the greatest commandment in the law?"

37And he told him, "'You shall love Yahweh your God with all your heart and with all your soul and with all your strength.'[158] 38This is the greatest and primary commandment. 39And the second one is like it: 'You shall love your neighbor as yourself.'[159] 40On these two commandments hang all the law and the prophets."

Whose Son is the Messiah?

41And as long as the Pharisees were collected together, Jesus questioned them, 42saying: "What do you all think about the Christ— whose son is he?"

They are saying, "David's."

43He says, "How is it then that David, by the Spirit, calls him Lord, saying, 44'Yahweh said to my Lord,[160] "Sit at my right hand until such time I

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[156] **22:32** Exodus 3:6

[157] **22:35** txt νομικός א B D E^{c} L W Σ Φ 0102 0161 it^{a,aur,b,d,f,ff1,ff2,h,l,q,r1} vg syr^{c,p,h,hgr,pal} cop^{sa,meg,bo} eth geo¹ Chrystostom^{lem-}; Tertullian Hilary Jerome Augustine TR HF RP WH [NA27] {C} ‖ νομικός τις (like Luke 10:25) E* ‖ *omit* (like Mark 12:28) it^{e} syr^{s} arm geo² Origen$^{gr, lat}$ ‖ *lacuna* 𝔓45 A C N P. It would be hard to explain why the other witnesses would differ, other than that they were assimilating to the other gospels. In addition, Matthew nowhere else uses the word νομικὸς. Thus, the editorial committee of the United Bible Societies' Greek New Testament gives the reading with νομικὸς only a "C" rating of certainty.

[158] **22:37** Deuteronomy 6:4, 5

[159] **22:39** Leviticus 19:18

[160] **22:44a** Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew נְאֻם יְהוָה לַאדֹנִי - nəʾum Yəhōvah laʾḏōnōî of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to

put your enemies under your feet."[161] 45So, since David calls him Lord, how
is he his son?"

46And no one was able to answer this argument, nor did anyone
from that day on dare ask him anything *else*.

Chapter 23

Jesus Denounces the Rabbis

1Then Jesus spoke to the crowd and to his disciples, 2saying, "The
Torah scholars and Pharisees took[162] the seat of Moses; 3therefore whatever
they say to you, you should do and keep, but not according to their works
should you do. For they say and don't do.

4But they bind heavy loads[163] and place them on the backs of the
people, but they themselves would not budge them with a finger of
theirs.[164]

5But every act of theirs they do with the goal to be seen by people;
for they enlarge their phylacteries, and lengthen their tassels; 6and they love
the places of honor in the banquets, and the prominent seats in the
synagogues 7and the greetings in the marketplaces and to be called Rabbi by
the people.

8But you, you should not be called Rabbi, because there is only one
teacher for you, and you are all brothers. 9And call no *one* on earth your
father, because there is only one father for you, the heavenly one. 10Neither
should you be called Teacher, because your teacher is the Messiah. 11But the
greatest among you shall be your servant. 12And whoever promotes himself
will be lowered, and whoever lowers himself will be promoted.

13Woe to you, Torah scholars and Pharisees, you hypocrites! For
you close the kingdom of heaven in people's faces; you yourselves do not
enter, and neither do you allow those who are entering to enter.[165]

Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: לַֽאדֹנִ֗י ׀ נְאֻ֬ם יְהוָ֨ה .

[161] **22:44b** Psalm 110:1

[162] **23:2** The Greek says ἐκάθισαν ἐπι καθέδρας τῆς Μωϋσέως, which when translated literally is "they sat upon the seat of Moses." This is probably a "gnomic" aorist, somewhat like the perfect aspect. Jesus appears to be saying that they legitimately took the place of Moses, and still at the time, were sitting there. Note also that the arrangement of furniture in synagogues in that time included a literal raised seat in the front, symbolically reserved for Moses.

[163] **23:4a** There are a variety of readings here in the Greek. Many manuscripts add the words "and oppressive to bear," but that is probably an interpolation from Luke 11:46.

[164] **23:4b** The word "finger" is in the plural, but it is a collective, talking about the group's acts as individuals. For example, when someone says to a group of people, "Turn your hearts to God," that does not mean that each person has more than one heart, but means rather, each of you all, turn your own heart, singular, to God.

[165] **23:14** Some manuscripts have before verse 13, this text: Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι. Διὰ τοῦτο λήμψεσθε περισσότερον κρίμα. (Woe to you, Torah scholars and

[15]Woe to you, Torah scholars and Pharisees, you hypocrites! Because you traverse sea and land to make one convert, and when it happens, you make him twice the son of Gehenna that you are.

[16]Woe to you, you blind guides, that say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.' [17]O you blind fools! For which is greater– the gold, or the temple that makes the gold something holy?

[18]Or that say, 'Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.' [19]O you blind *men*! For which is greater– the gift, or the altar that makes the gift something holy?

[20]It follows therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it, [21]and when you swear by the temple, you are swearing by it AND by the One residing in it. [166]

[22]And when you swear by heaven, you are swearing by the throne of God AND by him who sits upon it.

[23]Woe to you, Torah scholars and Pharisees, you hypocrites! For you tithe the mint and dill and cumin, and have passed over more important matters of the law– justice, mercy and faith. But these latter you ought to practice, without leaving the former undone. [24]You blind guides, straining out a gnat, but swallowing a camel!

[25]Woe to you, Torah scholars and Pharisees, you hypocrites! For you clean the outside of the cup and dish, but the inside is full of grabbiness[167] and intemperance. [168]

Pharisees, you hypocrites! For you eat up the houses of widows, and for a front, make lengthy prayers. Because of this, you will receive a greater condemnation.) Others have the above text, then what we now know of as verse 13. The shorter Greek textual reading is given an A rating of certainty by the United Bible Societies' editorial committee. And this is what they say in the textual commentary: "That ver. 14 is an interpolation derived from the parallel in Mk 12:40 or Lk 20:47 is clear (*a*) from its absence in the earliest and best authorities of the Alexandrian, the Western, and the Caesarean types of text, and (*b*) from the fact that the witnesses which include the passage have it in different places, either after ver. 13 (so the Textus Receptus) or before ver. 13."

[166] **23:21** txt κατοικοῦντι (continuous participle) "by the One residing in it" ℵ B Φ cop^{sa,bo} TR NA28 ‖ κατοικήσαντι (punctiliar participle) "by him who had dwelt in it" C D E L W Z 0102 RP. The New King James Version is the only major English translation that footnotes this issue. In the main text it reads "by Him who dwells in it," and then indicates in a footnote that they did not follow the majority text here. In the NKJV Greek - English Interlinear New Testament, Copyright 1994 by Thomas Nelson, Inc., the Word Studies textual notes say here: "The aorist participle of the Majority Text may suggest He no longer made the temple His special home." There is one reference book that says the verb in the TR reading is plural. There are in fact a couple examples of the same form being plural, in the Doric dialect, a contracted form of the present indicative. But since the article here is singular, the whole phrase is singular.

[167] **23:25a** Picture a grabbiness, continuously acquiring things, always wanting more things. There may be a play on words here with the "cup and dish," when it comes to grabbiness for food and drink, and the other word in this sentence, intemperance.

[168] **23:25b** txt ἀκρασίας ℵ B D L Φf 0102 it$^{a,c,d,e, ff^2,h,r^1}$ arm geo Origen^{lat} Basil TR NA28 ‖ ἀδικίας C E syr^{p} Chrystostom RP ‖ ἀκρασίας ἀδικίας W (syr^{h}) ‖ ἀκαθαρσίας O Σ it$^{ar,ff^1,l}$ vg syr^{s,pal} Clement Jerome ‖ πονηρίας Quodvultdeus. The Greek word here, ἀκρασία - akrasía, means to have no or to exercise no power over one's self, in restraining the pursuit of pleasure, the pursuit of one's appetites. (The Majority text, which the KJV did not follow in this instance, reads ἀδικίαν here–"unrighteousness"–instead of ἀκρασίας) But it is hard to

[26]O blind Pharisee! First clean the inside of the cup, such that the outside will be clean as well.

[27]Woe to you, Torah scholars and Pharisees, you hypocrites! For you are like whitewashed tombs, that sparkle beautifully on the outside, but inside are full of bones of the dead and all sorts of unclean things.

[28]So you also, outside you appear to people as righteous, but inside you are loaded up with hypocrisy and lawlessness.

[29]Woe to you, Torah scholars and Pharisees, you hypocrites! For you build the tombs of the prophets, and decorate the graves of the
righteous, [30]and you say, 'If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.'

[31]By so saying, you are bearing witness against yourselves, that you are sons of the murderers of the prophets.

[32]You fill indeed the measure of your forefathers.[169]

[33]O you snakes, you spawn of vipers, how will you wiggle out of the sentence of Gehenna?

[34]Therefore behold, I am sending to you prophets, and wise men, and Torah scholars; some of them you will kill and crucify, and some of
them you will flog in your synagogues and pursue from town to town, [35]so
that on you will come all of the blood of the righteous ever spilled upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slaughtered between the sanctuary and the altar.
[36]Truly I tell you, this will all fall upon this generation.

[37]O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather together your children, as a hen gathers together her young under her wings, and you were not willing.
[38]Now behold, your house will be left to you desolate.[170]

[39]For I tell you, from now on, me you will not see, until such time you say, 'Blessed is he who comes in the name of the Lord.'"[171]

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say, "the inside is full of an absence of something." I was tempted to say here, "full of addictions," because that is the ultimate result of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. It is not solely a Bible-belt fundamentalist concept, that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great Greek philosophers. See the end note on this verse and the word ἀκρασία, with excerpts of the classic philosophers, showing how they used the word.

[169] **23:32** This is traditionally translated as an imperative: "Fill up then, the measure of your forefathers." But the imperative inflection of verbs was usually identical to the indicative. Therefore, it is possible that this could be an indicative, and be rendered, "You fill indeed the measure of your forefathers." This rendering would be in accord with Luke's parallel in Luke 11:48, which states that their forefathers did the killing, and they did the building. That is a filling or completion of the measure of their forefathers. This could be something like our expression, "You fill your father's shoes." My main reason for rendering this as an indicative is the διὰ δοῦτο - dia touto (for this reason) that Jesus begins verse 34 with. "You will pursue and kill my prophets just like your forefathers did." He is saying that they do indeed fill the shoes of their forefathers (and foremothers– Jezebel).

[170] **23:38** It was once thought that texts of Matthew included the word ἔρημος – érēmos to harmonize with Luke 13:35, but now a new analysis of Papyrus 77 (late II century) for Matthew 23:38 has been made, which shows the absence of the word "desolate."

[171] **23:39** Psalm 118:26

Chapter 24

Signs of the Times

[1]And Jesus was proceeding on his way, and left the temple, and his disciples approached to show him the construction of the temple. [2]But in answer he said to them, "Do you see all these things?[172] Truly I tell you, by no means will there be a stone left upon a stone that will not be thrown down."

[3]Then as he was sitting on the Mount of Olives, his disciples came to him privately, saying, "Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?"

[4]And in answer Jesus said to them, "See that no one misleads you. [5]For many will come in my name, saying, 'I am the Christ,' and they will deceive many. [6]And you will hear about wars and rumors of wars. Do not be alarmed. For such are bound to happen, but the end is still not yet.

[7]For nation will rise up against nation, and king against king, and there will be famines and earthquakes in various places. [8]But all these are *just* the beginning of birth pains.

[9]At that time they will deliver you over to trial, and you will be hated by all nations because of my name. [10]And then many will be scandalized, and others will betray and hate each other; [11]and many false prophets shall arise, and lead many astray. [12]And because of the increase of lawlessness, the love of many will grow cold. [13]But the person who remains to the end, that one will be saved. [14]And this gospel of the kingdom will be preached in the whole inhabited earth, for a witness to all nations, and then the end will come.

[15]When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)[173] [16]then those in Judea should flee to the mountains, [17]the one on the rooftop should not come down to take things from his house, [18]and the person in the field should not turn back to take his coat.

[19]And alas for those who are pregnant, and the ones giving milk during those days! [20]And pray that your flight not happen during winter or on a sabbath. [21]For there will be great distress then, of a sort that has not happened from the beginning of the world till now, nor ever will again.[174]

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[172] **24:2** This at first looks like it is saying, "Do not look at all these things." But BDF §427(2) says, "Both οὐ and μή are still used in questions as in classical." BDF §440 further explains, "Οὐ is employed to suggest an affirmative answer, μή (μήτι) a negative reply; in the latter, μή with the indicative is an external indication that it is a question, since independent μή can be used in no other way than interrogatively." So in this case of Matt. 24:2, the word οὐ suggests a "yes" answer to Jesus' question. It is not necessary to translate the Greek word into a corresponding English word. It is obvious that the disciples did see them.

[173] **24:15** Daniel 9:27; 11:31; 12:11

[174] **24:21** Daniel 12:1; Joel 2:2

[22]And if those days had not been made short, no flesh would survive; but for the sake of the elect, those days will be short.[175]

[23]At that time, if anyone says to you, 'Behold, here is the Messiah,' or "There is the Messiah,' do not believe it. [24]For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect. [25]See, I have told you ahead of time.

[26]If therefore they say to you, 'Behold, he is in the desert,' do not go out. Or, 'Behold, he is in a private room,' do not believe it. [27]For just as lightning comes out of the east and shines as far as the west, so shall the appearing of the Son of Man be.[176] [28]Wherever the carcass is, there the vultures[177] will be gathered.[178]

[29]And immediately after the tribulation of those days, the sun will be darkened and the moon will not give its glow, and the stars will fall from heaven, and the forces of the heavens will be shaken.[179]

[30]And then the sign of the Son of Man will appear in the sky, and at that time, all the tribes of the land will mourn,[180] and they will see the Son of

[175] **24:22** This word in the Greek for "made short" is κολοβόω - kolobóō. It has traditionally been translated here as "those days will be shortened." But that raises more questions than are answered. Questions such as, will those days start out as regular 24-hour days, but then be shortened to days of less than 24 hours each? No, it means that "that period of time" will be shortened. So then, does it mean God changed his mind, that is, that he had originally planned for that period of time to last X amount of days, but at some point decides to shorten that period of time? No, that would not be consistent with what is written in either the prophets, or in the New Testament. This verse is more clearly put by Mark, in 13:20, because Mark puts it in the past tense, and says who did it also: "He (the Lord) has made those days short." It has already been decided by the Lord how long that period of time will be. Their duration will not be changed. They will not be shortened. The point of this verse it that, if that period of time went on longer, no flesh would survive.

[176] **24:27** Or, so shall be the coming of the Son of Man. Both 'appearing' and 'coming' are true and appropriate, and included in the meaning of the Greek word παρουσία - parousía here. When someone comes to you, they also "show." Coming is also an appearing, in English.

[177] **24:28a** Greek: ὁ ἀετός – ho aetós, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ho aetós is ἱέραξ – hiérax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetós is eating carrion). Yet generally speaking, where ho aetós is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.

[178] **24:28b** The point seems to be that the return of Christ will not be a hidden thing, or something only a select few will be aware of. It will be as obvious, in the same way that it is obvious where the carcass is.

[179] **24:29** Isaiah 13:10; 34:4; Joel 2:31

[180] **24:30a** See Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς..."And the land [of Israel] will mourn tribe by tribe..." Hebrew:
וְסָפְדָה הָאָרֶץ, מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד: מִשְׁפַּחַת בֵּית-דָּוִיד לְבָד, וּנְשֵׁיהֶם לְבָד--מִשְׁפַּחַת בֵּית-נָתָן לְבָד, וּנְשֵׁיהֶם לְבָד.
http://www.mechon-mamre.org/c/ct/c2312.htm

Man coming on the clouds of the sky,[181] with great power and great glory. [31]And he will send his angels with a loud trumpet, and they will gather his elect from the four winds, from one end of sky to the other.

[32]Now learn this parable from the fig tree:[182] when its branch becomes tender and it puts forth leaves, you know that summer is near. [33]In the same way you also, when you see all these things, you know that *the time* is near, right at the door. [34]Truly I tell you: this age will by no means pass away until all these things have taken place. [35]Sky and earth will pass away, but my words will certainly not pass away.

The Day and Hour Unknown

[36]But as for that day and hour, no one knows *it* except the Father alone; not even the angels of heaven, not even the Son.[183] [37]For just like the days of Noah, that is how the coming of the Son of Man will be. [38]For just as in the days before the flood they were eating and drinking, marrying and being given in marriage, right up until the day that Noah entered the ark, [39]and they did not know *it* right up until the flood came and carried them away, that is how it will be with the coming of the Son of Man. [40]At that time, two men will be in the field; one will be taken and the other left.

[41]Two women will be grinding at the mill; one will be taken and the other left.

[42]Be watchful therefore, because you do not know at what hour your Lord is coming.

[43]But this you know: that if the home owner had known at what watch of the night the thief was coming, he would have watched and not allowed his house to be broken into.

[44]For this reason you also must be the same: because the Son of Man is coming at an hour you would not think he would.

[45]Who then is the faithful and sensible servant, whom the master places[184] over his domestic servants, to be giving out rations in due time?

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[181] **24:30b** Daniel 7:13 וַאֲרוּ עִם-עֲנָנֵי שְׁמַיָּא, כְּבַר אֱנָשׁ אָתֵה הֲוָא; וְעַד-עַתִּיק יוֹמַיָּא מְטָה, וּקְדָמוֹהִי הַקְרְבוּהִי.
http://www.mechon-mamre.org/p/pt/pt3407.htm

[182] **24:32** Luke in 21:29 adds the phrase, "indeed all the trees," perhaps because the Holy Spirit knew that people would someday misinterpret this verse, from the error of limiting its meaning to only the fig tree. There is no significance to which tree Jesus picked for his parable, only the idea of the fresh green leaves in general being a sign of the times.

[183] **24:36** Thanks be to God, Jesus is clear and specific throughout this chapter concerning time periods. We will know the season, he says, but not the day or the hour. These words therefore must be taken at their ordinary face value: a season is about three months, a day is 24 hours, and an hour is 60 minutes. That is, when the season comes upon us, which we will recognize by all the signs given in this chapter, then at that time we will know that the his coming will be at most a few couple months after all these signs have taken place. We will never know the day or hour however.

[184] **24:45** Gnomic aorist

46 Happy is that servant whom his lord will find so doing when he
comes.

47 Truly I tell you, he will place him over all his possessions.

48 But if that servant says in his heart, 'My lord is taking a long time,'
49 and his fellow servants he begins to slap around, but eats and drinks with
the drunkards, 50 the lord of that servant will come at an hour he is not
expecting, and at a time he does not know, 51 and will cut him in two, and
appoint him his inheritance with the hypocrites. There, there will be
weeping and gnashing of teeth.

Chapter 25

The Parable of the Ten Virgins

1 "At that time, the kingdom of heaven will be like ten virgins who
after grabbing their torches, went out for the meeting up with the
bridegroom.[185] 2 Now five of them were foolish, and five of them were wise.
3 For the foolish ones when they brought their torches, had not brought some
oil along with them.[186] 4 The wise, however, brought along with their
torches, some oil in a container.

5 Now after the bridegroom was taking a long time, they all became
drowsy, and fell asleep. 6 And in the middle of the night, there came a loud
cry, 'Look, the bridegroom! Come out to join him.'

7 Then at that time, all those virgins woke up, and trimmed their
torches.[187] 8 And the foolish ones said to the wise ones, 'Give us some of
your oil, because our torches are going out.'

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[185] **25:1** The meeting "up with," or joining up with, is from the Greek word ὑπάντησις - hupanteesis (See also how I translated this word in John 12:13. This word, by New Testament times, was used somewhat interchangeably with ἀπάντησις (apanteesis) as well, as in verse 6 later in this chapter, and in the passages about meeting the Lord in the air, in I Thessalonians). Here it is referring to the Palestinian wedding custom that the bridesmaids join up with the bridegroom party after he has gone to the bride's father's house and gotten his bride. The official ceremony had already started with the groom and his companions' procession to the bride's father's house. And now, the bridesmaids go out and join the procession to the groom's house. Professional musicians were hired for this procession, and there was much dancing and music. The torches were necessary if darkness had fallen, or in case darkness might fall during the procession and ceremony. It would be prudent to take them, along with extra oil, since the torches burned up the oil rapidly. In this parable, the virgins are at the point where they are waiting for the bridegroom and his party to come with the bride, meet up with them, and then go to the groom's house. And the groom takes a long time to come.

[186] **25:3** The plural genitive form of ἑαυτοῦ - heautou, as found here, ἑαυτῶν - heautōn, is the same form for all genders. Therefore, "along with them" could be referring either to the virgins, or to the torches. But we see, from verse 4, that it is referring to the torches.

[187] **25:7** The torches consisted of a rag sitting in a small cavity of oil, and for proper ongoing operation, the rag had to be trimmed occasionally, just as oil or kerosene lamps and refrigerators must have their wicks trimmed. Here, the Greek word translated "trim," is κοσμέω - kosmew, which in this passage seems to mean not only trimming, but generally setting in order, including checking the oil level and replenishing or topping it off. No doubt, the torches did need more oil, since this was already the middle of the night, and it is doubtful the virgins would be sleeping in the darkness without their torches burning.

[9]But the wise ones answered saying, 'There may not be enough for both us and you. Go to the vendors and buy more for yourselves.'

[10]And while they were gone away to buy some, the bridegroom came, and the ones who were ready went in with him to the wedding, and then the door was locked.

[11]And later on, the other virgins also arrive, and they are saying, 'Sir! Sir! Open *the door* for us.'

[12]"But in response, he said, 'Truly I tell you, I do not know you.'

[13]You all should keep watch therefore; because you do not know the day or the hour."

The Parable of the Talants

[14]"For it is like a man going away on a journey. He summoned his own servants, and handed his possessions over to them. [15]And to one he gave five talants,[188] and to another two talants, and to another, one talant, each according to his own ability, and then he went abroad. Immediately, [16]the one who received the five talants went out and worked with them and gained[189] five more. [17]Similarly, the one with the two, gained another two. [18]But the one who had received the one talant went out and dug a hole in the ground, and he hid his master's silver.

[19]And after a long time, the lord of those servants returns, and he is settling accounts with them. [20]And when the one who had received the five talants came forward, he presented another five talants to him,[190] saying, 'Lord, you entrusted[191] to me five talants. Look, I have gained another five talants.'

[21]His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

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[188] **25:15** A *talant* was a measurement of weight for gold, silver, or copper, from 58 to 80 pounds (26 to 36 kg.). There came to be a coin called a *talant*, whose worth varied depending on the metal, time, and place used. The silver coin here was probably worth about two thousand dollars.

[189] **25:16** txt ἐκέρδησενא ^{c} A* B C D L syr$^{p,h^{mg}}$ cop^{sa} NA27 ‖ ἐποίησεν ℵ* A^{c} W Φ it^{q} syr^{h} TR RP. Regarding the reading of Codex A, it appears to me that the original hand was ἐκέρδησεν, the first corrector was ἐποίησεν, and a second corrector went back to ἐκέρδησεν. You can view the mansucript online at this link: http://images.csntm.org/Manuscripts/GA_02/GA_02_0005a.jpg . The variant word being discussed is on line 33 of the first column, in the middle of the line. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image. www.csntm.org There is disagreement here between the NA27 apparatus and that of Swanson, in that NA27 lists A* and ƒ^{13} for ἐκέρδησεν, while Swanson lists those as supporting ἐποίησεν.

[190] **25:20a** There are not exactly words corresponding to "to him" in the Greek, but the verb used here, προσφέρω - prosphérō, means "bring to engift, pay or present to somebody." In this case, it is to the master.

[191] **25:20b** The Greek word I translated "entrusted" here, is παραδίδωμι - paradidwmi, the same word as in 25:14, where I translated it "handed over."

[22]And when the one *who had received* the two talants came forward, he said, 'Lord, you entrusted to me two talants. Look, I have gained another two talants.'

[23]His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

[24]But then when the one who had received[192] the one talant came forward, he said, 'Lord, I knew you, that you are a hard man, who reaps where he has not sown, and gathers what he has not winnowed.[193] [25]And because I was afraid, I went out and hid your talant in the ground. See here, you still have what is yours.'

[26]But in response, his master said to him, 'You wicked and idle servant! You knew that I reap where I have not sown and gather what I have not winnowed? [27]Then you should have deposited my silver with the bankers,[194] and when I returned I would recover what is mine with interest.

[28]Now then, take the talant away from him, and give it to the one who has the ten talants. [29]For to everyone who has, *more* will be given, and he will have himself an abundance. But the person who does not have, even such that he has will be taken away from him. [30]And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth."

The Sheep and the Goats

[31]"And when the Son of Man returns in his glory, and all the angels with him, then he will sit on his glorious throne, [32]and all the nations will be brought together before him, and he will separate them one from the other, just as a shepherd separates the sheep from the goats, [33]and he will put the sheep on his right and the goats on his left.

[34]Then, the king will say to the ones on his right, 'Come, you blessed by my Father, receive as your inheritance the kingdom that has been prepared for you since the foundation of the world. [35]For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink. I was traveling through, and you invited me in. [36]Naked, and you put clothes on me. Sick, and you came to look over me. I was in prison, and you came to visit with me.'

[37]Then the righteous will answer him saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you a drink? [38]And when

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[192] **25:24a** The verb λαμβάνω - lambánō (receive) changes from the aorist aspect found in v. 20, to no verb at all in v. 22, to the perfect aspect here in v. 24.

[193] **25:24b** Or possibly, "who gathers from where he has not scattered *seed*." But that would seem redundant.

[194] **25:27** The word for bankers is interesting, in that it is a form of the word for table. In the Parable of the Ten Minas in Luke 19:23, the words are "Why did you not put my money on the table?" That is, the table of the money changers, or the counter of the bankers.

did we see you a traveler and invite you in, or naked and put clothes on you?
[39]And when did we see you sick or in prison and come to visit with you?'

[40]"And in answer, the king will say, 'Truly I say to you, as many
times as[195] you have done those things to the least of these of my brethren,
you have done *them* to me.'

"[41]Then, he will say also to the ones on *his* left, 'Depart from me,
accursed ones, into the everlasting fire prepared for the devil and his angels.
[42]For I was hungry, and you did not give me anything to eat. I was thirsty,
and you did not give me a drink. [43]I was traveling through, and you did not
invite me in. Naked, and you did not put clothes on me. Sick, or in prison,
and you did not come and look over me.'

"[44]Then those also will answer, saying, 'Lord, when did we see you
hungry or thirsty or traveling through or naked or sick or in prison and not
minister to you?'

"[45]Then he will answer them saying, 'Truly I say to you, as many
times as you did not do those things to one of the least of these, you did not
do them to me.' [46]And those he will send off into everlasting punishment,
but the righteous into everlasting life."

Chapter 26

The Plot Against Jesus

[1]And it came about that when Jesus had finished all these
discourses, he said to his disciples, [2]"As you know, two days from now the
Passover takes place, and the Son of Man will be handed over to be
crucified." [3]Then the chief priests gathered together, along with the elders
of the people, in the courtyard of the high priest, whose name was Kaiapha;
[4]and they came to the decision that they would capture Jesus by trickery
and kill him. [5]"But," they were saying, "not in the festival, or there might be
an uproar among the people."

Jesus Anointed at Bethany

[6]Now once when Jesus was in Bethany, in the house of Simon the
leper, [7]a woman came to him holding an alabaster bottle of very expensive
myrrh, and she poured it on his head as he was reclining. [8]And when the

[195] **25:40** The Greek formula here, ἐφ’ ὅσον ἐποιήσατε is rather hard to render. The most common lexical glosses of the words are as follows: epi = (upon); hosos = (as much or as often); and epoieesate = (you have done). Bauer says that the preposition epi is sometimes used with indications of number and measure, and as an example, "epi tris" means "three times." So here, the formula could be rendered, "as many times as you have done it to these...you have done it to me,..." Bauer says that here specifically, the formula epi hosos means *to the degree that, in so far as.* The only other time that this is used in the New Testament is in Romans 11:13. I notice that the rendering "Whatever you have done to these...you have done to me" is popular lately. The traditional rendering "Inasmuch as you have done it to them..." could imply a causative agency- because you have done it to them, you have done it to me.

disciples saw this they were indignant, saying, "This is such waste, for what? 9Because this could have been sold for a lot of money, to be given to the poor."

10But aware of this, Jesus said to them, "Why are you causing trouble for this woman? For she has performed a good work in me. 11For the poor you always have with you, but me you do not always have. 12For she did the pouring of this myrrh on my body to prepare me for burial. 13Truly I tell you, wherever in the whole world this good news is preached, what this woman has done will also be spoken, in honorable remembrance of her."

14At that time one of the twelve went to the high priests, the one called Judas of Kerioth, 15and he said, "What will you give me to betray him to you?" And they placed out for him thirty pieces of silver.[196] 16And from then on, he was looking for a suitable time to betray him.

The Passover Supper

17And on the first day of Unleavened Bread, the disciples came to Jesus, saying, "Where do you want us getting the Passover meal ready for you to eat?"

18And he said, "Go into the city to a certain person and say to him, 'The Teacher says, "My time is near. I am doing Passover with you, along with my disciples."'" 19And those disciples did as Jesus told them, and prepared the Passover.

20And as evening was coming on, he was reclining with the Twelve. 21And while he was eating with them he said, "Truly I say to you, one of you will betray me."

22And deeply saddened, they began every single one to say to him,[197] "It's not me, is it, Lord?"

23And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me. 24The Son of Man is going just indeed like it is written about him, but nevertheless woe to that man

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[196] **26:15** Bauer says under ἀργύριον 2.(c) that this means 30 silver coins called shekels, each worth about 4 drachmas.

[197] **26:22** In the apparatus below, dotted lines represent a lacuna, and blank space means the MS omits those words. The data is from the NA27 footnotes, Swanson's apparatus, and the online Muenster Institute apparatus.

λέγειν αὐτῷ εἶς ἕκαστος	ℵ B L Z NA27
........................εἶς ἕκαστος	C
..............................ἕκαστος αὐτῶν	$\mathfrak{P}^{37}$
....ῶν	$\mathfrak{P}^{45}$ (acc. to Swanson)
λέγειν εἶς ἕκαστος αὐτῶν	$\mathfrak{P}^{45}$ D syr^{s}
λέγειν αὐτῷ εἶς ἕκαστος αὐτῶν	$syr^{p,hmg}$
λέγειν ἕκαστος αὐτῶν	Eusebius
λέγειν αὐτῷ ἕκαστος αὐτῶν	A Φ syr^{h} TR HF RP
......................*lac*..................................	$\mathfrak{P}^{64}$ N P

through whom the Son of Man is being betrayed. It would have been better
for that man if he had not been born."

25 And in response, Judas, the one betraying him, said, "It's not me, is
it Rabbi?"

26 And as they ate, Jesus took bread, and when he had given thanks,
he broke it, and gave it to the disciples, and said, "Take and eat. This is my
body." 27 And when he had taken the cup and given thanks, he gave it to
them, saying,[198] "Drink from it everyone. 28 For this is my blood of the
covenant,[199] being shed on behalf of many for the forgiveness of sins.[200]
29 And I say to you, I will certainly not drink from this fruit of the vine from
now on, until that day when I drink it with you new in the kingdom of my
Father." 30 And when they had sung a hymn, they went out toward the
Mount of Olives.

31 Then Jesus is saying to them, "You will all be scandalized because
of me this very night, for it is written:

> " 'I will strike down the shepherd,
> and the sheep of the flock
> will be scattered.'[201]

32 But after I am resurrected, I will go ahead of you into Galilee."

33 But in response Peter said to him, "Though everyone else will be
scandalized because of you, I will never be scandalized."

34 Jesus said to him, "Truly I tell you, This very night before the
rooster crows, you will disown me three times."

35 Peter says to him, "Even if I have to die with you, I will never
disown you." And all the other disciples said the same.

Gethsemane

36 Then Jesus goes with them to a park named Gethsemane, and he
says to the disciples, "Sit here during such time I am gone over there to
pray." 37 And he took Peter along, and the two sons of Zebedee, and he
began to be sorrowful and deeply depressed.

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[198] **26:27** Because of the way there are two aorist participles in a row at the beginning of this verse, there is ambiguity as to how to interpret the "kai" (and) between the two participles. The "kai" could be just a coupler stringing the verbs together in sequence, as follows: "And when he had taken the cup and given thanks, he gave it to them, saying,..." Or, the "kai" could mean "also," as meaning to point out that he gave a little ceremony twice– both when he distributed the bread, and now the wine as well, as follows: "And when he had taken the cup he also gave thanks, and gave it to them, saying..." Luke seems to have something similar to the second interpretation, because in Luke 22:20, he says, "And the cup after the meal in the same way, saying,..."

[199] **26·28** txt διαθήκης (covenant) 𝔓^{37} 𝔓^{45vid} א B L Z cop^{mae,bopt} Ir^{arm} NA28 ‖ καινῆς διαθήκης (new covenant) A C D W Φ latt syr cop^{sa,bo} Ir^{lat} TR RP. The Textus Receptus reading is probably a harmonization with Luke 22:20, as there is no apparent reason why καινῆς,"new," might have been deleted, either accidentally or deliberately.

[200] **26:28** Isaiah 53:11

[201] **26:31** Zechariah 13:7

[38]Then he says to them, "My soul is too sad, to the point of death.[202] Remain here and stay awake with me." [39]And then after he had moved forward a little, he fell on his face, praying and saying, "My Father, if it is possible, remove this cup from me. Nevertheless, not as I will, but as you will."

[40]And he returns to the disciples, and finds them sleeping. And he says to Peter, "This is how you *guys* are,[203] lacking the self-control to stay awake with me one hour? [41]Stay awake and pray, that[204] you not go into temptation. The spirit indeed is willing, but the flesh is weak."

[42]Again for the second time he went away and was praying, saying, "My Father, if it is not possible for this cup to go away unless I drink it, may your will be done." [43]And when he returned again, he found them sleeping, because their eyelids were weighed down heavily.

[44]And again he left them and went away, praying for the third time, saying the same thing again. [45]Then at that time he comes to the disciples and says to them, "Still sleeping away and resting? Behold, the hour has drawn near, and the Son of Man is being betrayed into the hands of sinners. [46]Get up, let's go. Look, the one betraying me is approaching."

Jesus Arrested

[47]And while he was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd of people with swords and clubs, from the chief priests and elders of the people. [48]And the one betraying him had given them a signal, as follows: "Whomever I kiss is the one. Him you seize."

[49]And he came straight up to Jesus and said, "Good morning, Rabbi."[205] Then he kissed him.

[50]And Jesus said to him, "Friend, why are you here?" Then at that time they came up and laid their hands on Jesus, and arrested him.

[51]And behold, one of those in the company of Jesus raised his hand and drew his sword, and he struck the servant of the high priest and cut off his ear.

[52]Jesus then says to him, "Return your sword to its place. For all who take up the sword will perish by the sword. [53]Or do you think I am not able to call on my Father, and he make available to me right now twelve

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[202] **26:38** ἕως θανάτου; heōs indicating the upper limit of possibility. In other words, he could not be more sad, because if he was any sadder, he would die.

[203] **26:40** There is no Greek word corresponding to the word "guys," but I added it to show that the words here are plural inflection, and that Jesus is addressing not just Peter but all three of them.

[204] **26:41** The Greek is ambiguous as to whether it means that the activity of praying would prevent them from going into temptation, or that their prayer request should be that they not go into temptation. Both could in fact be true simultaneously.

[205] **26:49** The Greek word used as greeting here means literally something like "Joy" or "Rejoice." But insert any cheerful greeting here used in your culture or language.

legions of angels? 54But then how would the scriptures be fulfilled which indicate that all this needs to happen?"

55At that time, Jesus said to the crowd, "As though after a bandit you have come out with swords and clubs to capture me? Every day I was sitting in the temple teaching and you didn't arrest me. 56But, this has all come about so the writings of the prophets would be fulfilled." Then the disciples all abandoned him and fled.

Before the Sanhedrin

57And the ones arresting Jesus led him away to Kaiapha the high priest, where the Torah scholars and the elders had gathered. 58Now Peter had been following him from a distance, up to the courtyard of the high priest, and once he got inside, he was sitting with the servants, to see the outcome. 59And the high priest and the entire Sanhedrin were looking for false testimony against Jesus by which they could put him to death, 60and they had not found it from the many false witnesses who had come forward. But then later, two came forward 61and said, "This man said, 'I am able to destroy the temple of God, and in three days to build it *again*.'"

62And the high priest rose and said to him, "Aren't you answering anything? What about this they are testifying against you?" 63But Jesus was keeping silent. And the high priest said to him, "I adjure you by the living God that you declare under oath whether you are the Messiah, the Son of God."

64Jesus says to him, "You said *that*. Nevertheless I say to you: after now you shall all see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

65Then the high priest tore his robe, saying, "He has blasphemed! What more need do we have for witnesses? Behold, now you have heard the blasphemy. 66How does it look to you?"

And they said in answer, "He is guilty enough for death." 67Then they spit on his face and pummeled him; they slapped him 68while saying, "Prophesy to us, you Messiah– who is the one who hit you?"

Peter Disowns Jesus

69And Peter was sitting outside in the courtyard, and one maidservant approached him, saying, "You also were with Jesus the Galilean."

70But he was denying it before all of them, saying, "I do not know what you are saying."

71And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, "This man was with Jesus the Nazarene."

72And again he was denying it, with an oath: "I do not know the
man."

73And after a little while those standing there said to Peter, "You
definitely are also one of them, because your speech also gives you away."

74Then he began to curse and swear, saying, "I do not know the
man." And immediately a rooster crowed. 75And Peter was reminded of the
statement Jesus had said, that "Before the rooster crows, you will deny me
three times." And he went off outside, and wept bitterly.

Chapter 27

Judas Hangs Himself

1And very early in the morning, they all, the chief priests and elders
of the people, reached the decision against Jesus that they would put him to
death. 2And they bound him, and led him away, and handed him over to
Pilate the governor.

3Then, when Judas the one who betrayed him saw that he was
condemned, he with remorse returned the thirty pieces of silver to the chief
priests and elders, 4saying, "I have sinned; I have betrayed innocent blood."

But they said, "What is that to us? You deal with *that*."

5And after throwing the silver into the temple, he departed, and
went off and hung himself. 6And the chief priests when they picked up the
pieces of silver, said, "It is not permissible to put them in the temple
treasury, since it is blood price money."

7And after conferring on a course of action, they bought with the
coins the potter's field, as a burial place for foreigners. 8For which reason
that field has been called "the Field of Blood" to this day. 9Then was fulfilled
what was spoken through Jeremiah the prophet, which says,

"And they took the thirty pieces of silver,
the price of him on whom
a price had been set,
as priced by the sons of Israel,[206]
10and they traded them for the potter's field,
just as the Lord directed me."[207]

Jesus Before Pilate

11And Jesus was stood before the governor; and the governor examined
him, saying, "YOU are the king of the Jews?"

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[206] **27:9** The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.

[207] **27:10** Zechariah 11:12,13; Jeremiah 32:6-9

And he said, "You are saying that, *not I*."[208] [12]And during the whole time he was being accused by the chief priests and elders, he was not responding at all.

[13]Then Pilate says to him, "Don't you hear all the things they are charging you with?" [14]And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

[15]Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted. [16]And they were holding at that time a particularly well-known prisoner named Barabbas.[209] [17]When therefore they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas,[210] or Jesus who is called Christ?" [18](For he knew that it was out of envy that they had handed him over.)

[19]And while he was sitting on the judgment seat, his wife sent *word* to him as follows: "Have nothing to do with that righteous man, for I have suffered much today because of a dream about him."[211] [20]And the chief priests and the elders manipulated the crowd so that they would ask to have Barabbas, but Jesus they would put to death.

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[208] **27:11** The BDF grammar in §277(1) says that this use of the nominative of a pronoun was used for contrast or other emphasis. In this case, "you" is emphasized, as in "YOU are the king of the Jews?" Blass says Pilate is expressing surprise as follows: "A man like you, is king of the Jews?!" And in response also, Jesus' answer starts out with an emphatic you: "You are saying that, not I." In the gospel of John, it is more clear: "You are saying that I am a king; I am saying that I have come to testify to the truth." But see the endnote in my translation of the gospel of Mark, for discussion of other possibilities.

[209] **27:16** txt Βαραββᾶν ℵ A B D L W Φ 0250 it$^{a,aur,b,d,f,ff^1,ff^2,h^1,q,r^1}$ vg syr$^{p,h,pal ms}$ cop^{sa,meg,bo} eth geo^1 (Diatessaron^{arm}) Origen^{lat}; Jerome Augustine TR HF RP ‖ Ἰησοῦν Βαραβ(β)ᾶν syr$^{s,pal mss}$ arm geo^2 Origen mss$^{\text{acc. to Peter-Laodicea}}$ [NA27] {C} ‖ *lacuna* 𝔓^{45} C N P syr^c. It is possible that the original gospel of Matthew said "Jesus Barabbas." And possible that, according to the Editorial Committee of the United Bible Societies Greek New Testament, the word "Jesus" in connection to Barabbas was "deliberately suppressed in most witnesses for reverential considerations." For example, acc. to the UBS textual commentary, Origen stated, it cannot be right, because, "In the whole range of the scriptures we know that no one who is a sinner [is called] Jesus." Origen, though admitting that Barabbas was called Jesus, nevertheless suppressed this in his work. In many even later witnesses, the copyists state in the margin that the earlier copies call Barabbas Jesus as well. But, they suppressed it, and the subsequent copies did not say Jesus Barabbas. Westcott and Hort however, state that the reading "Jesus Barabbas" was probably due to a scribe's error in transcription. Some say it is still easier to explain why "Jesus" might have been deleted than why it might have gotten added. In addition, having two men named Jesus fits better with the phrase of Pilate, found in all manuscripts, "or the Jesus called Christ," where he seems to be setting them off in a needed contradistinction. The fact is, according to Josephus, Jesus was not an uncommon name among Jews. After all, Joshua was a big hero in Judaism, and Jesus is simply a form of the name Joshua.

[210] **27:17** txt Βαραββᾶν ℵ A D L W Φ 0250 cop^{sa,meg,bo} (Diatessaron^{arm}) TR HF RP ‖ τὸν Βαραββᾶν B Origen ms$^{\text{acc. to Origen lat}}$; Jerome Augustine ‖ Βαραββᾶν or τὸν Βαραββᾶν it$^{a,aur,b,d,f,ff^1,ff^2,h,l,q,r^1}$ vg syr$^{p,h,pal ms}$ eth geo^1 ‖ Ἰησοῦν τὸν Βαραββᾶν syr$^{s,pal mss}$ arm geo^2 Origen^{lat} mss$^{\text{acc. to Origen gr}}$ [NA27] {C} ‖ *lacuna* 𝔓^{45} C N P syr^c. According to the UBS textual commentary, "In ver. 17 the word Ἰησοῦν could have been accidentally added or deleted by transcribers owing to the presence of ὑμῖν before it (YMINI̅N̅). Furthermore, the reading of B 1010 (τὸν Βαραββᾶν) appears to presuppose in an ancestor the presence of Ἰησοῦν.

[211] **27:19** It is not certain whether Pilate's wife was saying. "Suffered much because of a dream about him," or "suffered much in a dream because of him," or "suffered much in a dream about him."

[21]But when the governor answered, he said to them, "Which of the
two do you want me to release to you?"
And they said, "Barabbas."
[22]Pilate is saying to them, "What then should I do with Jesus who is
called Christ?"
They are saying, "Let him be crucified!"
[23]But Pilate was saying, "Why? What crime has he committed?"
But they kept shouting that much more, saying, "Let him be crucified!"
[24]And when Pilate saw that he was accomplishing nothing, but that
instead an uproar was starting, he took some water and washed his hands
in front of the crowd, saying, "I am innocent of this man's blood.[212] You see
to that yourselves."

[25]And in response the whole crowd said, "Let his blood be on us and
on our children." [26]At that time, he released Barabbas to them, but Jesus,
after scourging him, he handed over to be crucified.

The Soldiers Mock Jesus

[27]Then the soldiers who were guarding Jesus, after taking him into
the Praetorium, gathered together onto him the whole cohort. [28]And they
stripped him of his clothes and placed around him a scarlet robe, [29]and after
weaving together a crown of thorns they set that[213] on his head, and a rod[214]
in his right hand, and then they dropped to their knees before him and
mocked him, saying, "Hail, King of the Jews!" [30]And after they spit on him,
they took the rod, and repeatedly beat on his head. [31]And when they had
mocked him, they stripped him of the scarlet robe and put his own clothes
on him, and led him away to crucify him.

The Crucifixion

[32]And as they were leading him out, they encountered a Cyrenian
man by the name of Simon. This man they conscripted to carry his cross.
[33]And when they came to the place called Gulgolta [גֻּלְגָּלְתָּא], which is called
the "skull" place, [34]they offered him wine to drink, mixed with a bitter

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[212] **27:24** Many manuscripts read "this righteous man's blood." Still others read, "this righteous blood." The UBS editorial committee, in the Textual Commentary on the Greek New Testament, comment on this as follows: "The words τοῦ δικαίου (compare the variant reading in ver. 4), which occur at different places in a variety of manuscripts (but not in the best representatives of the Alexandrian, Western, and Caesarean texts), appear to be an accretion intended to accentuate Pilate's protestation of Jesus' innocence." The committee gives the shortest reading, "this man's blood," a B rating of certainty, which indicates that the text is "almost certain."

[213] **27:29a** There is no demonstrative pronoun here meaning "that" specifically, but this word serves to indicate in English that they set both the crown of thorns AND the sceptre. Otherwise, the sceptre has no verb.

[214] **27:29b** The Greek word means a wooden stalk, reed or staff. The obvious purpose was to be a mock sceptre, for the King of the Jews.

drug;[215] and after tasting it, he refused to drink it. 35And once they had crucified him, they divied up his garments by casting lots. 36And sitting down, they kept watch over him there. 37And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS." 38There were being crucified along with him at that time two bandits, one on his right and one on his left. 39And those passing by defamed him, wagging their heads 40and saying, "Hey, you who destroys[216] the temple and builds another one in three days, save yourself, if you are the son of God, and come down from the cross." 41In the same way also the chief priests, making fun along with the Torah scholars and the elders, were saying, 42"Others he saved; himself he cannot save. He is the King of Israel? Let him come down now from the cross, and we will believe in him. 43He put his trust in God; let Him now rescue him, if he wants him. Because he did say, 'I am God's son.'" 44In the same way the bandits who were crucified with him were also taunting him.

Jesus' Death

45And starting from the sixth hour, darkness came over the whole land until the ninth hour.[217] 46And at about the ninth hour, Jesus cried out in a very loud voice, saying, "Eli, Eli, lema shebaqtani?" Which means, "My God, my God, why have you forsaken me?"

47And some standing there who heard this were saying, "This man is calling Elijah."[218] 48And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, was giving him a drink.

49But the rest were saying, "Back off. Let's see if Elijah comes to save[219] him." [220] 50But Jesus, after crying out again in a loud voice, gave up

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[215] **27:34** The Greek word is χόλη - chólē, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - chólos. Another reason it is most often associated with the gall bladder, was because it was yellow in color like bile, which is the secretion of the gall bladder. But the word was also used for many other things, such as the ink secretion of a certain fish, the poison of hemlock, a serpent's venom, and of bitterness in general, including, according to the Liddell & Scott lexicon along with other lexical authorities, that in the New Testament, this word means a bitter, yellow ingredient of a drink. One thing certain about this word is that it referred to a substance that tasted very bad, and probably more specifically, tasted bitter. In conclusion, it was probably some kind of drug meant to ease the distress of his coming trauma.

[216] **27:40** The nominative article used as vocative, that is, the case or lexical form for addressing someone.

[217] **27:45** That is, from noon until 3:00 p.m. In the Jewish system of that time, the first hour was the first hour of daylight, or 6:00 a.m. Thus, the sixth hour would be 12:00, six hours later, and the ninth hour was 9 hours after 6, which is 3:00 o'clock.

[218] **27:47** This shows that the bystanders did not know Hebrew or Aramaic. The sign above Jesus' head was written in three languages for good reason. Most Jews of that day could not read the scriptures in Hebrew, and so it is no surprise that they did not recognize this spoken form of the Hebrew name for God.

[219] **27:49** The verb for save here is in the form of a future participle, which is a rare but allowable use thereof in place of the infinitive of purpose. BDF §351(1), but see also §418(4).

his spirit.[221] [51]And behold, the veil of the temple was rent in two from top to
bottom, and the earth was shaken, and the rocks split open, [52]and the tombs
were opened up,[222] and many bodies of the saints who had fallen asleep
were raised again, [53]and after coming out of the tombs at the time of His
resurrection, they went into the holy city and showed themselves to many.

[54]And the centurion and the ones with him who were guarding
Jesus, when they saw the earthquake and the other things that happened,
they were severely frightened, saying, "This man really was the Son of God."

[55]And there were present many women off at a distance observing,
who had followed Jesus from Galiliee providing for him; [56]among whom
were Mary the Magdalene, and Mary the mother of James and Joseph, and
the mother of Zebedee's sons as well.

Jesus' Burial

[57]And when evening had come, a certain rich man of Arimathea by
the name of Joseph came, who himself had also become a disciple of Jesus.
[58]This man went to Pilate and asked for the body of Jesus. Pilate thereupon
ordered that it be handed over to him. [59]And after taking the body, Joseph
wrapped it in clean linen cloth, [60]and placed it in his *own* new tomb that he
had hewn out of the rock. And after rolling a large stone up against the
entrance of the tomb, he departed.

[61]Now Mary the Magdalene, along with the other Mary, was[223]
there throughout, sitting opposite the grave site.

The Guard at the Tomb

[62]The next day, that is, the one which is after Preparation Day, the
chief priests and the Pharisees gathered together before Pilate, [63]saying, "Sir,

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220 **27:49b** txt αὐτόν. A D E W Σ Φ 064 it[a,aur,b,d,f,ff1,h,l,q,r1] vg syr[s,p,h,palmss] cop[sa,bo] arm eth[pp,TH] geo Origen[lat] Hesychius; Jerome Augustine TR HF RP NA27 {B} ‖ αὐτόν. ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆκλθεν ὕδωρ καὶ αἶμα. (see Jn 19:34) ℵ B C L vg[mss] syr[palmss] cop[meg] eth[ms] [WH] ‖ *lacuna* 𝔓45 N P syr[c].

221 **27:50** The Greek says ἀφῆκεν τὸ πνεῦμα; literally, "he gave up the spirit." This is an expression from the Hebrew scriptures, or Old Testament, where the word for breath and spirit are the same. It says in Genesis that God breathed into man and animals the breath of life. When you give up the breath, it means to die. Same as if you give up the soul or spirit. This same saying is found in the Greek translation of the Hebrew scriptures, called the Septuagint, in Genesis 35:18, where it says, ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχήν, ἀπέθνησκεν γάρ, ἐκάλεσεν τὸ ὄνομα αὐτοῦ..., "Now it came about that when she have up her soul (for she was dying), she called his name..." It is interesting that the need was felt to clarify that she was dying. In the gospel of Luke, in 23:46, Jesus himself says, Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου - "Father, into your hands I commit my spirit." And in John 19:30 it says that Jesus παρέδωκεν τὸ πνεῦμα, "gave up his spirit."

222 **27:52a** txt καὶ τὰ μνημεῖα ἀνεῴχθησαν ℵ[c] B D Φ TR RP NA28 SBL {\} ‖ καὶ τὰ μνήματα ἀνεῴχθη A ‖ καὶ τὰ μνημεῖα ἠνεῴχθη C* ‖ καὶ τὰ μνημεῖα ἠνεῴχθησαν C² L ‖ καὶ τὰ μνημεῖα ἀνεῴχθη W ‖ *lac.* N P.

223 **27:61** The verb "was" is in the singular, because the main subject of and focus of this account is Mary the Magdalene.

we remember how that deceiver, when he was still living, said, 'After three days I will rise again.' [64]Give orders therefore to secure the grave site through the third day, or his disciples might go steal him and then tell the people, 'He has risen from the dead,' and this last deception will be worse than the first."

[65]Pilate said to them, "You have a guard.[224] Go secure it as best you know how." [66]So they went and secured the grave site, sealing the stone along with stationing[225] the guard.

Chapter 28

The Empty Tomb

[1]And after the Sabbath,[226] at the dawning of the first day of the week, Mary the Magdalene and the other Mary went to view the grave site. [2]And behold, there came a great earthquake. For an angel of the Lord had come down from heaven, and after going up to the tomb, he had rolled away the stone, and was sitting down now on top of it. [3]And his face[227] was like lightning, and his garments a gleaming white like snow. [4]And for fear of him, the guards trembled, and became[228] as dead men.

[5]But in response, the angel said to the women, "You should not be afraid, for I know that you are looking for Jesus the crucified *man*. [6]He is not here. For he has risen just as he said. Come, see the place where he was lying. [7]And quick, go tell his disciples as follows, 'He has risen from the dead. And behold, he is going ahead of you into Galilee; there you will see him.' There, I have told you."

[8]And they departed quickly from the tomb, and with fear and great joy they ran to report this to his disciples. [9]And behold, Jesus met up with them, saying, "Good morning." And after approaching him, they grasped onto his feet, and worshiped him.

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[224] **27:65** The word "guard" here is a collective noun. It does not mean one man who is a guard, but a contingent of guards. Pilate may be giving them some guards here, but more likely, he is referring to the company of guards that the Jewish religious authorities already had charge of, by Pilate's authority, for the purpose of guarding the temple, and enforcing their exclusive legal jurisdiction, which Rome allowed in some matters of their Jewish religious law.

[225] **27:66** The Greek preposition μετὰ - metà here, according to Bauer, "makes the stationing of the guard an accompaniment to the sealing of the stone." But he also says in parentheses that this could be an instrumental use of μετὰ, meaning that the placing of the guard was the means of sealing the stone. But also, under the entry for σφραγίζω - sphragízō, to seal, he says that there could also have been a literal means of fastening the stone securely to the tomb so that it could not be moved.

[226] **28:1** The phrase Ὀψὲ δὲ σαββάτων might seem to mean "late part of the Sabbath," but according to BDF §164(4), this is a "partitive genitive," which has the end result of meaning, "after the Sabbath."

[227] **28:3** Some manuscripts say ἰδέα – idéa, and others say εἰδέα – eidéa. Both are words of vision, that is, appearance. The former has more the nuance of the face (visage) than does the latter. The latter is a word covering more of the appearance in general rather than just the countenance.

[228] **28:4** txt ἐγενήθησαν 𝔓[105] ℵ B C* D L NA28 ‖ ἐγένοντο A W Φ RP

[10]Then Jesus is telling them, "Do not be afraid. Go report to my
brothers that I am leaving for Galilee, and they will see me there."

The Official Cover-Up

[11]And while those were on their way, behold, some of the guard
went into the city and reported to the chief priests everything that had
happened. [12]And after coming together with the elders, they came up with
a plan, and took the sufficient amount of silver coins and gave them to the
soldiers, [13]telling *them*, "Say that his disciples came by night and stole him
while you were sleeping. [14]And if this should ever reach the ears of the
governor, we will satisfy him[229] and make you have no worries." [15]And
they accepted the silver coins and did as they were told. And this story has
been propagated by the Jews to this day.

The Assembly on the Mountain in Galilee

[16]And the eleven disciples went to Galilee, to the mountain where
Jesus had directed them. [17]And when they saw him, they worshiped him,
though some hesitated. [18]And Jesus approached them and spoke to them,
saying, "All authority in heaven and on earth has been given to me. [19]Go
therefore and make disciples of all nations, baptizing them in the name of
the Father, and of the Son, and of the Holy Spirit, [20]teaching them to keep
everything, whatever things I have commanded you. And lo, I am with you
always, even to the end of the age." [230]

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[229] **28:14** Some manuscripts do not have αὐτὸν - autòn - "him" here. Without this word present, the meaning could be, "we will satisfy you and make you have no worries." Either reading is within reason.

[230] **28:20** *omit* א B A* D W it^{aur,d,e,ff1,h,n,q} vg syr$^{pal mss}$ cop$^{sa,meg,bo pt}$ arm eth^{pp,TH} geo^{1,B} Origen^{vid} Chrysostom Severian^{vid} Cyril Jerome NA28 ‖ *add* ἀμήν A^{c} E Σ Φ it^{a,b,c,f,ff2,l} vg^{mss} syr$^{p,h,pal ms}$ cop$^{bo pt}$ eth^{ms} geo^{A} Apostolic Constitutions TR RP ‖ *lac* 𝔓^{45} C L N P.

Matthew ENDNOTES

Matt. Endnote #1 – Names of God

How To Pronounce the Names of God in the Original Languages

There has been a surge of interest recently in how to pronounce God's and Jesus' real names exactly. Also, in how we got the name "Jesus." If you want to say "Jesus Christ" in Hebrew, following is how you do it, and then an explanation of how it became "Jesus Christ" in English. This is provided to the body of Christ as a ministry of David Robert Palmer, a servant of Jesus.

Joshua in places such as Deuteronomy 3:21 and Judges 2:7, was spelled the longer way:

יְהוֹשׁוּעַ ▯▯ aʿûšôhəy (But remember, you read Hebrew from right to left.)

Thus, from left to right for the sake of pronunciation:

י	ְ	ה	וֹ	שׁ	וּ	עַ
yodh	shwa	he	holam vav	shin	shuruk	ayin patah

יְ = yə , ה = h , וֹ = ō שׁ = sh, וּ = oo, עַ = ʿa

"yə-hō-shu-ʿa"

The letter shwa, ְ , transliterated as ə, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, וֹ, transliterated as ō, is pronounced like the "o" in "roll." Sometimes the holam vav is transliterated as "ōw," to distinguish it from the kamats hatuf, ָ which is a shorter "o" sound. But putting the "w" in there is confusing, and does more harm than good. The "w" just means that you round your lips more when you say a holam, than when you say a kamats hatuf. The kamats hatuf, ָ is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ָ or "a" as in father, looks just the same.)

The letter named ayin, ע, transliterated as ʿ, is a pharyngeal consonant, a sound for which we have no equivalent in English. It is accomplished by tightening the pharynx slightly, right as you begin saying the "a." It is something like when you gargle, how you tighten your throat to keep the stuff from going down no farther than the top of your throat.

The letter named shuruk, וּ , transliterated as û or oo, is a "u" sound like in "moon."

So the original name of Joshua was pronounced (according to the vowels inserted much later into the Masoretic text):

"yə-hō-shu-ʿa" (with the emphasis on the "ho" syllable)

But, according to Numbers 13:16, Moses changed Yehoshua's name to Yeshua, as follows:

The later shorter version of "Joshua:"

יֵשׁוּעַ aʿûšēy (Remember, you read Hebrew from right to left.)

Yeshuʿa, pronounced Yay-shoo-a, with the "a" in the first syllable "yay" being long, like in "rake."

Hebrew for the word "**Anointed**," from which we get the English words "Messiah," and "Christ." (See ; 2 Sam 23:1; 2 Chron. 6:42, Psalm 2:2)

מָשִׁיחַ Māšîaḥ Moshiach Pronounced "maw-shee-ach," the "ch" as in Bach

The Hebrew article, i.e., the word for "the," is the word "ha." So if you wanted to say Jesus the Christ, that is, Jesus the Anointed One, in Hebrew, it would be Yeshua Ha-Moshiach."

Jesus' name in Greek is Ἰησοῦς (Iēsoûs), "Yaysoos," which was a common enough name for Jews in the time of Greek language ascendancy and Hebrew language descendancy. This is the form of the name into which the Jewish scholars of Alexandria, Egypt, translated the name Joshua from the Hebrew into Greek for their translation of the Jewish Bible into Greek a couple centuries before Christ. Thus the title page of the book of Joshua in the Greek translation of the Jewish Bible (the Septuagint or LXX) reads ΙΗΣΟΥΣ ΝΑΥΗ (Iēsoûs Nauē), "Jesus son of Nun." So Iēsoûs (Yaysoos) was the transliteration of the Hebrew יֵשׁוּעַ yēšûʿa "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשׁוּעַ yəhōshuʿa "Y'hoshua." (Numbers 13:16 says Moses changed it.) The "sh" sound of the Hebrew letter שׁ shin, became the "s" sound of the Greek letter σ, "sigma," because the Greek language did not have the sound "sh." And the "s" was added on to the end of the name for Greek, because that is simply the ending that the Greek language added on to the end of masculine names. The endings of Semitic names were Hellenized (Grecized) in different ways, depending sometimes, for example, on whether they ended in a consonant or a vowel. Names ending with a consonant like Jacob and Eleazar received in their nominative case form a final 'os,' and thus Yacov (Jacob) became Yacobos and Eleazar became Lazaros (Lazarus). Names ending in a vowel, like Levi and Yeshu, received in their nominative form a final 's,' and thus Levi became Lewis (Greek had no v sound) Yeshu became Yesus. The 'Yesus' was in turn transliterated into English, after first passing through Latin, and some initial 'Y's became J's. The route by which the Y of Y'huda (Judah) became the J of 'Jew,' or the Y of Yacov became the J of Jacob, is the same route by which the Y of Yeshua and Yesous became the J of Jesus. In other languages also, Y's become J's. For example in Spanish, the pronoun meaning "I," "yo," is often pronounced "jo."

As for the Z sound, one myth is that the second syllable of the name Jesus came from the Greek god Zeus. In fact, the final 's' as said before was the Hellenization of the name. And the 'z' sound of the middle 's' is simply the common phenomenon of "phonological assimilation." In this case, the normally unvoiced letter 's' experiences a peer pressure 'squeeze' by the voicedness of the vowels before and after it, and so the "s" takes on, 'assimilates,' that voicedness, and becomes the voiced version of s, which is 'z.' This phenomenon occurs in many other English words as well. For example, when we pluralize a word in English, we add the letter "s" to it. When we speak of more than one rock, we add an "s" sound on the end, and say "rocks." When we speak of more than one cliff, we add an "s" sound to the end, and it becomes "cliffs." Now, the final sounds of both "rock" and "cliff" are unvoiced, so the "s" added to them remains unvoiced. However, when we add an "s" to a word that ends in a voiced letter, like a vowel, the "s" assimilates to the voicedness of the vowel. For example, the when we speak of more than one key, we add an "s" to it, but the "s" becomes a "z" sound, which is the voiced version of "s." For another example, when we speak of more than one car, we add an "s" to it, and the result is the word "cars." But now, the "s" has become a "z" sound, which is the voiced version of "s." This is the same principle of phonological assimilation that happens in the word "Jesus." The "s" becomes a "z" sound simply because of the influence of the two voiced vowels surrounding it.

The name Jesus was completely Jewish. In the time of Jesus Christ, many Jews did not speak Hebrew. Hence the need for the Greek Septuagint and the Aramaic "Targums." Hebrew was probably spoken only in and around Jerusalem, by the scribes and priests who were trying to keep it alive. Depending on where they lived, Jews would have spoken Aramaic, Greek or Latin, or two or all of them. According to the Jewish historian Flavius Josephus, the name "Jesus" was a not uncommon name for Greek-speaking Jews in the Greek speaking era. In Galilee especially, which was a cosmopolitan district, with Latin and Greek being necessary for effective commerce, there would have been many Jews who read their Bible only in Greek, in the Septuagint. There were several Jews named Jesus mentioned in the Septuagint and in Josephus' histories of the Jews.

Yahveh and Adonai in Hebrew font:

YHVH:

יהוה (The letters are in reverse order to English. Unreversed: Yodh-He-Vav-He

Sometimes you will see this name spelled "Yahveh," and other times, "Yahweh." Similarly, the name of the letter ו , "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this ו sound used to be pronounced "w." But now in modern Hebrew it sounds like an English "v." The original Hebrew vav may have acutally been neither like our English V or W, but rather a sound formed similar to a W, but heard like a V, such as there is in Spanish.

This is very easy for a Spanish-speaking person to understand. Because the Spanish language has this same sound, quite close to the "vav" (ו) sound of Hebrew. In most Spanish words, there is neither difference in sound nor method of articulation, between the letters "B" and "V." Take for example, the name "Gustavo." If the name were spelled "Gustabo," they would pronounce it no differently. So also in Hebrew, the letter Beyt (ב) sounds identical and is produced the same way, as the letter "waw" (ו). Only when the Beyt has a dot in the middle (בּ) is the Beyt pronounced like our English "B." If you are unable or unwilling to pronounce the "waw" (ו) in "Yahweh" correctly, there is no spiritual disadvantage to you. God's name is not a magic incantation, or an "open sesame" that is required to be pronounced exactly right or God won't hear you. God has shown perfect willingness over the millennia to answer prayers made to all of his names, in all the different variations of them caused by all the different languages of the world. If you are relying on pronouncing this יהוה name exactly right, you are on shaky ground, because no one is absolutely certain how it is pronounced, since the Hebrew scribes forgot exactly which vowels used to be included with these four consonants.

Following is the Hebrew for "Said Yahweh to my lord" from Psalm 110:1

נְאֻם יְהוָ֨ה ׀ לַֽאדֹנִ֗י (remember, from right to left, so: num yəhowah ladōnōî

One theory is that, since the original Hebrew scriptures did not have vowels marked in them, and the Israelites never uttered Yahveh's name, they forgot which vowels were in the name, so when the Nakdan and Masorete scribes added vowels after the time of Christ, they decided to put in the vowels from "Adonai" instead. So, the result of forcing the vowels of Adonai into YHVH, was the following fictional word:

יְהוָֹה thus, yəhōvāh

This word Jehovah, they say, is not a real word therefore.

But many disagree, including Davidson in The Analytical Hebrew and Chaldee Lexicon, Hendrickson Publishers, page 171, where he says as follows:

יְהוָֹה the most sacred name of God, expressive of His *eternal*, *Self-existence*, first communicated to the Hebrews, Ex. 3:14, comp. chap. 6:3. This name appears to be composed of יְהוֹ (fut. of הָוָה , like יְהִי from הָיָה) and וָה (preterite by aphaeresis for הֲוָה), the verb *to be* being twice repeated as in Ex. 3:14. If we supply אֲשֶׁר between these words we obtain nearly the same sense as expressed there in the words אֶהְיֶה אֲשֶׁר אֶהְיֶה. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants of אֲדֹנָי, the vowels being alike in both words (with the exception of simple and composite Sheva), and according to these the punctuators suited the vowels of the prefixes when coming to stand before יְהוָֹה , as בַּאדֹנָי, לַיהוָֹה , מֵיהוֹם according to בַּאדֹנָי , לַאדֹנָי , מֵאֲדֹנָי . Where, however, יְהוָֹה is already preceded by אֲדֹנָי , to avoid

repetition, they furnished it with the vowels of אְ◌ֶ◌לֹהִים , in order that it be pronounced with its consonants, so that אֲדֹנָי יֱהֹוִה is to be read אֲדֹנָי אֱלֹהִים. The punctuators seem to intimate the originality of the vowels of יְהֹוָה by not pointing Yod with Hhateph Pattah (יֲהֹוָה) to indicate the reading of אֲדֹנָי just as they point it with Hhateph-Segol to indicate the reading of אֱלֹהִים . We could, moreover, not account for the abbreviated forms יְהוֹ , יוֹ prefixed to so many proper names, unless we consider the vowels of יְהֹוָה original.

Now, the question arises, How important is it that we pronounce God's and Jesus' names just right? Here are some points to consider:

• God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.

• The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.

• The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today sure don't.

• All my life I have observed that God honors and answers the prayers of people who pray to "God," which is a Germanic word related to the word "gut" which meant "good." Indeed, "good" is one of God's "names" or character traits.

• God is concerned about our heart attitudes, not that we pronounce things exactly.

• It is a trait of the Pharisees, that they insisted on correctness in such minutiae, but failed to get their attitudes right. And Jesus guaranteed to the Pharisees that they would not escape being sentenced to Gehenna, the lake of fire.

• We all have knowledge. Knowledge puffs up, but Love builds up / edifies. Everything we say and teach should be out of love for our brother / sister, to help him or her succeed in their journey to eternal life.

I have heard many say that Mary (Miryam), the mother of Jesus, since she was a Jew, must have named her son Yeshua. This may well be, but we do not know this for sure. In Galilee, close as it was to the Greek-speaking and Latin-speaking cities Sephoris and Tiberias, they probably spoke both Aramaic and Greek, and even some Latin. Documents found among the Dead Sea Scrolls in the Qumran caves included Greek-language documents, and in the Cave of Letters, personal documents were found that were written in Greek. Jews of Galilee in Jesus' day were at a minimum bilingual- Aramaic and Greek, and probably spoke at least four languages. Here is a link to a discussion of Greek-language documents found in the Cave of Letters:
http://www.stoa.org/diotima/essays/118267.pdf

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-oos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "Ya is salvation." But this argument is not valid. Because "Y'shua" did not mean anything to you until after someone explained to you that it means "Ya is salvation." In the same way also, the gospel of Matthew, in 1:21, explains to you that "Jesus" was named Jesus, "because he shall save his people from their sins." Any competent pastor or teacher would then proceed to explain that "Jesus" comes from a Hebrew name that means "God is salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.

Matt. Endnote #2 – Genealogies

Matthew's and Luke's genealogies appear to give conflicting genealogies of Joseph the husband of mary.
Matthew 1:1-17; Luke 3:28-38

MATTHEW	LUKE
Abraham	Abraham
Isaac	Isaac
Jacob	Jacob
Judah	Judah
Perez	Perez
Hezron	Hezron
Aram	Aram
Amminadab	Amminadab
Nahshon	Nahshon
Salmon	Salmon
Boaz	Boaz
Obed	Obed
Jesse	Jesse
David	David
Solomon	Nathan

Rehoboam	Mattatha
Abijah	Menna
Asa	Melea
Jehoshaphat	Eliakim
Joram	Jonam
Uzziah	Joseph
Jotham	Judah
Ahaz	Simeon
Hezekiah	Levi
Manasseh	Matthat
Amos/Amon	Jorim
Josiah	Eliezer
Jeconiah	Joshua
Shealtiel	Er
Zerubbabel	Elmadam
Abiud	Cosam
Eliakim	Addi
Azor	Melki
Zadok	Neri
Achim	Shealtiel
Eliud	Zerubbabel
Eleazar	Rhesa
Matthan	Joanan
Jacob	Joda
Joseph	Josech
Jesus	Semein
	Mattathias
	Joseph
	Jannai
	Melki
	Levi
	Matthat
	Heli
	Joseph
	Jesus

It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: http://www.carm.org/diff/2geneologies.htm

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to

David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

F**irst**, realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other of Joseph, even though both mention Joseph. In other words, the Mary was counted "in" Joseph and under his headship.

Second, do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

Third, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

It should also be mentioned that two Hebrew Matthew manuscripts have been found by Jewish textual scholar Nehemia Gordon which say here that this genealogy is of the "father" of Mary. I am not saying they are the true original text; I am simply pointing out that they exist.

Matt. ENDNOTE #3

What O.T. prophecies was Matthew referring to which said of Jesus, "He shall be called a Nazarene"?
Diatess. 3:10; Mt 2:23

PROBLEM: In Matthew 2:23, Matthew says, "And having been warned in a dream, he withdrew to the district of Galilee, [23]and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he will be called a Nazarene." Greek: Ναζωραῖος - Nazōraios. But there is no passage in the Old Testament prophets which says this.

Note that Matthew says here, "what was spoken through the prophets" with prophets in the plural. This is why I did not put the prediction in quotes, because it is not one specific prophecy, but a general one from more than one prophet. Some interpreters see the key to be the Semitic root word "netser" meaning "branch," which when spoken aloud, sounds similar to the "nazar" of Nazaroian. The Greek sound "dzeta" would be the natural letter for translators to use to render the Hebrew "tsade." Thus, shall be "called" a Nazaroian. And these interpreters thus connect it to Isaiah 11:1 where the Semitic "netser" root was used: "Then a shoot will spring from the stem of Jesse, and a **branch** from his roots will bear fruit." But since Matthew says "prophets," plural, this one Isaiah passage alone is probably not what he meant. He was probably also alluding to several passages in the Hebrew scriptures that use another related Hebrew word, Isaiah 4:2 "a **Branch** of Yahweh"; Jeremiah 23:5 "I will raise up for David a righteous **Branch**, and he shall reign as king..."; Jeremiah 33:15 "I will cause a righteous branch to spring up for David, and he shall execute justice and righteousness in the land"; Zechariah 3:8 "...I will bring my servant the **Branch**"; Zechariah 6:12 "Behold, the man whose name is the **Branch**: for he shall branch out from his place, and he shall build the temple of Yahweh." (For what it's worth, the Greek word ◎◎◎◎◎ [nezer] in the Septuagint is translated as "crown" in IV Kings 11:12; in our Bible, II Kings 11:12)

This term "Nazarene" came to be a general term of contempt, considering the Judeans' view of Galileans and Samaritans as polluted genetically and contemptible. Nazareth was an unlikely place for the Messiah to be from, because Nazareth was held in contempt. Nathaniel said in John 1:46, "Nazareth! Can anything good come from there?" In John 7:52, the Pharisees scorned the temple guards, saying, "Are you also from Galilee? Search and see that no prophet arises out of Galilee." The Pharisees in John 8:48 told Jesus, "Do we not rightly say that you are a Samaritan?" For the town of Nazareth was quite close to Samaria.

Therefore, perhaps Matthew viewed Jesus' living in Nazareth as a fulfillment of several Old Testament prophecies which predict that the Messiah would be despised, combined with Isaiah 9:1,2 which says that a light will dawn on Galilee of the Gentiles, the geographical territory where Nazareth was, an area held in contempt by the Judeans. In fact, after the time of Jesus, his disciples came to be called "Notzri" by Jews who did not believe in Jesus. This is a contemptuous epithet.

"But I am a worm, and no man; scorned by men, and despised by the people."

Psalm 22:6

"He was despised and rejected by men; a man of suffering, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we held him of no account." Isaiah 53:3

"And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing..." Daniel 9:26a

"In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. 'The people who walked in darkness have seen a great light; those who lived in a land of deep darkness, on them light has shined." Isaiah 9:1-2

Combine this with the fact that Jesus declared that the prophet Jonah was a sign of Him. When people demanded from him a sign from heaven, Jesus several times responded, "This wicked and adulterous generation seeks a sign, but none will be given it except the sign of Jonah."

How was Jonah a sign of Jesus the Messiah? Apart from being in the heart of the earth for three days and three nights, Jonah was a sign of Jesus in another, very important but little known way. "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth..." Deuteronomy 18:18 Did a prophet come out of Galilee? Yes, before Jesus, a prophet did indeed come out of Galilee: Jonah, from Gath-Hepher, which was on a hill very close to if not the same hill where Nazareth later was! See II Kings 14:25, "...according to the word of YHVH, the God of Israel, which he spoke by his servant Jonah son of Amittai, the prophet, who was from Gath-hepher." There was only one prophet named Jonah, who was the son of Amittai. Jonah was also in Sheol / Hades, as Jesus was (Jonah 2:2). Jonah also volunteered to be killed, in order to save the rest of the souls on the boat. Jesus volunteered to be killed, in order the save the rest of our souls.

Matt. ENDNOTE #4

Matthew 14:21

The Greek word for "without" in Matthew 14:21 is χωρίς (chōrís), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all.

Let's start with what we know for sure from the narrative: that it was men only who were in the mess-parties or groups of 50 and 100, for that is how they were counted. There would be no point in having women and children included in the groups of 50 if they were not going to be counted. For if women and children were in the groups of 50, and they counted only the men, does that mean that the disciples would go to each group and count, say 25 or 30 men in a group and then move on to count in another group? There would just not be any sense in groups of 50 unless everyone in the groups were counted. The point of the groups

of 50 was to count the crowd, everyone in the groups were counted, that's how they knew that there were 5,000: that there were 50 or 100 in each group.

Therefore we must conclude one or the other of the following two scenarios: 1) That women and children may have been present, but segregated, as was the custom in the synagogues, and seated separate and apart from the men. The women and children were not in the groups of 50 and 100. This would fall within the meaning of the word chōrís. Or, (2), That no women and children were among the crowd that "ran together" over to the place (Mark 6:33) and arrived ahead of the boat. This would be reasonable, since the children and the women laden with infants would not be able to "run together" the four miles with the men. For the crowd ran all the way from Capernaum, most likely, as that became Jesus' "own town," and base of operations. They ran from Capernaum to near Bethsaida-Julias, across the lake from Capernaum. This would be a fast run of about four miles. (When you look at the shape of the lake, it would make sense to boat it, to go as the crow flies rather than around the hump in the shape of the lake that separated the two towns.) In addition, John notes that the Passover, the festival of the Jews, was near. This festival was one of the three "pilgrim" festivals, which only required men, not women and children, to "go up" to Jerusalem to present themselves to the Lord (Exodus 23:17). Thus the men were already out journeying, making their way to Jerusalem, for only there could they present themselves. So for both these reasons, it is reasonable to conclude that only adult males were even in the crowd that went out to that remote place. For otherwise, it is puzzling why John made note that it was almost the Passover. Moreover, there is Mark 6:44 that flatly states that the ones eating were five thousand males, and Luke 9:14 says that those present "were about five thousand males." And so the meaning of chōrís in Matthew 14:21 would be that the men were there without women and children. They came without them.

All that said, it would still be difficult to give meaning number 2 to chōrís here for the geographical and temporal considerations stated, but not for the use of chōrís◎in Matthew's account of the feeding of the four thousand in 15:38. Thus it seems most reasonable to conclude that women and children were not in the groups of hundreds and fifties, but were still possibly present and fed, only segregated from the men.

Matt. ENDNOTE #5

HOW DID A ONCE-ONLY ATONEMENT OFFERING BECOME AN ANNUAL TAX?
Diatessaron 17:22, Matthew 17:24

"11Then the LORD said to Moses, 12'When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. 13Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. 14Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. 15The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. 16You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life.'" Exodus 30:11-16

The money offering in question was clearly a ransom for a man's life, to atone for the evil act of a man allowing himself to be numbered. There are other scriptures that indicate God's displeasure with his people being numbered; see for example, I Chronicles chapter 21, and 27:23,24. The atonement offering was to be made only "when you take a census of Israel to number them." This was said in anticipation of the one "Numbering" of Israel in the book of Numbers. A man only had to pay this atonement when he "crosses over" to join the group of those registered in the book. Where in this scripture is there any command that a man be counted more than once? Or annually? It says no such thing.

The New Testament apostles tell us that the old testament is given to us as ensamples, or patterns. Old testament lessons are shadows of something real, a real object. Imagine that the light of God is shining upon an object with substance, but all that hits the earth is the outline of the real object in the form of a shadow. This atonement offering was such a shadow, a pattern in the shape of the real thing. The real thing is Christ. The real thing is the crossing over from death to life. Are you numbered among the living? Have you crossed over to join those whose name is registered in the book of life? There was a one time ransom through the Lamb of God. If it is more than one time, it is an indulgence scam. Does God let a man be kidnapped by Satan every year so that God can ransom the same man again?

"4So all the elders of Israel gathered together and came to Samuel at Ramah. 5They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to govern us, such as all the other nations have.' 6But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. 7And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. 8As they have done from the day I brought them up out of Egypt until this day, forsaking

me and serving other gods, so they are doing to you. [9]Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' [10]Samuel told all the words of the LORD to the people who were asking him for a king. [11]He said, 'This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. [12]Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. [13]He will take your daughters to be perfumers and cooks and bakers. [14]He will take the best of your fields and vineyards and olive groves and give them to his attendants. [15]He will take a tenth of your grain and of your vintage and give it to his officials and attendants. [16]Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. [17]He will take a tenth of your flocks, and you yourselves will become his slaves. [18]When that day comes, you will cry out for relief from the king you have chosen for yourselves, and the LORD will not answer you in that day.' [19]But the people refused to listen to Samuel. "No!' they said. 'We want a king over us. [20]Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.' [21]When Samuel heard all that the people said, he repeated it before the LORD. [22]The LORD answered, 'Listen to them and give them a king.'
I Samuel 8:4-22

God warned Israel against the dangers of a human government: the king would tax them oppressively, force them into labor, and send their sons to their deaths in economic wars. By choosing a human king, God said, "they have rejected me as their king." Following is what one of their kings did with the Exodus 30:11-16 scripture, the one about the one-time atonement offering.

"[4],[5]After this Joash decided to restore the house of the LORD. He gathered the priests and the Levites, and said to them, 'Go out to all the cities of Judah and collect money from all Israel that you may repair the house of your God year by year. All the funds for sacred purposes that are brought to the temple of the LORD– the money from **everyone who is counted**, the money from personal vows, and all the money that any man's heart prompts him to bring into the temple of the LORD– the priests may take themselves, each from his own acquaintances. However, they must make whatever repairs on the temple may prove necessary.' [6]But by the twenty-third year of the reign of King Joash, the priests still had not made needed repairs on the temple. [7]So King Joash summoned the priest Jehoiada and the other priests. 'Why do you not repair the temple?' he asked them. 'Now therefore, you must no longer take funds from your acquaintances. You shall hand the money over for the repairs.' [8]The priests agreed that they would neither take funds from the people nor make the repairs on the temple. [9]Then the priest

Jehoiada took a chest, bored a hole in its lid, and set it beside the pillar on the right side, as one entered the temple of the Lord. The priests who guarded the threshold put in it all the money that was brought into the house of the LORD. [10]Whenever they saw that there was a large amount of money in the chest, the royal secretary and the high priest came, counted the money that had been brought into the house of the LORD and put it into bags. [11]When the amount had been determined, they would give the money into the hands of the workmen who had the oversight of the house of the LORD; and they in turn paid it out to the carpenters and the builders who worked upon the house of the LORD, [12]and to the masons and stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay upon the repairs of the house. [15]No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust."
II Chronicles 24:4, 5; II Kings 12:4-12, 15

This is the first time in the Bible that it was ever suggested that the census be annual, and that each man pay money every year when he is counted.

Note that Joash decided this. It was not commanded by God. God had been rejected as king. The decision to make the census annual, and accompanied by a "tax," was the decision of a human king. This was a clear disobedience to God's command. And therefore, illegal.

Note that each priest collected the money "each from his own acquaintances," v. 5. Then in verse 7, Joash told the priests to no longer collect from their acquaintances, but apparently they continued to do so, as we will see in the New Testament.

In addition to collecting from their own acquaintances, there was a chest placed at the entrance to the temple for voluntary offerings. This money was then given to Levites in charge of repairing the temple. Note that "No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust." This system gave them opportunity to skim from the collections for themselves.

Between the time of King Joash and the time of Nehemiah, the temple was destroyed and the people of Judah were taken into exile. After regaining an opportunity to return to Jerusalem, Ezra and Nehemiah led the people in the effort to rebuild the city and the temple. At that time, the people said:

"We lay upon ourselves the obligation to charge ourselves yearly one third of a shekel for the service of the house of our God" Nehemiah 10:32

This time, it is not a king who imposes this "temple tax" upon the people, but the people themselves who "lay upon ourselves the obligation to charge ourselves yearly..."

Here the people themselves have set aside the scriptures in order to set up their own tradition. And is there any human government anywhere, that, if the populace volunteers to pay a tax of some sort, would say, "No, we do not want the money. Do not give us any money"? A voluntary or temporary tax takes on a life of its own, and soon becomes a much larger amount, becomes more frequent, and becomes mandatory. Typical this is of the life of a tax. Such is the fate of a people who reject God as their king and choose a human government.

24And when they arrived in Capernaum, the collectors of the two
drachmas approached Peter, and they said, "Does your rabbi not pay the
two drachmas?"

25He says, "Yes *he does*."

And when Peter had come into the house, Jesus spoke to him first, saying, "What do you think, Simon: the kings of the earth, from whom do they collect toll and tribute— from their sons, or from others?"

26And when he answered, "From others," Jesus said to him,
"Alright then, the sons are free. 27But, so that we not scandalize them, go
to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin. Take that, and give it to them, as mine and yours."

Matthew 17:24-27 (DRP)

It appears that the custom of the priests collecting money "each from his own acquaintance" was still being practiced. The collectors "came to Peter." Peter did not seek the collectors out, or pass by a toll booth, or run an errand to a government building. No, these collectors must have been men who knew Peter, for they came to Peter. This happened in Capernaum, Peter's hometown. That may be why they chose to come to Peter and not to Jesus. They were men of Capernaum, and acquaintances of Peter, and not of Jesus.

The payment at issue in this passage was a Jewish religious matter. Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings do not pay the tax. And kings are what Jesus and the twelve apostles were.

"Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a fraction of a penny.

Calling his disciples to him, Jesus said, 'I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave their gifts out of their wealth; but she out of her poverty put in everything— all she had to live on.'" Mark 12:41-44; Luke 21:1-4

So by Jesus' time, the priests not only still collected "each from his own acquaintance," but they also collected by means of the chest at the temple entrance.

This is typical of the life of a tax. Whether ancient Israel, or America, if the lawmaking entity adopts a tax, say, for one time only, to be assessed only at the time of the manufacture of, say, a bullet making machine, over time the human government manages to turn it into an annual tax, and make it apply to everyone, who never had anything to do with a bullet making machine at all! The new generations of citizens do not study law, and are not aware of the "intent of congress" when that tax law was written. The schools are government run, so the schools from then on tell them that this tax must be paid annually by everyone.

But here is great news: In the land of the Majestic King,

"You will call to mind what once you feared: 'Where is the one who counted? (for tax purposes) Where is the one who weighed the tribute? Where is the one who counted the treasuries?' No longer will you see these arrogant people...For Yahweh is our judge; Yahweh is our lawgiver." Isaiah 33:18,19, 22

So, store up your treasures in heaven, where moths do not eat, rust does not destroy, thieves do not break in and steal, and bureaucrats do not confiscate under a pretense of law.

Matt. ENDNOTE #6 "the Evil Eye"

What is the "evil eye"? ὀφθαλμός πονηρός – ophthalmós ponērós
Diatessaron 10:2, 14:10, 18:29, 23:50; Matt. 6:23, 20:15; Mark 7:22; Luke 11:34

This phrase ὀφθαλμός πονηρός – ophthalmós ponērós, "evil eye," is not original in the Greek New Testament, but is from רָעָה עַיִן - rāʿāh ʿayin, or, with the article and modifier postpositive, עַיִן הָרַע ʿayin hāraʿ. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmós ponērós is used only four times in the Greek New Testament. Two of those, Matthew 6:23 and Luke 11:34, are in the same teaching, the "lamp of the body," and so for the purpose of understanding the meaning of the phrase from context, these two passages really count as one context. Thus we have three contexts: the "eye is the lamp of the body" discourse of Matthew 6:23 and Luke 11:34; the set of "evils coming out of the heart of the human being that makes the human unclean" discourse of Mark 7:22; and the Parable of the workers in the field, Matthew 20:15, in which the 11th hour workers receive the same wage as the 3rd hour workers. And in the Jewish translation of the scriptures into Greek, the Septuagint, the phrase is found once, in Deuteronomy 15:9. This makes a total of four contexts from which to glean the meaning of the phrase ophthalmós ponērós.

When so few contexts are available, it is very helpful if the passages themselves designate any antonyms to the word or phrase in question, and this fortunately is such a case. For both the Matthew and Luke versions of the "lamp of the body" teaching show Jesus contrasting the ophthalmós ponērós to the ὀφθαλμός ἁπλοῦς – ophthalmós haploûs. This word, in its uncontracted form, ἁπλόος, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψυχὴ ἁπλῆ

- psuchē haplē, "liberal soul," is translated from the Hebrew נֶפֶשׁ בְּרָכָה – nep̄eš b̲ərāk̲āh, for a giving, blessing, generous person.

The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye רָעָה עַיִן - rāʿāh ʿayin, is a case of resenting the poor, looking on one's poor neighbor with an evil eye, resenting the year of release of debts.

Similar is Matt. 20:15. In that passage the person with the evil eye had objected to the landowner for giving the same amount of pay to someone who had worked one hour as he had given to someone who had worked all day. The Greek says, "Is your eye evil because I am good?" There it seems to be a trait of suspiciousness, ascribing unfairness or evil motives to the landowner. Or it could be simple begrudgement of the landowner's generosity, as "Does my generosity arouse your stinginess?" Resentment or suspicion also darken the eye. The aperture of the eye narrows when the soul feels suspicious or stingy. And by stingy itself we mean "tight" and restricted. The word raʿ also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that רַע־עַיִן, raʿ - ʿayin means "eye of envy."

Also helpful is to note as many antonyms of ἁπλόος as possible in all the Greek literature. It is the opposite of διπλόος, "two-fold, double;" of ἀκριβής, "strict, accurate," and of μεμιγμένος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew רַע עָיִן was also translated into the Greek attributive noun βάσκανος - báskanos, and the adjective βασκανία - baskanía. For instances of these words in the Greek scriptures, see Proverbs 23:6, 28:22. In these and other Jewish writings in Greek, such as the Apocrypha and Josephus, the words usually pertain to envy, covetousness, stinginess, or selfishness. An evil eye could be generalized as an attitude of malevolence toward one's neighbor, physically signaled by a narrowing of the eye when regarding the neighbor. The narrowing of the aperture of the eye decreases the light coming into one's own soul, and one's light becomes darkness.

Another aspect of narrowing of the eye is an attitude of scheming as to how one can manipulate things and people for one's own selfish gain, whether gain of power, prestige, or money. This desire arises out of lack of contentment with what situation one already has; thus it is related to "discontented, covetous." Look at the context of Jesus' teachings surrounding the mention of the evil eye. It is the person with the evil eye that is scheming how to manipulate and control in order to ensure financial advantage or security for himself. Even prayer can be used with an evil eye.

But one who is "simple," and relaxes in the knowledge of the fatherly benevolence of Elohim, does not take thought about what he will eat or wear in the coming days. Neither does he covet what he does not have. And rather than take advantage of the weakness and poverty of others, is cognizant that God is the champion of the poor, the widow, the fatherless, the alien, and the traveler.

In Talmudic Judaism historically, there are many connotations of magic to the term "evil eye." There is one aspect of evil magic that pertains to the person who has the evil eye, and there is another aspect of magic in the efforts of others to ward off the evil eye. The magical concept probably came from Babylon, where it was a type of voodoo worked upon others. Some examples of Talmudic mentions of the evil eye pertain to what acts make one vulnerable to the evil eye, and others

to what amulets and charms you can use to ward off the evil eye. But teachings similar to Jesus' can be found in Avot 2:14, 2:16.

The voodoo aspect of the evil eye got obscured when translated into Greek because it was translated by more than just the words "evil eye." Deut. 28:54, 56 talk of "hapalos" persons being changed by God's curse, and becoming persons who look with evil eye רָעָה עַיִן - rāʿāh ʿayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βασκαίνω - baskaínō. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses baskaínō for "bewitch" when he says, "O foolish Galatians, who has bewitched you...? The idea of Galatians chapter three is, "Who has worked the evil eye on you and deluded you into going back to thinking you are perfected by works of the law?"

But throughout, whether in Babylonic, Kabbalistic, Talmudic, or Jesus' teaching, the evil eye radiates. (We can see some connection between baskaínō and our English word "bask." We "bask" in the sun's radiation.) An evil eye emits malevolent darkness upon one's neighbor. Jesus says, emit from your eye the benevolent light of the love from God upon your neighbor. If you do this, the forces will work in your favor without your manipulation and narrow-eyed foxiness being necessary.

A fundamental principle of all magic is the belief in the power of thought. Evil people try to use magic to manipulate the environment in order to obtain their own selfish ends. The "evil eye" magically speaking was the focusing of the radiation of one's thought power by means of squinting the eye and beaming the energy out of the eye that way. This idea of squinting is essential to understanding why Jesus speaks of a good eye allowing fullness of light, but an evil eye causing darkness in the body. I am not saying that Jesus legitimized any aspect of magic, but that he was simply using the well known principle of a squinted eye to make a parable about the eye being the lamp of the body, and the idea of your eye letting light in or not.

Jesus, speaking of the eye as the lamp of the body in the Sermon on the Mount (Diatess. 10:2; Matt. 6:22-24; Lk 11:33-36), speaks of a ἁπλοῦς - haploûs eye letting more light through, as opposed to one whose eye is evil, having a body filled with darkness or emitting darkness out through the aperture of the eye. For an evil eye, picture someone with a narrowed eye, out of suspicion, envy, resentment of another's happiness, resentment of another's goodness; plotting, scheming; stingy; having as its antonym ἁπλοῦς - haploûs, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassuming of evil on the part of others.

Whatever makes you look at another with your eye darkened, is generally because that other is blocking your selfish way somehow, whether your own wealth, your aggrandizement as to esteem by comparison to you, or just the fact that the other is causing you an inconvenience as you pursue your own interests. But instead, bask your neighbor in the light of your smile, and wish good upon them. Be relaxed in the knowledge that God knows your needs and will take care of you. But also that God loves your neighbor equally as he loves you. The God above sends his sunshine and rain on both the evil and the good, and is kind to the unthankful and the evil.

Matt. ENDNOTE #7 – ἀκρασία

How the classic Greek philosophers used the word *ἀκρασία*.

Used in Matthew 23:25.

The Greek word here, ἀκρασία - akrasía, means to have no power over or to exercise no power over one's self, in restraining pursuit of pleasure, the pursuit of one's appetites. But it is hard to say, "the inside is full of an absence of something." I was tempted to say here, "full of addictions," because that is the ultimate product of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. Perhaps the regular Biblical way to say addiction would be with the Greek words ἐπιδόσις with τινός (epidosis with tinos), "being given over to something." Ultimately I decided to use the word intemperance, and to include this endnote to show how the Greek word was used in other Greek literature.

It is not solely a Bible-belt fundamentalist concept that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great philosophers in the history of civilization. See the excerpts below of the classic philosophers, showing how they used the word. It is an antonym of the temperance or self-control that is said to be a fruit of the Holy Spirit in Galatians 5:22, 23. And in another place, I Corinthians 14: 32, Paul says that a trait of a true prophet is that "the spirits of the prophets are subject to the prophets." That is, under the control of the prophets. Whatever our station as Christians, our verbal testimony is weak or worse, if we are addicted to shopping, or to eating, or to drinking, or drugs, or pornography, or to romance novels, or to sex, or to television, or to complaining, or cursing, or anything else. Whoever sins habitually is a slave to sin.

The "Majority Text" reads ἀδικίαν here–"unrighteousness"–instead of ἀκρασίας. But the King James Version in this case did not follow the "Majority Text."

Demosthenes, in his Second Olynthiac Speech, spoke of Philip the king of the Macedonians as follows:

Εἰ δὲ τὶς σώφρων ἤ δίκαιος ἄλλος, τὴν καθ' ἡμέραν ἀκρασίαν τοῦ βίου καὶ μεθην καὶ κορδακισμους οὐ δυνάμενος φερεῖν, παρεώσθαι καὶ ἐν οὐδένος εἶναι μέρει τὸν τοιούτον.

"Any fairly decent or honest man, who cannot stomach the licentiousness of his daily life, the drunkenness and the lewd dancing, is pushed aside as of no account."

Socrates, in Xenophon, *Memorabilia, Book 4*
(Apomnêmoneumatôn Δ)

V. He did also try to make his companions efficient in affairs, as I will now show. For holding that it is good for anyone who means to do honorable work to have self-control, he made it clear to his companions, in the first place, that he had been assiduous in self-discipline; moreover, in his conversation he exhorted his companions to cultivate self-control above all things. Thus he bore in mind continually the aids to virtue, and put all his companions in mind of them. I recall in particular the

substance of a conversation that he once had with Euthydemus on self-control.

"Tell me, Euthydemus," he said, "do you think that freedom is a noble and splendid possession both for individuals and for communities?"

"Yes, I think it is, in the highest degree."

"Then do you think that the man is free who is ruled by bodily pleasures and is unable to do what is best because of them?"

"By no means."

"Possibly, in fact, to do what is best appears to you to be freedom, and so you think that to have masters who will prevent such activity is bondage?"

"I am sure of it."

"You feel sure then that the incontinent are bond slaves?"

"Of course, naturally."

"And do you think that the incontinent are merely prevented from doing what is most honorable, or are also forced to do what is most dishonorable?"

"I think that they are forced to do that just as much as they are prevented from doing the other."

"What sort of masters are they, in your opinion, who prevent the best and enforce the worst?"

"The worst possible, of course."

"And what sort of slavery do you believe to be the worst?"

"Slavery to the worst masters, I think."

"The worst slavery, therefore, is the slavery endured by the incontinent?"

"I think so."

"As for Wisdom, the greatest blessing, does not incontinence exclude it and drive men to the opposite? Or don't you think that incontinence prevents them from attending to useful things and understanding them, by drawing them away to things pleasant, and often so stuns their perception of good and evil that they choose the worse instead of the better?"

"That does happen."

"With Prudence, Euthydemus, who, shall we say, has less to do than the incontinent? For I presume that the actions prompted by prudence and incontinence are exact opposites?"

"I agree with that too."

"To caring for what is right is there any stronger hindrance, do you think, than incontinence?"

"Indeed I do not."

"And do you think there can be aught worse for a man than that which causes him to choose the harmful rather than the useful, and persuades him to care for the one and to be careless of the other, and forces him to do the opposite of what prudence dictates?"

"Nothing."

"And is it not likely that self-control causes actions the opposite of those that are due to incontinence?"

"Certainly."

"Then is not the cause of the opposite actions presumably a very great blessing?"

"Yes, presumably."

"Consequently we may presume, Euthydemus, that self-control is a very great blessing to a man?"

"We may presume so, Socrates."

"Has it ever occurred to you, Euthydemus– ?"

"What?"

"That though pleasure is the one and only goal to which incontinence is thought to lead men, she herself cannot bring them to it, whereas nothing produces pleasure so surely as self-control?"

"How so?"

"Incontinence will not let them endure hunger or thirst or desire or lack of sleep, which are the sole causes of pleasure in eating and drinking and sexual indulgence, and in resting and sleeping, after a time of waiting and resistance until the moment comes when these will give the greatest possible satisfaction; and thus she prevents them from experiencing any pleasure worthy to be mentioned in the most elementary and recurrent forms of enjoyment. But self-control alone causes them to endure the sufferings I have named, and therefore she alone causes them to experience any pleasure worth mentioning in such enjoyments."

"What you say is entirely true."

"Moreover, the delights of learning something good and excellent, and of studying some of the means whereby a man knows how to regulate his body well and manage his household successfully, to be useful to his friends and city and to defeat his enemies– knowledge that yields not only very great benefits but very great pleasures– these are the delights of the self-controlled; but the incontinent have no part in them. For who, should we say, has less concern with these than he who has no power of cultivating them because all his serious purposes are centered in the pleasures that lie nearest?"

"Socrates," said Euthydemus, "I think you mean that he who is at the mercy of the bodily pleasures has no concern whatever with virtue in any form."

"Yes, Euthydemus; for how can an incontinent man be any better than the dullest beast? How can he who fails to consider the things that matter most, and strives by every means to do the things that are most pleasant, be better than the stupidest of creatures? No, only the self-controlled have power to consider the things that matter most, and, sorting them out after their kind, by word and deed alike to prefer the good and reject the evil."

And thus, he said, men become supremely good and happy and skilled in discussion. The very word "discussion," according to him, owes its name to the practice of meeting together for common deliberation, sorting, discussing things after their kind: and therefore one should be ready and prepared for this and be zealous for it; for it makes for excellence, leadership and skill in discussion.

Xenophon. Xenophontis opera omnia, vol. 2, 2nd edn. E.C. Marchant. Oxford, Clarendon Press. 1921 (repr. 1971).

Isocrates, *Speeches and Letters* (ed. George Norlin)
Περι ἀντιδοσεως

Speech 2: To Nicocles, 219-221

But surely we could not expect to be admired nor to enjoy great honor for sending out disciples of that sort; on the contrary, we should be

much more despised and hated than those who are charged with other forms of villainy. And, mark you, even if we could shut our eyes to these consequences, we could not gain the most money by directing a training of that character; for, I suppose, all men are aware that a sophist reaps his finest and his largest reward when his pupils prove to be honorable and intelligent and highly esteemed by their fellow-citizens, since pupils of that sort inspire many with the desire to enjoy his teaching, while those who are depraved repel even those who were formerly minded to join his classes. Who, then, could be blind to the more profitable course, when there is so vast a difference between the two?

Perhaps, however, some might venture to reply that many men, because of their incontinence, are not amenable to reason, but neglect their true interests and rush on in the pursuit of pleasure. I grant you that many men in general and some who pretend to be sophists are of this nature.

Isocrates with an English Translation in three volumes, by George Norlin, Ph.D., LL.D. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1980.

Aristotle, Nicomachean Ethics
(ed. J. Bywater) [1145a] book 7

Let us next begin a fresh part of the subject by laying down that the states of moral character to be avoided are of three kinds--Vice, Unrestraint, and Bestiality. The opposite dispositions in the case of two of the three are obvious: one we call Virtue, the other Self-restraint. As the opposite of Bestiality it will be most suitable to speak of Superhuman Virtue, or goodness on a heroic or divine scale; just as Homer has represented Priam as saying of Hector, on account of his surpassing valor–

nor seemed to be
The son of mortal man, but of a god.

Hence if, as men say, surpassing virtue changes men into gods, the disposition opposed to Bestiality will clearly be some quality more than human; for there is no such thing as Virtue in the case of a god, any more than there is Vice or Virtue in the case of a beast: divine goodness is something more exalted than Virtue, and bestial badness is different in kind from Vice. And inasmuch as it is rare for a man to be divine, in the sense in which that word is commonly used by the Lacedaemonians as a term of extreme admiration--'Yon mon's divine,' they say--, so a bestial character is rare among human beings; it is found most frequently among barbarians, and some cases also occur as a result of disease or arrested development. We sometimes also use 'bestial' as a term of opprobrium for a surpassing degree of human vice.

But the nature of the bestial disposition will have to be touched on later; and of Vice we have spoken already. We must however discuss Unrestraint and Softness or Luxury, and also Self-restraint and Endurance.

Aristotle in 23 Volumes, Vol. 19, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1934.

Matt. ENDNOTE #8 – Plural of οὐρανός

The Greek word οὐρανός

As used in the New Testament; singular versus plural

BDF §4(2) says that certain plurals such as οὐρανοί and αἰῶνες are Semitisms, specifically, terms connected with Judaism and drawn from the Septuagint. That the pluralization of concrete subjects originally was to denote what is long or wide, or mysterious powers.

In BDF §141(1), Blass says that the plural, οὐρανοί, = the Hebrew "shamaim," yet most authors use it only in a figurative sense as the abode of God (sing. also), while the singular predominates in the literal sense, except for those instances where, according to the Jewish conception, several heavens were to be distinguished.

Bauer also says that for the abode of the Divine, the plural is preferred.

In BDF §141(1) DeBrunner also notes that οὐρανός is always plural when referring to "the Father in heaven" and to "the kingdom of heaven." He notes also that John never uses οὐρανός in the plural, except for Revelation 12:12, and that only because it is a quotation of the Septuagint.

BDF §253(3) notes that οὐρανός is frequently anarthrous (without the article) after prepositions.

Uses in the plural:

Matt 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ' αὐτόν·

16 As soon as he was baptized, Jesus came up out of the water, and behold, the heavens were opened, and he saw the Holy Spirit of God coming down like a dove, coming onto him.

Matt 5:12 χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you."

Matt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

16 your Father who is in heaven.

Matt 5:45 τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς

45 your Father who is in heaven

Matt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς

1 your Father in heaven.

Matt 6:9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου,

9 "This, then, is how you should pray: " 'Our Father in heaven, hallowed be your name.

Matt 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

Matt 7:11 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

[11]your Father in heaven

Matt 7:21 τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
[21]"my Father who is in heaven.

Matt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

[20]And Jesus says to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere he can lay his head."

Matt 10:32 τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς·
[32]"my Father in heaven.

Matt 10:33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.

[33]And whoever disowns me before humans, I also shall disown that person before my Father in heaven.

Matt 11:23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾄδου καταβήσῃ. ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.

23And you, Capernaum, will you be exalted to the skies? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.

Rev. 12:12 διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

[12]Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and the sea! For the devil has come down to you with great fury, because he knows he has but little time."

Matt. ENDNOTE #9 – Matt 27:9

Matthew 27:9

τὴν τιμὴν υἱῶν	τοῦ τετιμημένου ὃν Ἰσραήλ,	ἐτιμήσαντο	ἀπὸ
the price the sons	of the priced him whom of Israel	they priced (mid voice) from	

A very literal translation would have the word "price" in it three times, or forms of that word:

So first I will list the translations that contain three forms of the word τιμάω:

Wycliffe the prijs of a man preysid, whom thei preiseden of the children of Israel;
Tyndale the price of him that was valued whom they bought of the children of Israel
KJV the price of him that was valued, whom they of the children of Israel did value;
ASV the price of him that was priced, whom *certain* of the children of Israel did price
Darby the price of him that was set a price on, whom of the sons of Israel had set a price on
YLT the price of him who hath been priced, whom they of the sons of Israel did price

WEB The price of him upon whom a price had been set, Whom some of the children of Israel priced,
Phillips the value of him who was priced, whom they of the children of Israel priced
NKJV the value of Him who was priced, whom they of the children of Israel priced
Recov. the price of Him that had been priced, whom they of the sons of Israel had priced
NRSV the price of the one on whom a price had been set, on whom some of the people of Israel had set a price

CBW the price of the one whose price had been fixed by some Israelites
RSV the price of him on whom a price had been set by some of the sons of Israel,
NASB the price of the one whose price had been set by the sons of Israel
ISV the value of the man on whom a price had been set by the Israelites,
NET the price of the one whose price had been set by the people of Israel
HCSB the price of Him whose price was set by the sons of Israel
ESV the price of him on whom a price had been set by some of the sons of Israel,

Douay the price of him that was prized, whom they prized of the children of Israel
Wey the price of the prized one on whom Israelites had set a price
JB the sum at which the Precious One was priced by the children of Israel
BBE the price of him who was valued by the children of Israel;

NIV/TN the price set on him by the people of Israel
JNT which was the price the people of Israel had agreed to pay for him
NCV That is how little the Israelites thought he was worth.
Mess the price of the one priced by some sons of Israel
NLT the price at which he was valued by the people of Israel
GW the price the people of Israel had placed on him,

NAB the value of a man with a price on his head, a price set by some of the Israelites
REB the price set on a man's head (for that was his price among the Israelites)
CEV the price of a person among the people of Israel

Bauer Bauer says under τιμάω, def. 1, that the price set could have been the price set for the field, or, if referring to a man, then referring to Judas, as being the one who valued Jesus at 30 pieces of silver.

The BDF grammar offers no comment on this specific passage.

Witnesses to Matthew
(nothing after VIII century cited)

MS symbl	Alt	Date	Contents
$\mathfrak{P}^{1}$		III	1:1-9,12,14-20
$\mathfrak{P}^{19}$	P.Oxy.1170	IV/V	10:32- 11:5
$\mathfrak{P}^{21}$	P.Oxy.1227	IV/V	12:24-26,32-33
$\mathfrak{P}^{25}$		IV	18:32-34; 19:1-3,5-7,9,10
$\mathfrak{P}^{35}$		IV?	25:12-15,20-23
$\mathfrak{P}^{37}$		III/IV	26:19-52
$\mathfrak{P}^{44}$ b		VI/VII	17:1-3,6-7
$\mathfrak{P}^{45}$		III	20:24-32; 21:13-19; 25:41-46; 26:1-39
$\mathfrak{P}^{53}$		III	26:29-40; Acts 9:33-43; 10:1
$\mathfrak{P}^{62}$		IV	11:25-30
$\mathfrak{P}^{64}$	w/$\mathfrak{P}^{67}$	200	3:9, 15; 5:20-22, 25-28; 26:7-8, 10, 14-15, 22-23, 31-33
$\mathfrak{P}^{70}$	P.Oxy 2384	III	2:13-16, 22- 3:1; 11:26-27; 12:4-5; 24:3-6, 12-15
$\mathfrak{P}^{71}$	P.Oxy.2385	IV	19:10-11, 17-18
$\mathfrak{P}^{73}$		VII	25:43, 26:2-3
$\mathfrak{P}^{77}$		II/III	23:30-39
$\mathfrak{P}^{83}$		VI	20:23-25, 30-31, 23:39; 24:1,6
$\mathfrak{P}^{86}$		IV	5; recto: 5:13-16, <p> verso: 5:22-25
$\mathfrak{P}^{96}$		VI	3:13-15
$\mathfrak{P}^{101}$	P.Oxy. LXIV 4401	III	3:10-12, 16 - 4:3
$\mathfrak{P}^{102}$	P.Oxy. LXIV 4402	III/IV	4:11-12, 22-23
$\mathfrak{P}^{103}$		II/III	13:55-56; 14:3-5
$\mathfrak{P}^{104}$		<250	21:34-37; 21:43,45
$\mathfrak{P}^{105}$	P.Oxy 4406	V/VI	27:62-64; 28:1-5
$\mathfrak{P}^{110}$	P.Oxy. LXVI 4494	IV	10:13-15(14?), 25-27
ℵ*	01	IV	
ℵ^{2}	1st corr.	IV-VI	

or ℵ[c]			
ℵ[3]	2nd corr.	VII	
A	02	V	
B	03	IV	
B[1]		IV	
B[2]		VI-VII	
C	04	V	
C[1]		V	
C[2]		VI	
C[3]		IX	
D	05	V	
E	07	VI	all
L	019	VIII	lacks 4:22- 5:14; 28:17- end
N	022	VI	with lacunae
O	123	VI	Matthew 7:7-22; 11:5-12; 13:7-47; 13:54- 14:4,13-20; 15:11-,16:18; 17:2-24; 18:4-30; 19:3-10,17-25; 20:9-,21:5; 21:12-,22:7,15-14; 22:32-,23:35; 24:3-12
P	024	VI	1:11-21; 3:13- 4:19; 10:7-19; 10:42-11:11; 13:40-50; 14:15- 15:3,29-39
W	032	IV/V	all of Matthew
Z	035	VI	
Σ	042	VI	all
Φ	043	VI	6:3- end
047		VIII	
058		IV	18:18-29
064	w/090	VI	Matthew parts
067		VI	14:13-16,19-23; 24:37- 25:1,32-45; 26:31-45
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073	w/074,084	VI	14:19-35; 15:2-8
078		VI	17:22- 18:3,11-19; 19:5-14
085		VI	20:3-32; 22:3-16
087		VI	1:23- 2:2; 19:3-8; 21:19-24
089	w/0293		see 0293
094		VI	24:9-21
0102	w/0138	VII	21:24- 24:15
0104		VII	23:7-22
0106	w/0119	VII	12:17-19,23-25; 13:32,36- 15:26
0107		VII	22:15- 23:14
0116		VIII	
0118		VIII	
0148		VIII	28:5-19
0160		IV/V	26:25-26, 34-36
0161		III/IV	22:7-46
0164		VI/VII	13:20-21
0170		V/VI	6:5-6,8-10,13-15,17
0171		300	10:17-23, 25-32; Luke 22:44-56, 61-64
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0204		VII	24:39-42,44-48
0231	P. Ant. 11	IV	26:75-27:1-3, 4

0233		VIII	all
0234		VIII	28:11-15
0237		VI	15:12-15, 17-19
0242		IV	8:25-9:2; 13:32-38, 40-46
0250		VIII	
0275		VII	5:25,26,29,30
0277		VII/VIII	14:22,28,29
0281		VII/VIII	many lacunae
0293	w/089,092a	VI	21:27-28,31-32; 26:2-12
0307		VII	11:21- 12:4
LATIN			
itk	1	IV/V	1:1-3,10; 4:1-14,17; 15:20-36
ite	2	V	lacking 1:1-12,49; 24:50- 28:2
ita	3	IV	lacking 25:2-12
itb	4	V	lacking 1:1-11; 15:12-22; 23:18-27
itd	5	V	lacking 1:1-11; 2:20- 3:7; 6:8- 8:27; 26:65- 27:2
it^{g1}	7	VIII/IX	all
it^{ff2}	8	V	lacking 1:1- 11:16
it^{ff1}	9	VIII	Matthew
it^{f}	10	VI	lacking 8:16-26
it^{l}	11	VIII	lacking 1:1-2,15
it^{h}	12	V	3:15- 14:33; 18:12- 28:20
it^{q}	13	VI/VII	lacking 3:15- 4:23; 5:25- 6:4; 6:28- 7:8; 23:13-28
it^{r1}	14	VII	
it^{aur}	15	VIII	
it^{μ}		V	9:17,30-37; 10:1-5,7-10
it^{n}	16	V	17:1-5; 17:14- 18:20; 19:20- 21:326:56-60,69-74; 27:62- 28:3,8-end
it^{π}	18	VII	

The Good News According to

MARK

Chapter 1

John the Baptizer Prepares the Way

1The beginning of the good news about Jesus Christ, the Son of God.[231]
2As[232] it is written in the prophets: [233]

"Behold, I am sending my messenger
before your face,
who will prepare your way,"
3"a voice of one
calling in the wilderness,
'Prepare the way for the Lord,
make the paths straight for him,'[234]"

4so[235] John the Baptizer appeared in the wilderness, proclaiming a baptism
of repentance for the forgiveness of sins. 5And the whole region of Judea
was going out to him, even all the Jerusalemites, and were getting baptized
by him in the Jordan River, confessing their sins. 6And John was dressed in
camel's hair, with a leather belt around his waist, and eating locusts and
wild honey.

7And he would preach, saying, "After me is coming someone more
powerful than I, the thongs of whose sandals I am not worthy to stoop
down and untie. 8I have baptized you in water, but he will baptize you in
the Holy Spirit."

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[231] **1:1** txt Χριστοῦ υἱοῦ θεοῦ א¹ B D L W [NA27] {C} ‖ Χριστοῦ υἱοῦ τοῦ θεοῦ A E Σ Φ TR HF RP ‖ Χριστοῦ υἱοῦ θεοῦ or Χριστοῦ υἱοῦ τοῦ θεοῦ it^{a,aur,b,d,f,ff2,l,q,r1} vg syr^{p,h} cop^{samss,bo} arm eth geo² Irenaeus$^{lat 2/3}$Ambrose Chromatius Jerome$^{3/6}$ Augustine Faustus-Milevis ‖ Χριστοῦ א* syr^{pal} cop^{sams} arm geo¹ Origen^{gr,lat} Asterius Serapion Cyril-Jerusalem Severian Hesychius; Victorinus-Pettau Jerome$^{3/6}$ ‖ *omit* Χριστοῦ Ἰησοῦ *as well* Irenaeus$^{gr,lat 1/3}$ Epiphanius ‖ *lac* 𝔓⁴⁵ C N syr^{s}. Some early manuscripts do not have, "Son of God." There was always a temptation, to which copyists often succumbed, to expand titles and quasi-titles of books. It is possible that these words were added that way. However, the manuscript support for them is strong. Yet one sign that a reading is secondary is when there are many variables of it, as we find here. The early translations are indeterminate for absence/presence of definite articles, but they mostly support the inclusion of "Son of God."

[232] **1·2a** txt Καθὼς א B L NA27 {\} ‖ ὡς A D W Φ TR HF RP ‖ *lac* 𝔓⁴⁵ C N P syr^{s}.

[233] **1:2b** txt τοῖς προφήταις "in the prophets" A E W Σ Φ vg^{ms} syr^{h} cop$^{bo ms mg}$ eth slav Irenaeus^{lat}⅔ Asterius TR HF RP ‖ τῷ Ἠσαΐᾳ τῷ προφήτῃ "in Isaiah the Prophet" א B (L Ἰσαΐᾳ) it vg syr$^{pal,p,h mg}$ cop$^{sa,bo pt}$ Irenaeus^{Gr,Lat} Origen¼ NA27 {A} ‖ Ἠσαΐᾳ τῷ προφήτῃ "in Isaiah the Prophet" D arm geo Iranaeus^{gr} Origen¾ Serapion Epiphanius Severian Titus-Bostra Basil Epiphanius Hesychius Victor-Antioch (Ἠσαΐᾳ or τῷ Ἠσαΐᾳ it^{a,aur,b,d,f,ff2,l,q,r1} vg syr$^{p,h mg pal}$ cop^{sa,bo} Irenaeus^{lat}⅓ Origen^{lat}; (Victorinus-Pettau Chromatius *omit* τῷ προφήτῃ) Ambrosiaster (Jerome) Augustine ‖ Ἠσαΐᾳ καὶ ἐν τοῖς προφήταις "in Isaiah and in the prophets" it^{r1vid} ‖ *lac* 𝔓⁴⁵ C G N Q Ψ 157 syr^{s}. According to Strack-Billerbeck, "Kommentar zum Neuen Testament aus Talmud und Midrasch," I, p. 597, Jewish sources were also known to combine Malachi 3 with Isaiah 40.

[234] **1:3** The first quotation appears to be a blend of Exodus 23:20 and Malachi 3:1, and the second quotation is of Isaiah 40:3.

[235] **1:4** Many translations say something like, "*So* John appeared..." This is because his appearing is connected to the Καθὼς γέγραπται (just as it is written) at the beginning of verse 2. When there is so much text elapsed between the καθὼς and what is compared, our ears require a reminder complement. In other words, Just as it is written, ..., so John appeared.

The Baptism and Temptation of Jesus

9And it came about in those days that Jesus came from Nazareth in
Galilee and was baptized by John in the Jordan. 10And going up out of the
water he immediately saw the heavens opening, and the Spirit as a dove
coming down to him. 11And a voice from heaven said, "You are my beloved
Son; in you I have taken good pleasure."
12And immediately the Spirit thrusts him forth into the wilderness.
13And he was in the wilderness forty days being tempted by Satan, and was
with the wild beasts. And the angels were attending him.[236]

The Calling of Simon, Andrew, James, and John

14And after John was put in prison, Jesus went into Galilee, proclaiming
the good news of God,[237] 15and saying, "The time has played out,[238] and the
kingdom of God has come near. Repent and believe the good news."
16And passing along beside the Sea of Galilee, he saw Simon, and
Andrew, Simon's brother, casting a net in the sea, for they were fishers.
17And Jesus said to them, "Come, you two. Follow me, and I will make you
fishers of people." 18And they followed him right away, leaving the nets.
19And when he had gone a little farther, he saw James the son of
Zebedee, and his brother John. They also were on board a boat, mending
the nets. 20At once he called them, and they went off after him, leaving their
father Zebedee in the boat with the hired hands.

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[236] **1:13** Greek: οἱ ἄγγελοι διηκόνουν αὐτῷ. The verb διακονέω - diakonéō generally means "to act as a waiter, as an attendant, as a servant." The same word is used in the parallel in Matthew 4:11, but there it sounds more like the angels came only after the temptation was concluded, and that their waiting on him involved feeding him. But in Mark it sounds like the angels were attending him throughout the entire duration of his temptation. Obviously, they were not feeding him during the 40 days, or he would not have been fasting and been tempted over the bread. No, Mark means something else by διακονέω. Mark is known for having a military outlook, and that Jesus was a rough man of action. And here he was amongst the dangers of Satan and wild beasts, and Jesus' attendants were standing by for him militarily to protect him. Somewhat like armor-bearers were attendants. Yet the world διακονέω encompasses the idea of feeding, and we can understand it to mean that they took care of him, met his needs, both military needs and nourishment needs, at the appropriate times, as they waited on him throughout. We know from Matthew that they were farther away before the temptation was concluded, and when it was over, they approached right up to Jesus and tended to his needs.

[237] **1·14b** txt εὐαγγέλιον ℵ B L vg^{ms} it^{b,ff2,t} sy^{rs,h} cop^{sa,bopt} arm geo slav^{mss} Or NA27 {A} ‖ εὐαγγέλιον τῆς βασιλείας A D E W Σ Φ 064 lat syr^{p} cop^{bopt} it^{a,aur,d,f,l,r1} vg eth Jer TR RP ‖ hiant C N P Ψ. The phrase τὸ εὐαγγέλιον τοῦ θεοῦ "the gospel of God" is found in the gospels only here, so copyists naturally harmonized it to a more familiar "the gospel of the kingdom of God." The biggest flaw by far of the Byzantine text stream in the gospels, is harmonization.

[238] **1:15** Πεπλήρωται ὁ καιρὸς - Literally, "the time has been completed or filled." It means another time has come, because the time allotted for the age before it has run out. Bauer's lexicon says it means, "the age has come to an end." This idea is echoed by the apostle Paul in Acts 17:30: "In the past, God overlooked such ignorance, but **now** he commands all people everywhere to repent." And very succinct is Galatians 4:4, "But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law..." Jesus himself also taught that the age of the law was passing away; see Matt. 11:13 and Luke 16:16, "The Law and the Prophets were until John. Since that time, the kingdom of God is forcing its way forward, and the aggressive lay hold of it. And if you are willing to accept it, John is the Elijah who was to come."

Jesus' Teaching Has Authority

[21]And they enter into Capernaum, and having gone straight into the synagogue on the Sabbath, he began to teach. [22]And they were amazed at his teaching, because he was teaching them as one having authority, and not like the Torah scholars.[239]

[23]And right then there was a man in their synagogue who was in an unclean spirit. And he cried out, [24]saying, "What business do you have with us, Jesus, you Nazarene?[240] Have you come to destroy us? I know who you are— the Holy One of God!"

[25]And Jesus rebuked him, saying, "Be quiet and come out of him!" [26]And the unclean spirit shook him violently back and forth and came out of him, shouting very loudly.

[27]And all were astonished, such that they were discussing it, saying, "What is this? A new teaching, with authority. He even commands the unclean spirits, and they obey him." [28]And immediately the report went out about him everywhere, in the whole region of Galilee.

Jesus Heals All in Capernaum

[29]And as soon as they came out of the synagogue, they went into the house of Simon and Andrew, accompanied by James and John. [30]And Simon's mother-in-law was bedridden, burning a high fever, and right away they are telling him about her. [31]And after approaching her and grasping her by the hand, he lifted her, and the fever left her, and she began to wait on them.

[32]And when evening had come, when the sun had set,[241] they were bringing to him all who had an illness, and those being tormented by demons. [33]Indeed the entire town was gathered at the door. [34]And he healed many who were ill with various diseases, and many demons he expelled; and he would not allow the demons to speak, because they knew him.

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[239] **1:22** The corresponding Hebrew word to γραμματεύς is סוֹפֵר- sōp̄ēr, active participle of sāp̄ar, to write, to count, to number. The Latin Vulgate rendered it *scriba*, and in English it is traditionally translated 'scribe.' The original meaning was "writer; clerk; copyist," but after the captivity, it came to mean a member of the class of professional interpreters of the Jewish Law.

[240] **1:24** Ναζωραῖος - Nazōraios. A *Nazarene* is someone from the town of *Nazareth*, just as a *Houstonian* is someone from the city of *Houston*. A Nazarene is not to be confused with a Nazirite, someone who took a time-limited vow not to cut his hair or to eat grapes or drink wine. The word Nazarene was sometimes derogatory, depending on who was saying it. Jews of Jerusalem and Judea looked down on people from Galilee as being not as pure in their Jewish blood or religion. Even someone from within Galilee, like the apostle Nathanael, looked down on Nazareth, John 1:46. Nazareth was quite close to Samaria. One way in which Jonah was a sign of Jesus was that they were both from the same home country. The prophet Jonah, son of Amittai, we read in 2 Kings 14:25, was from the town of Gath Hepher, which was at most one or two hills away from where Nazareth later was, if not the same hill. After the time of Jesus, his followers came also to be called "Notzri" by Jews who did not believe in him, a contemptuous epithet.

[241] **1:32** The people waited until the Sabbath was over.

Jesus Keeps Moving

35And rising up very early, in the darkness, Jesus went outside and went off to a solitary place, and he was praying there. 36And Simon and those with him hunted him down, 37and found him, and they are saying to him, "Everyone is looking for you!"

38And he says to them, "Let us go somewhere else, to the nearby villages, so I may preach there also. For that is why I have come."

39And he went preaching in their synagogues in all of Galilee, and driving out the demons.

A Leper Healed Spreads the Word

40And a leper comes to him, falling on his knees, and saying[242] to him, "If you are willing,[243] you can cleanse me."

41And filled with compassion,[244] he reached out his hand and touched him, and says to him, "I am willing. Be cleansed." 42And immediately the leprosy went away from him and he was cleansed.

43And he immediately thrust him outside, sternly admonishing him, 44and saying to him, "See that you don't tell a thing to anyone. Only go show yourself to the priest, and offer the things Moses commanded for your cleansing, as a testimony to them."

45But when he left he proceeded to speak out freely, and to spread the word around, with the result that Jesus could no longer enter a town openly, but stayed outside in deserted places. Yet people were still coming toward him from all directions.

Chapter 2

The Paralytic Lowered Through the Roof

1And some days later, he entered again into Capernaum, and it was heard that he was home. 2And many gathered, so many that there was no room left, not even at the door; and he was speaking the word to them.

3Then *some* arrive, bringing to him a paralytic, carried by four. 4And not being able to get to him because of the crowd, they removed the roof where

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[242] **1:40** txt γονυπετῶν καὶ λέγων ℵ[1] L it[f,l,q] vg syr[s,p] arm geo[1] [NA27] {C} ‖ γονυπετῶν λέγων ℵ* WH ‖ γονυπετῶν αὐτόν καὶ λέγων A C Σ Φ syr[h,pal] cop[bo] geo[2] goth TR RP ‖ λέγων B ‖ καὶ λέγων D W ‖ *hiant* N P.

[243] **1:40b** txt ὅτι Ἐὰν θέλῃς ℵ A it[q] syr[h] TR NA27 {\} ‖ Κύριε ὅτι Ἐὰν θέλῃς B ‖ ὅτι Ἐὰν θέλῃς Κύριε Φ ‖ Κύριε Ἐὰν θέλῃς C L W ‖ Ἐὰν θέλῃς D ‖ *hiant* N P.

[244] **1:41** txt σπλαγχνισθεὶς *rell.* TR RP NA27 {B} ‖ ὀργισθείς D it[a,d,ff2,r1] (Diatessaron)* ‖ *omit* 169 505 508 1358 ℓ866 it[b] ‖ *omit* σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ 783* and write σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτο in margin ‖ *hian*t H N P. One explanation I have encountered for this variant is confusion from the similarity between the Aramaic words for these Greek variants. The UBS Textual Commentary says compare the Syriac words *ethraḥ am* "he had pity," with *ethra'em* "he was enraged"). *Ephraem in his commentary on Tatian's Diatessaron shows knowledge of the "enraged" variant, but all extant ancient Syriac versions read in support of "filled with compassion." Note: though MS 1358 omits both σπλαγχνισθεὶς and ὀργισθείς, it follows Byz in the words preceding it: ὁ δὲ Ἰησοῦς in contrast to ℵ B D which have just καί, and L has the Byz reading in a different word sequence.

he was, and when they had dug through, they lowered the pallet bed on
which the paralytic is[245] lying.

5And when Jesus saw their faith, he says to the paralytic, "Son, your sins
are forgiven."

6And some of the Torah scholars were sitting there, and debating in
their hearts, 7"Why does this fellow talk like this? He is blaspheming! Who
can forgive sins but God alone?"

8And Jesus, knowing immediately in his spirit that they were debating
like this inside themselves, says to them, "Why are you debating these
things in your hearts? 9Which is easier to say to the paralytic: 'Your sins are
forgiven,' or to say, 'Get up, take your bed and walk'? 10But so that you may
know that the Son of Man has authority on earth to forgive sins..." He said
to the paralytic, 11"I say to you, get up, take your bed, and go to your house."
12And he stood up, and immediately took his bed *and* went out in front of
them all, with the result that they were all astonished, and glorified God,
saying, "We have never seen anything like this!"

A Tax Collector Joins Jesus

13And he went out, along beside the lake again. And the entire crowd
came with him, and he was teaching them. 14And as he went along, he saw
Levi son of Halphaeus sitting at the taxes post. And he says to him, "Follow
me." And rising up, he followed him.

15And it comes about that Jesus is reclining at Levi's house, and many
tax collectors[246] and sinners were reclining with him and his disciples, for
there were many who followed him. 16And when the Torah scholars of the
Pharisees[247] saw that he was eating with sinners and tax collectors, they said
to his disciples, "Why does he eat with tax collectors and sinners?"[248]

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245 **2:4** The imperfect is more properly rendered, "was lying." However, in English that sounds like he "used to be lying on it," and was no longer lying on the pallet at the time it is lowered.

246 **2:15** τελώνης - telōnēs; a combination of the words τέλος - télos for excise off the end tally, and the word ὠνέομαι - ōnéomai which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were bought by something like collection agencies. The telōnēs were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conquered by the conqueror, the collectors of the tax were personal reminders to the populace that they, the payers of the tax, were conquered. Therefore the collectors of the tax were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

247 **2:16a** txt των φαρισαιων "of the Pharisees" 𝔓^{88} ℵ B L W it^{b} syr^{pal} cop$^{sa,bo^{mss}}$ SBL NA28 ‖ και οι φαρισαιοι "and Pharisees" A C D E Σ Φ 𝔐 it^{a,aur,e,ff2,q,r1} vg syr^{p,h} cop$^{bo^{mss}}$ eth arm TR RP ‖ *lac* 𝔓^{45} N P. Compare Luke 5:30.

248 **2:16b** There is an ambiguity here involving the word ὅτι - hóti. This is because the original manuscripts did not have punctuation, accent marks, or spaces. This word could have been one word, ὅτι, or two, ὅ τι. The former would mean the same as quotation marks, meaning that what immediately follows it is the first word of a direct quote; and the latter would be an interrogative and mean something like "why." Debrunner, §300(2), says this last is Markan, and Bauer, p. 587, beginning of heading 4, says it is doubtful for all the N.T. Later manuscripts, and even Codex Sinaiticus, read διὰ τί or διατί instead of ὅτι, either to

[17]And hearing, Jesus says to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."

Jesus Questioned About Fasting

[18]And the disciples of John and the Pharisees were fasting. And they come and say to him, "How is it that the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?"[249]

[19]And Jesus said to them, "Are the members of the bridegroom's party able to fast while the bridegroom is with them? So long as they have the bridegroom with them, they are not able to fast.
[20]But the days will come when the bridegroom is taken away from them, and then, in that day, fast they will.

[21]"No one sews a piece of unshrunk cloth onto an old garment. For then, what filled it up pulls away from it, the new from the old, and a worse tear occurs.
[22]And no one puts new wine into old wineskins. For then, the wine will burst the wineskins, and the wine is ruined, along with the wineskins. Rather, new wine is put into new wineskins."

Man Over the Sabbath

[23]And it came about during a Sabbath that he was passing through the grainfields, and his disciples began to practice a custom, plucking the heads.[250]
[24]And the Pharisees said to him, "Look! Why are your disciples doing what on the Sabbath is not permissible?" [251]

[25]And he says to them, "Have you never read what David did, when he and those with him were in need and hungry?
[26]In the account about Abiathar the high priest, he entered the house of God and ate the bread of offering, which was not permissible to eat, except for the priests, and he gave also to those who were with him."[252]

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clarify the ambiguity, or to harmonize Mark with the Matthew and Luke accounts. It was characteristic of Septuagint Greek that ὅ τι mean "why." As for me I agree with Bauer, that ὅ τι is not used by Mark meaning "why," and since the manuscript evidence points to ὅτι being the correct reading, I interpret it as a quotation mark.

[249] **2:18** The verb "fast" here is in the present linear. This could mean habitual action, repetitive action, or on the other hand, it could mean what was happening right now, presently going on. Are they questioning why they are not fasting right now in this instance? Or why they never are in the habit of fasting? Opinions are split. I take the cue from verse 19, that as long as Jesus was with them, they were not fasting at all. In other words, it was not just that one occasion that they were not fasting.

[250] **2:23** The phrase translated 'began to practice a way' here is ἤρξαντο ὁδὸν ποιεῖν, which, using the most frequently translated English words, (the "lexical glosses") would be, 'began to make or do a way or path.' See the endnote discussing the difficulties and possibilities of translation. As for the "plucking of the heads," this was the allowable Jewish practice of "plucking the heads," of Deuteronomy 23:25, "If you enter your neighbor's grainfield, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain." Still, this practice was not allowed on the Sabbath day.

[251] **2:24** The Greek word translated "permissible" is the impersonal participle ἔξεστιν - éxestin, which is derived from the same root as ἐξουσία - exousía, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

[252] **2:26** Notice that Jesus does not deny that they were violating the Sabbath, doing something that was unlawful to do on the Sabbath. He admitted that it was unlawful, by

[27]Then he said to them, "The Sabbath came about for humankind, and not humankind for the Sabbath.[253] [28]Consequently, the Son of Man also is lord of the Sabbath."

Chapter 3

[1]And again he went into a synagogue. And a man was there who had a shriveled hand. [2]And they were watching him carefully whether he would heal him on the Sabbath, so that they might accuse him.

[3]And he says to the man with the shriveled hand, "Stand up into view."

[4]And he says to them, "Is it permissible on the Sabbath to do good or do evil, to save life or destroy it?" But they were not speaking.

[5]And after looking around at them with anger, deeply distressed at the hardness of their hearts, he says to the man, "Stretch out the hand." So he stretched it out, and his hand was restored. [6]And the Pharisees went out and immediately began to conspire against him with the Herodians,[254] how they might kill him.

The Thronging Crowds Endanger Jesus

[7]And Jesus departed with his disciples to the lake, and a great multitude from Galilee followed. [8]And from Judea and from Jerusalem, and from Idumea and beyond the Jordan, and the vicinity of Tyre and Sidon also, a great multitude, hearing what things he was doing, came to him. [9]And he told his disciples that a boat should be kept handy for him, because of the crowd, in case they should crush him.[255] [10]For he had healed many, with the result that everyone who had a disease would charge upon him, in order to

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comparing it to something David did that was unlawful. Similar to what Jesus said in another place, "Something greater than the temple is here," so also now, "something greater than the Sabbath is here." Gathering even a very small amount of food on the Sabbath day, was unlawful to do. See the instructions on gathering the manna, in Exodus 16:21-30, "Morning by morning they gathered it, each as much as he could eat...On the sixth day they gathered twice as much bread, two omers apiece...This is what Yahweh has commanded: 'Tomorrow is a day of solemn rest, a holy sabbath to Yahweh; bake what you will bake, and boil what you will boil, and all that is left over, lay by to be kept till the morning.' ... 'Six days you shall gather it; but on the seventh day, which is a Sabbath, there will be none. ...See! Yahweh has given you the Sabbath, therefore on the sixth day he gives you bread for two days; remain every man of you in his place, let no man go out of his place on the seventh day.'"

[253] **2:27** God rested, i.e., stopped working when he had created man. He rested *because* he had created man. He created humankind on the sixth day, and therefore he from that day forward did no more work of creation (Gen. 2:3), because humankind was created. For the creation of mankind was the pinnacle of creation, the climax of creation, the end, the goal. See my treatise entitled, "What is Sabbath?" The rendering, “The Sabbath was made for humankind, and not humankind for the Sabbath,” is possible, but not Markan use of the words διά nor of γίνομαι. That is, Mark nowhere else uses the word ‘dia’ as meaning ‘for,’ and he nowhere else uses the word ‘ginomai’ as meaning ‘create.’

[254] **3:6** The Herodians were neither a religious sect nor a political party, but people with a certain attitude and outlook, Jews of influence and standing who supported the Herodian rule, and hence also that of the Romans, by whose authority the Herodian dynasty was maintained. In such allegiance they were definitely in the minority, for most Palestinian Jews were strongly opposed to that regime. In the gospels the Herodians are mentioned as enemies of Jesus, once in Galilee (Mark 3:6; Diatess. 8:23), and again at Jerusalem (Matt. 22:16; Mark 12:13; Diatess. 26:1).

[255] **3:9** See the endnote about this passage, entitled "Mark 3:9."

touch him. [11]And whenever the unclean spirits saw him, they would fall down before him and cry out, saying, "You are the Son of God!" [12]And he would strongly warn them not to make him known.

The Twelve Apostles

[13]And he goes up into the mountain, and calls to him those he wanted, and they came to him. [14]And he appointed twelve, that they might be with him, and that he might send them out to preach, [15]and to have authority to drive out the demons.

[16]And the twelve he appointed are: Simon, to whom he added the name Peter; [17]and James the son of Zebedee, and John the brother of James, and to them he added a name: Boanerges, which means Sons of Thunder; [18]and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Halphaeus, and Thaddaeus, and Simon of Cana,[256] [19]and Judas of Kerioth,[257] the very one who betrayed him.

Jesus Thought to be Out of His Mind

[20]And he goes into a house, and once again a crowd gathered, such that they were not even able to eat bread. [21]And when they heard, his relatives set out to go and take custody of him; for they were saying, "He is out of his mind."[258] [22]And the Torah scholars who had come down from Jerusalem said, "He has Baal-zibbul,"[259] and, "By the prince of demons he drives out the demons."

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[256] **3:18** txt καναναιον א B C D L^{vid} W latt cop$^{sa^{ms},bo}$ TG SBL NA28 {/} ‖ κανανιτην A Φ cop$^{sa^{mss}}$? TR RP ‖ *lac* 𝔓^{45} N P Q Ψ. BDAG: "Κανανίτης, ου, ὁ man from Cana, Cananite. Acc. to Strabo 14, 5, 14 one of the two Stoics named Athenodorus received this name to distinguish him fr. the other Ath.; ἀπὸ κώμης τινός (Cana near Tarsus) was added. Numerous mss. replace the apparently unintelligible Καναναῖος with this term." Under Κανά it says the home of, "according to many, also of Simon, Mt 10:4 (s. Καναναῖος). – Heinz Noetzel, Christus und Dionysus '60. – EDNT.BBHW II 926. M-M." Note that the Textus Receptus and KJV read Zealot in Luke 6:15 and Acts 1:13. And Jesus said he came only to the lost sheep of Israel, and in 10:5 right here one verse later, he tells the twelve to only go to the lost sheep of Israel, so very unlikely Jesus would have a Gentile as one of the 12, whose name is on one of the twelve foundations of the New Jerusalem. The Zealots were a political faction of the Jews, so very unlikely Simon was a Gentile. Strong's Concordance says κανανιτην (G2581) is derived from קנא *kan-naw'*, "Jealous." Canaan in Greek consistently starts with the letter Χ. Canaan (ie., Genesis 13:12) Χανααν; Canaanite: Χαναναίων (Genesis 10:18) Χαναναίους (Genesis 15:21). And in the NT, for the Canaanite woman, Matt 15:22, Χαναναία. The KJV is incorrect rendering the word κανανιτης here as "Canaanite." The bottom line is that both the Greek textual variants above mean "of Cana," although the first listed variant, καναναιον, is said by some scholars to be from the Aramaic for "zealot."

[257] **3:19** This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words אִ◌ישׁ קְרִיּוֹת, ʾîš qəriyyôṯ, ish Qerioth, which mean *a man from Kerioth*. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.

[258] **3:21** The Greek word, ἐξίστημι - exístēmi, is used here the same way as in II Corinthians 5:13, where it is used as an antonym of 'sane.'

[259] **3:22** txt Βεελζεβούλ א A C D L W Φ it vg^{mss} syr^{h} cop^{sa,bo} HF RP NA27 {\} ‖ Βεεζεβούλ B ‖ Βεελζεβούβ vg syr^{s,p} TR. The Textus Receptus, KJV and NKJV read Beelzebub, even though there is insufficient Greek manuscript evidence for that. The spelling Βεελζεβούβ - Beelzeboúb would represent the Hebrew בַּעַל זְבוּב- ba̱ʿal zəḇûḇ as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboúl בַּעַל זְבוּל ba̱ʿal zəḇûl would

23And calling them to him, he spoke to them in parables: "How can
Satan drive out Satan? 24And if a kingdom is divided against itself, that
kingdom cannot stand; 25and if a house is divided against itself, that house
will not be able to stand. 26And if Satan has stood up against himself and
was divided, he cannot stand; he has met his end. 27But in fact, no one can
enter the house of a strong man unless he first ties up the strong man, and
then, he may plunder his house.

28"Truly I tell you, there will be children of humankind being forgiven of
all sin, and of all blasphemy, no matter how they blaspheme, 29except that
whoever blasphemes the Holy Spirit will have no forgiveness ever, but is
guilty of an eternal sin." 30(*He said this* because they were saying, "He has an
unclean spirit.")

Jesus' Mother and Brothers

31And his mother and brothers arrive, and standing outside, they sent
word to him, summoning him. 32And the crowd was sitting around him,
and they say to him, "Behold, your mother and brothers and sisters are
wanting you outside."

33And answering them he says, "Who are my mother and brothers?"
34And looking around at the ones sitting around him in a circle, he says,
"Behold my mother and my brothers. 35Whoever does the will of God, that
one is my brother and sister and mother."

Chapter 4

The Parable of the Sower

1And he began to teach beside the lake again, and a very large crowd
collects around him, such that he boards a boat to sit on the lake, and all the
crowd was on the land up to the water's edge.

2And he taught them many things by parables, and in his teaching said
to them: 3"Listen! Behold, the sower went out to sow. 4And it came about in
the process of sowing that some *seed* fell beside the way, and the birds came
and ate it up. 5And other *seed* fell on the rocky *place*, where it did not have
much soil, and it sprang up immediately, because it had no depth of soil.
6And when the sun arose, it was scorched, and it dried up, because it had no
taproot. 7And other *seed* fell among thorns, and the thorns grew up and
choked it, and it yielded no fruit. 8And others fell into good soil, and came
up, grew, and produced, thirtyfold,[260] and sixtyfold, and a hundredfold."

9And he said, "Whoever has ears to hear, hear."

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mean "lord of filth." 'Ba'al' means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Later the name Baalzebub became associated with the Aramaic Beeldebaba, 'enemy.' The conflation of Ba'alzebub and Beeldebaba, as 'Beelzebub,' came to be a name for Satan.

[260] **4:8** Some manuscripts ἓν... ἓν... ἓν..., (one... one... one...), and others, ἐν... ἐν... ἐν... (in... in... in), also verse 20. UBS committee: "The reading that predominates in the manuscripts is εν, whether accented ἐν or ἓν. In favor of the latter is the probability that underlying the variants was the Aramaic sign of multiplication ('-times' or '-fold'), חד, which is also the numeral 'one.'" (That is, "echad.")

The Parable of the Sower Explained

[10]And when he was alone, those around him together with the Twelve were asking him *about* the parables.

[11]And he told them, "To you the mystery of the kingdom of God has been given, but to those outside, all things are in parables, [12]so that:

'Though seeing, they will look,
and not perceive,
and though hearing, they will listen,
and not understand;
lest they turn, and be forgiven.' "[261]

[13]And he says to them, "You don't understand this[262] parable? How then will you understand any parable? [14]The sower is sowing the word.
[15]And the ones beside the way where the word is sown, these are those who when they hear, immediately comes Satan and takes away the word that was sown in them. [16]And likewise, the ones sown on the rocky places, these are those who when they hear the word, they immediately receive it with joy. [17]Yet they do not have a root in themselves, but are short-lived. When difficulty or persecution come because of the word, they quickly fall away.
[18]And others sown among thorns, these are those hearing the word, [19]and the worries of this age, the seductiveness of wealth, and the desires concerning other things, come in and choke the word, and it becomes unfruitful. [20]And the ones sown on the good soil, these are those who hear the word and embrace it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold."

You Determine How Much You Receive

[21]And he said to them, "Does the lamp exist[263] to be put under a bucket or under a bed? Is it not meant to be put on a stand? [22]For there is nothing

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[261] **4:13a** Isaiah 6:9-10 The phrase, "lest they turn, and be forgiven," means that God's intention was to prevent them from turning and being forgiven.

[262] **4:13b** This does not make much sense without knowing from Luke's account that the disciples asked him the meaning of the parable of the sower specifically. (Luke 8:9; Diatess. 11:40)

[263] **4:21** The Greek says literally, "Does the lamp come to be put under a bucket..." This could also possibly be translated, "Is the lamp brought in to be put under a bucket..." It is my belief that the word of God frequently has double meanings intentionally. If we take this latter footnote rendering as the reading, then Jesus is saying that he is not telling the parables only to be never understood by anyone. And that we should, if we have a spiritual ear, listen carefully, and be encouraged that we can take from them. Thus with this latter reading, Jesus is the holder of the lamp. On the other hand, with the reading as I have it in the text of Mark, we the hearers, are the holders of the lamp. We should take our lamp out and use it. Jesus elsewhere tells us, "The eye is the lamp of the body." (Matt. 6:23; Luke 11:34) And in this case, we are not to worry that our eye is bigger than our stomach. We are encouraged to come and get it, and whatever size container we bring, God will fill it, and more. If you think he won't, then he won't. If you think he will, then he will. Why not be like the prophet Elisha, and ask, "Lord, give me a double portion of Elijah's spirit"? (2 Kings 2:9) And of Christ, it is said, "to him God gives the Holy Spirit without measure." (John 3:34) Be not one of those who shrink back in cowardice. For "those who conquer will inherit these things, and I will be their God and they will be my children. But as for the cowardly, the unbelieving, the polluted, the murderers, the fornicators, the sorcerers, the

hidden that is not meant to be made manifest, nor covered up but to come into view. [23]If anyone has ears to hear, hear."

[24]And he said to them, "Consider carefully what you hear. In what size container you measure, it will be measured to you, and increased for you. [25]For whoever has, to him it will be given, and whoever has not, even what he has will be taken away from him."

The Parable of the Automatic Earth

[26]And he said, "It is with God's kingdom the same way a human might scatter seed on the ground, [27]then may sleep and get up, night and day, and still the seed sprouts and lengthens; how, he does not know. [28]Automatically the earth bears fruit; first the grass, then the head, then the full kernel in the head. [29]And when the grain is ready, he immediately sends out the sickle, because the harvest has come."

The Parable of the Mustard Seed

[30]And he said, "How may we compare the kingdom of God? Or in what parable shall we set it forth? [31]It is like a mustard seed, which when sown in the soil is smaller than all the seeds in the soil, [32]yet when it is sown, it grows, and becomes larger than all the vegetables, and makes branches big enough that the birds of the sky can dwell under its shadow."[264]

[33]And with many such parables he was speaking the word to them, as long as they were able to listen. [34]To the crowds,[265] he would not say anything without a parable; but in private with his disciples, he would explain everything.

Jesus Commands the Elements

[35]That same day, when evening had come, he says to them, "Let's cross over to the other side."

[36]And leaving the crowd behind, they take him along, just as he was, in the boat. Other boats also were with him.

[37]And a great storm of wind is coming up, and the waves crashed into the boat, such that the boat is now filling up.

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idolaters, and all liars, their inheritance will be the lake that burns with fire and sulfur, which is the second death." Revelation 21:7-8

[264] **4:32** This is very much like Daniel 4:12. And in Genesis 19:8, Lot took the two angels "under the shadow of his roof." The idea here is, in hot countries, a shadow is shelter from the sun, whereas rain is a very welcome thing to walk in uncovered. Where I am from, people would use umbrellas against the sun, not so much against the rain. This is especially true when "nesting," or in repose, like sitting at a spectator event, for an extended period of time in the sun– out come the umbrellas. This reminds me of Jonah 4:6-9, where Jonah also got shelter from the sun under a vegetable plant, of the cucumber or castor-bean variety. Recall also how God protects his people under the "shadow of his wings," Psalm 17:8; 36:7; 57:1; 63:7; Isaiah 34:15, etc.

[265] **4:34** The Greek does not have the words “the crowds” here, but only the dative plural article serving as pronoun. But it is referring back to the crowds mentioned in 4:1, as contrasted to how he would explain everything to the disciples when he was alone with them in private with them, 4:10, 34.

[38]And he was in the stern, sleeping on the cushion. And they rouse him and say to him, "Teacher, doesn't it matter to you that we are perishing?"

[39]And when he was awake, he rebuked the wind, and said to the sea, "Hush. Be still." And the wind died down, and there came a total calm.

[40]And he said to them, "Why are you afraid? Have you still no faith?" [41]And they were very much afraid, and saying to one another, "Who, then, is this, that even the wind and the sea obey him?"

Chapter 5

The Legion of Demons Near Gadara

[1]And they went to the other side of the lake into the territory of the Gadarenes.[266] [2]And as he gets out of the boat, there met him out of the tombs a man in an evil spirit, [3]whose abode was in the tombs, and no longer was anyone able to bind him with a chain, [4]because he had often been bound hand and foot, only to have the chains burst apart and the leg irons broken, and no one had the strength to subdue him. [5]And through all, night and day, among the tombs and in the hills, he was crying out and cutting himself with stones.

[6]And seeing Jesus from afar, he ran and fell down before him, [7]and shouting with a loud voice, he says: "What business between you and me, O Jesus, you son of the Most High God? In the name of God, I beg you, do not torture me." [8]For Jesus was saying to him, "Come out of the human, unclean spirit!"

[9]And Jesus questioned him: "What is your name?"

And he says to him, "Legion is my name, for we are many." [10]And he begged him earnestly not to send them out of the area.

[11]And on a hillside near there, a large herd of pigs was feeding, [12]and they pled with him, saying, "Send us into the pigs, so that we may enter into them."

[13]And he allowed them. And coming out, the unclean spirits went into the pigs, and the herd, about two thousand, rushed down the steep bank into the lake, and were drowned in the lake.

[14]And those feeding them fled, and reported to the town and to the farms, and people came to see what it is that took place. [15]And they come near to Jesus, and they see the demon-possessed man dressed and in his right mind, he who had had the legion, and they were afraid. [16]And the ones who had seen how it happened to the demon-possessed man rehearsed it to them, also about the pigs. [17]And they began to beg him to go away from their territory.

[18]And as he was getting into the boat, the man who had been demon-possessed was begging him that he might always be with Jesus. [19]And he did not allow him, but says to him, "Go home to your people and report to

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[266] **5:1** txt Γαδαρηνῶν A C E Σ Φ syr^{p,h} Diatessaron^{syr} mss$^{acc.\ to\ Origen}$ TR HF RP ‖ Γερασηνῶν א* B D it^{aur,b,d,e,f,ff2,i,l,q,r1} vg cop^{sa} mss$^{acc\ to\ Origen}$; Tertullian Eusebius Jevencus NA27 {C} ‖ Γεργεσηνῶν א² L syr^{s} cop^{bo} arm eth geo Diatessaron^{arm} Origen Epiphanius Thephylact Hesychius ‖ Γεργυστηνῶν W syr^{hmg} (Epiphanius Γεργεσθᾶν). Topographically (the right cliffs, and the prepositional phrase of Lk 8:26, "down to the territory of...which is opposite Galilee"), and culturally (the raising of pigs), Gadarenes is the most likely, which is the strongest reading in Matthew 8:28.

them what things the Lord has done for you, and what mercy he has shown you." 20And he left and began to proclaim in the Ten Cities what things Jesus had done for him. And all were amazed.

A Dead Damsel and a Sick Woman

21And when Jesus crossed back over to the other side, a large crowd had assembled for him, and he was beside the lake. 22And one of the synagogue rulers comes, Jairus by name, and when he sees him he falls at his feet, 23and pleads with him earnestly, saying, "My little daughter is at the point of death. *Oh*, that you might come and lay your hands on her, so that she may be healed and live." 24And he went with him.

And a large crowd was following with him, and compressing around him. 25And a woman was there with a flow of blood of twelve years, 26and had suffered many things under many doctors and spent everything she had, and not been helped, but rather had moved toward the worse. 27And she had heard the things about Jesus, and coming up behind in the crowd, she touched his garment, 28for she was saying, "If I can touch even his clothes, I will be healed." 29And immediately the source of her blood dried up and she knew by her body that she was healed of the scourge.

30And Jesus, noticing immediately in himself that power was going out from him, turned around in the crowd *and* said, "Who touched my clothes?"

31And his disciples said to him, "You see the crowd pressing in together around you, and you say, 'Who touched me?'" 32Yet he was still looking around to see the one who had done this.

33The woman then, knowing what had happened to her, came and fell down before him, fearing and trembling, and told him all the truth.[267] 34And he said to her, "Daughter, your faith has healed you. Go with peace, and be free from your scourge."

35While he was still speaking, they come from the synagogue ruler's, saying, "Your daughter has died. Why inconvenience the teacher any farther?"

36But Jesus, having overheard the message being spoken, says to the synagogue ruler, "Don't be afraid; only believe."

37And he did not allow anyone to come along with him, except Peter, James, and John the brother of James. 38And they are coming into the house of the synagogue ruler, and he sees an uproar, and weeping and much loud wailing. 39And when he had come in he says to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." 40And they laughed him to scorn.

Then, having put them all out, he takes the father of the child, and the mother, and the ones who were with him, and he goes in where the child was. 41And taking hold of the child's hand, he says to her, "Talitha, koum."[268] (which when translated is, "O little damsel, I say to you, stand

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[267] **5:33** The reason for her fear was probably because she knew she had violated the Rabbi's cleanness. As a woman with a flow of blood, she was perpetually unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean.

[268] **5:41** The earliest Greek manuscripts of Mark 5:41 say κοῦμ, and later Greek manuscripts say, κουμι. There have been two main explanations for the difference: (1) That this is apparently an effort on the part of later copyists to correct the masculine ending to the

up.") [42]And the damsel stood up immediately, and was walking (for she was twelve years of age). And they were stunned with amazement. [43]And he was ordering them sternly that no one know this. And he said to give her something to eat.

Chapter 6

"No Boy We Knew Could Be a Prophet"

[1]And he moved on from there, and comes into his home town, and his disciples are accompanying him. [2]And when the Sabbath came, he proceeded to teach in the synagogue, and the many hearing were astonished, saying, "Where did this man get these things? Namely, what is this wisdom given to him? And[269] these miracles happening by his hands? [3]Isn't this the carpenter, the son of Mary, and the brother of James, Joseph, Judas and Simon? Aren't also his sisters here with us?" And they were offended by him.

[4]And Jesus said to them, "A prophet is not without honor, except in his home town and among his relatives, and in his house."

[5]And he was never able[270] to do any miracles there, except lay his hands on a few sick people; he did heal those. [6]And he was amazed at their unbelief.

Jesus Sends Out the Twelve

And he went around the villages in a circuit teaching. [7]And calling the Twelve to him, he began to send them out two by two, and he gave them authority over the unclean spirits, [8]and he gave orders to them: that they should take nothing for the trip except a staff only; no bread, no bag,

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feminine. For without the i, it is the Aramaic imperative singular masculine form קוּם - qûm; with the i, it is the imperative singular feminine, קוּמִי - qûmî. But the masculine form was sometimes used as default, without reference to the gender of the person being addressed. And according to Dalman both forms came to be pronounced alike, because of the phonological phenomenon of a final vowel weakening when it follows a stressed syllable and strong consonant: the final i sound of the feminine imperative falling away because of its position following the stressed penult. See G. A. Dalman, *Grammatik des jüdisch-pälastinischen Aramäisch*, 2te Aufl.. (Leipzig, 1905), p. 266, n. 1. And (2), the other explanation of the difference in forms is that it is a dialectical difference: the form without the final i was the Mesopotamian form, and the form with the final 'i' was the Palestinian Aramaic form. See J. Wellhausen.

[269] **6:2** txt καὶ αἱ δυνάμεις ... γινόμεναι (ptcp pres mid) א* B cop[bo] geo NA27 {C} ‖ καὶ δυνάμεις ... γινόμεναι L ‖ καὶ αἱ δυνάμεις αἱ ... γινόμεναι א¹ ‖ ἵνα καὶ δυνάμεις ... γίνωνται (pres mid subj) D it[(b),d,ff²] syr[(h),pal] arm ‖ ἵνα καὶ δυνάμεις ... γίνονται C* ‖ ἵνα δυνάμεις ... γίνωνται it[i,q,r¹] syr[p] ‖ καὶ δυνάμεις ... γίνονται (3rd pl pres ind) A C² E W Φ it[a,aur,e,l] vg RP ‖ καὶ αἱ δυνάμεις ... γίνονται N Σ ‖ ὅτι καὶ δυνάμεις ... γίνονται TR ‖ ὅτι δυνάμεις ... γίνονται it[f] ‖ *lac* P. It is a Hebraism to use καί, "and," for "that," and this may explain the rendering of the Greek καί as *ut* or *quod* in the Old Latin mss. indicated. That is, the translators of the Greek into Latin were aware of this potential Hebraism, and interpreted this as "And what is this wisdom given to him, **such that** these miracles happen by his hands?" See also the Peshitta, which renders it this way. Or, perhaps the Latin and Syriac translators saw this καί as an exepegetical one, as in BDF § 442(9).

[270] **6:5** In the Greek this verb is in the imperfect tense, that of past time, and continuous or habitual aspect of action.

nothing in the money belt, [9]but only the sandals already tied on; also not to put on two tunics.

[10]And he further said to them, "Wherever you enter into a house, there stay up until when you leave that place. [11]And whatever place does not receive you nor will they listen to you, leaving there, shake off the dust under your feet, as a testimony to them."

[12]And going forth, they proclaimed that *people* should repent. [13]And many demons they expelled, and many sick ones they anointed with oil and healed.

John the Baptizer Beheaded

[14]And Herod the king heard, for his name had become well known, that[271] some were saying, "John the Baptizer has been raised from the dead; that is why miraculous powers are at work in him."

[15]But others were saying, "He is Elijah."

And still others were saying, "He is a prophet, as though one of The Prophets."

[16]But when Herod heard this, he kept saying, "John, the man I beheaded, has been raised from the dead!"

[17]For Herod himself, sending *orders*, had seized John and bound him in prison, because of Herodias his brother Philip's wife, whom he had married. [18]For John had been saying to Herod, "It is not permissible for you to have your brother's wife." [19]And Herodias had been maintaining a grudge against him, and was wanting to kill him, and could not, [20]for Herod feared John, knowing him to be a righteous and holy man, and he protected him. And when he listened to him, he had much difficulty, yet heard him gladly.

[21]And a suitable day came, when Herod in his birthday celebration made a supper for his courtiers, and the chiliarchs,[272] and the prominent of Galilee. [22]And when the daughter of Herodias[273] herself came in and danced, she pleased Herod and those reclining with him.

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[271] **6:14** Greek: καί, for ὅτι - hóti, "that." A colloquialism drawn from Hebrew. See also 15:25 in the Greek.

[272] **6:21** Commanders of a thousand; the military leaders of one cohort each. The cohort was a thousand only when counting the reserves, and usually about 600 men.

[273] **6:22** txt θυγατρὸς αὐτῆς τῆς Ἡρῳδιάδος "daughter of Herodias herself" (see v. 24) A C E N (W *omit* τῆς) Σ Φ it[a,d,ff2,i,l,q,r1] vg syr[h] TR HF RP ‖ θυγατρὸς αὐτοῦ Ἡρῳδιάδος "his daughter Herodias" א B D L (arm) NA27 {C} ‖ θυγατρὸς τῆς Ἡρῳδιάδος it[aur,f,l] syr[s,p,pal] cop[sa,bo] eth geo. There at first appears to be some disagreement between Josephus, Mark, Matthew and Luke (or the copyists thereof) about Herod's family tree. For example, who was Herodias' first husband? Some mss of Matthew follow the early mss of Mark on that question, while others are changed to agree with Josephus. Compounding all this is how broadly words such as father, son, brother, and daughter were used (for example, "daughter" could also mean niece or granddaughter). But the following is what can be distilled from all accounts. Herodias' first husband, named Philip in the Bible and Herod in Josephus, was also known as Herod Philip. They were the same man. Herodias then divorced Herod Philip and married Herod Antipas, who was Herod Philip's half brother (the father of both was Herod I, king of Judea, 4 B.C., who had eight wives in his lifetime. Herod Philip's mother was Mariamne II, the third wife, and Herod Antipas' mother was Malthake, the fourth wife). Josephus says that Herodias already had a daughter named Salome before she married Herod Antipas (p 485 of *The Works of Josephus*, trans. William Whiston, Hendrickson, 1988; or Antiquities book 18, chapter 5, secs. 136-137). So if it was Salome that danced for Herod Antipas, she was both his half-niece and step-daughter. Both niece and step-daughter would be a not-unheard-of use of the word daughter. But, the earliest manuscripts of Mark

So the king said to the girl, "Ask me anything you want, and I will give it to you." [23]And he swore to her, "Whatever you ask for, I will give it to you, up to half my kingdom."

[24]And going out, she said to her mother, "What shall I ask for?"

And she said, "The head of John the Baptizer."

[25]And she went in at once to the king with speed, saying this request: "I wish that you would give to me right now the head of John the Baptizer on a platter."

[26]And the king became greatly distressed. He did not want to refuse her, because of the words of oath and those reclining. [27]And the king immediately gave orders to bring his head, sending an executioner. And he went, and beheaded John in the prison, [28]and brought his head on a platter and gave it to the girl. And the girl gave it to her mother. [29]And when his disciples heard, they came and took his corpse and laid it in a tomb.

Jesus Feeds the Five Thousand

[30]And the apostles are collecting around Jesus, and they reported to him all the things that they had done, and what they had taught. [31]And he says to them, "Come by yourselves to a remote place and rest a little." For those coming and going were many, and they did not even have opportunity to eat.

[32]And they went away in a boat by themselves to a remote place. [33]And many saw them leaving and knew, and ran together there on foot from all the towns and arrived ahead of them.

[34]And getting out he saw the large crowd, and felt compassion for them, because they were like sheep not having a shepherd, and he began to teach them many things.

[35]And now as an advanced hour comes, his disciples approached him *and* said, "The place is remote, and it's now an advanced hour. [36]Dismiss them so that they may go into the surrounding farms and villages and buy for themselves something to eat."

[37]But he in answer said to them, "You give them something to eat."

And they say to him, "Are we to go and buy two hundred denarii[274] of loaves of bread and give it to them to eat?"

[38]And he says to them, "How many loaves do you have? Go see."

And finding out, they say, "Five, and two fish."

[39]And he instructed them to get all to recline in dining fellowships[275] on the green grass. [40]And they reclined, in groups of a hundred and in groups

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say, "his daughter Herodias." If Herod Antipas had another daughter, whether by Herodias or otherwise, such a daughter is not mentioned anywhere else. In summary, then, though the earliest Greek manuscripts say "Herod's daughter Herodias," some translations dated just as early (Sinaitic and Curetonian Syriac, Bohairic Coptic, and Gothic, all 4th century) or earlier (Sahadic Coptic, 3rd century) than those Greek manuscripts, read, "Herodias' daughter," as does also Tatian's Diatessaron. Because of the combined testimony of these witnesses along with Josephus, I am confident that the dancer in question was Salome, the daughter of Herod's wife Herodias.

[274] **6:37** About 8 months of a man's wages

[275] **6:39** Greek: "Get all to recline συμπόσια συμπόσια – sympósia sympósia...And they reclined πρασιαί πρασιαί – prasiaí prasiaí." That is, "Get them to recline messparty messparty; and they reclined group group...by hundreds and by fifties" The 'symposia' are in the accusative case; 'prasiai's in the nominative. This is an example of 'distributive

of fifty. [41]And taking the five loaves of bread and the two fish, and looking up to heaven, he blessed[276] and broke the loaves of bread and gave to the disciples to set before the people. The two fish also he divided for all.

[42]And they all ate and were satisfied, [43]and they picked up twelve large baskets[277] full of fragments *from the loaves of bread*, and from the fish. [44]And there were five thousand men eating the loaves.

[45]And he immediately told his disciples to get into the boat and go on ahead of him to the other side to Bethsaida, while he would dismiss the crowd. [46]And after saying farewell to them, he went away into the hills to pray.

Jesus Walks on the Water

[47]And after evening had come, the boat was in the middle of the lake, and he was alone on the land. [48]And about the fourth watch[278] of the night, when he saw them being sorely taxed in the process of rowing, because the wind was against them, he goes toward them, walking on the lake, and was intending to pass them. [49]But when they saw him walking on the lake, they thought it was a ghost, and cried out. [50]For they all saw him, and were disturbed by it.

But he immediately talked with them, and he is saying to them: "Take courage! It is I. Don't be afraid."

[51]And he went up into the boat with them, and the wind stopped. And they were very much, extremely stunned within themselves. [52]For they had

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doubling,' a vulgarism, and probably a Hebraism. Now notice the variety of words for dining groups; Some see this as typical of Mark, in choosing very particular words around the leitmotif of bread and eating.

[276] **6:41** The Greek word is εὐλογέω – eulogéō. There is an ambiguity here as to whether Jesus blessed heaven, or blessed the loaves. On the whole, Biblically speaking, it is more likely that he "blessed heaven (God) *for* the loaves." In other words, he said good words about God and to God for supplying the loaves. But the ambiguity remains: compare John 6:11, where εὐχαριστέω - eucharistéō, the word for "giving thanks" is used, and it is clear that Jesus is thanking God, whereas on the other hand in Luke 9:16, the Greek is clear that Jesus blessed *them*, that is, the loaves and the fish. Paul says in Romans 14:6 that all food is clean if the eater gives thanks to God for it; thus in a sense the food is blessed by reason of the giving thanks. See also I Timothy 4:4-5, all food is sanctified if by prayer.

[277] **6:42** κόφινος a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word kóphinos, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπυρίς. A kóphinos was used for many things, including carrying manure, while a spurís was a smaller basket used for carrying edibles.

[278] **6:48** Between 3 a.m. and 6 a.m.

not learned from the incident of[279] the loaves of bread; their hearts had become hardened.[280]

53And crossing over, they came ashore at Gennesaret and anchored.
54And as soon as they got out of the boat, *people* recognized him and 55ran around that whole region, and those who had invalids began to carry them around on pallets to where they heard that he was.
56And wherever he would go, into villages, or into towns, or into countryside, they would place the invalids in the plazas, and the invalids would implore him that they could just touch the tassel of his cloak. And they were being healed, as many as touched him.

Chapter 7

Clean and Unclean

1And the Pharisees and some of the Torah scholars are coming from Jerusalem *and* gathering toward him,
2and they see that some of his disciples are eating bread with unclean[281]— that is, unwashed— hands.
3For the Pharisees and all the Jews do not eat unless they wash their hands with the fist,[282] holding to the tradition of the elders.[283]
4And they do not eat from the

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[279] **6:52a** οὐ συνῆκαν ἐπὶ τοῖς ἄρτοις (not understood upon the loaves). The verb generally means 'understand,' but in all other cases where it is transitive in the NT, its object is in the accusative case. Here it is coupled with the preposition 'upon,' and the word 'loaves' is in the dative case. So they "had not reached a state of understanding based upon the incident of the loaves" or, "they had not put two and two together by reflecting on the miracle of the loaves," or, "they were not any wiser because of the loaves." Indeed, since they did not learn from this incident, Jesus put them through it again, soon afterward, with the feeding of the four thousand. And still, even after that, Jesus expressed frustration with them (Mark 8:17-21; Diatess 14:31, 35) at their lack of intelligence. For intelligence is the main meaning of this verb: to be able to connect things, integrate and put it all together.

[280] **6:52b** Metaphoric language for the organ of spiritual understanding having become 'unimpressionable, insensitive, thickened, dense, callused.'

[281] **7:2** *Koinos* hands, that is, common, not consecrated, having touched anything and everything without having that washed off. Also in verse 5.

[282] **7:3a** The meaning of πυγμῇ here is uncertain. It has been translated: "along with the fore-arms," or "to the wrist;" "up to the elbow;" "carefully;" "in the proper way;" or also: "in a way in which one clenched fist is turned about in the hollow of the other hand;" or, "with a fistful of water;" or "rubbing with the dry hand." This difficulty in understanding the significance of "with the fist" in the context of Jewish ceremonial washing prompted some copyists of the Greek manuscpripts to omit it, and others to replace it with a word that gives a better sense, such as pukna, which can mean 'often' or 'thoroughly.' Some Italic manuscripts read, *momento*, 'in a moment,' or another, *primo*, 'first.'

[283] **7:3b** Ezra had set up a group of men called the Sopherim, whose task it was to teach the Torah to the people. This was well and good. But the Sopherim decided that to make absolutely sure that no one broke one of the 613 Mosaic laws, they would make a "fence" around those 613 laws by making some more finely tuned laws, which, if people obeyed these latter, they would be assured of not even getting close to breaking one of the 613 Torah laws. The Sopherim (scribes) acknowldged that only the Torah was authoritative, and that their "fence" laws could be debated. A few generations later, other teachers of the law arose, called the Tanaim. These made another fence around the fence laws of the Sopherim. Now, however, the Tanaim's laws were considered debatable, but the laws of the Sopherim were considered as final authority. Into this situation Jesus Christ was born, where the laws of the Sopherim were considered greater in authority than the actual Torah. In fact, where the "fence" laws conflicted with the Torah, the "fence" laws were considered to have priority. These laws were called the Mishnah, or the Oral Law, or here called the Tradition of the Elders. You were considered to have sinned if you broke one of them, just as if you had broken one of the laws of Moses

marketplaces[284] unless they wash. [285] And there are many others which they have received instruction to keep, the baptizing of cups, pitchers, and kettles.[286]

[5]And the Pharisees and Torah scholars are questioning him: "Why are your disciples not walking according to the tradition of the elders, but eating bread with unclean hands?"

[6]And he said to them, "Isaiah prophesied rightly about you hypocrites, as it is written:

> " 'This people honor me with the lips,
> but their heart is far from me.
> [7]They worship me in vain,
> *their* instruction is the drilling of[287]
> the rules of human[288] beings.'

[8]"Dropping the commandment of God, you are holding on to the tradition of human beings."

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[284] **7:4a** The abruptness of this phrase prompted a few copyists to add the words "when they come," thus, "they do not eat when they come from the marketplaces unless they wash." That could be the meaning, or also, "they do not eat *anything* from the marketplaces unless they wash *it*."

[285] **7:4b** Most manuscripts, βαπτίσωνται, while the earliest Alexandrian manuscripts read ῥαντίσωνται, sprinkle. Although it can be argued that the less familiar hrantísōntai was replaced by the more familiar baptísōntai, it is far more likely that Alexandrian copyists, either wishing to reserve baptísōntai for the Christian rite, or, more probably, they understood 'from marketplaces' as involving a partitive construction, they introduced hrantísōntai as more appropriate to express the meaning, thusly: "except they sprinkle [what is] from the market place, they do not eat [it]." But since both words speak of a ceremonial form of washing, the distinction may not be critical in this instance.

[286] **7:4c** Most later manuscripts further read, 'and beds.' For in that time and culture, they ate while reclining on couches which also served as their beds. It is difficult to decide whether the words 'and beds' were added by copyists who were influenced by the legislation of Leviticus 15, or whether the words were omitted (a) accidentally because of homoioteleuton or (b) deliberately because the idea of washing or sprinkling beds seemed to be quite incongruous.

[287] **7:8a** It is difficult to know the exact shade of meaning for διδάσκω, the Greek word here for "teach," which I translated "drill." For the Hebrew scriptures used 12 different words for teaching, and the Greek only half that, with the vast majority of instances being the word didáskō. The verse Jesus is quoting here is a rendering of the Hebrew of Isaiah 29:13. (Though in the N.T. Greek it bears far more resemblance to the Septuagint than the Masoretic Text Hebrew.) Here in the Greek N.T. the participle is διδάσκοντες, and in the Hebrew the corresponding participle is מְלֻמָּדָה - məlummāḏāh, the pual (passive intensive) participle of לָמַד - lāmaḏ, to instruct, to train. An intensive training would be a drilling. In fact, לָמַד - lāmaḏ is the root word for Talmid, the word for the most scholarly Rabbi, and for Talmidim, such a Rabbi's apprentices; and rote drills were in fact the way things were taught. Also illuminating is to look at another word derived from לָמַד- lāmaḏ, which is מַלְמֵד - malmēḏ, the word for "ox goad." The ox became *accustomed* to being goaded with the goad, being trained by it. This is effective training in one sense, but, this is not service from the heart, but rather merely becoming accustomed to submitting to pressure and pain. Compare also Jesus' discouraging of repetitious prayers, in Matt. 6:7; Diatess 9:27.

[288] **7:8b** "Mitzvot," plural of mitzvah. This is the word used here in the Hebrew text of Isaiah 29:13. It means commandments, precepts, rules, and was used of commandments both from God or from men.

[9]And he said to them, "You have a fine way of setting aside the
commandment of God in order to set up[289] your own traditions. [10]For
Moses said, 'Honor your father and your mother,' and, 'The person cursing
father or mother must be put to death.' [11]But you say that if someone says
to father or mother, 'Whatever financial help you would receive from me is
now korban' (that is, a gift *vowed to God*), [12]you relieve him of doing
anything more for father or mother, [13]annulling the word of God by your
tradition which you have handed down. And many similar such things you
do."

[14]And calling the crowd to him again, he said, "Listen to me everyone,
and understand: [15]There is nothing outside a human being which by
entering him is able to make him unclean. Rather, the things coming out of
a human being are the things making the human being unclean." [[16]If
anyone has ears to hear, let him hear."][290]

[17]And when he had entered a house, away from the crowd, the disciples asked him *the meaning of* the parable.

[18]And he says to them, "Are you also this obtuse? Do you not
understand that everything entering a human being from the outside is
unable to make him unclean, [19]since it is not entering his heart but his
stomach, and then goes out into the sewer?" (*He is* declaring all foods clean.)
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[289] **7:9** Some manuscripts say τηρήσητε, 'keep'; some say στήσητε, 'set up.' Quoting the Editorial Committee of the United Bible Society's Greek NT, "It is most difficult to decide whether scribes deliberately substituted 'establish' for 'keep,' as being the more appropriate verb in the context, or whether, through inadvertence in copying and perhaps influenced by the preceding phrase 'the commandment of God,' they replaced 'establish' with 'keep.' The Committee judged that, on the whole, the latter possibility was slightly more probable." In other words, it is more likely that later copyists 'refined' by changing 'set up' to 'keep.' In conclusion, it is slightly more probable that 'set up' is the original.

[290] **7:16** txt *omit* א B L 0274 cop$^{sa^{mss},bo^{mss}}$ geo^1 NA27 {A} ‖ *add v. 16* A D E W Σ Φ vg cop$^{sa^{mss},bo^{mss}}$ arm eth geo^2 Diatessaron^{a,p} Augustine TR HF RP. This sentence was added before the time of the breaking up of the text into verses with numbers. The UBS textual commentary says that though present in the majority of witnesses, it is absent from important Alexandrian witnesses. It appears to be a scribal gloss, derived perhaps from 4:9 or 4:23, introduced as an appropriate sequel to verse 14.

[291] **7:19** Or, "...then it goes out into the sewer, rendering all foods clean." There are problems either way. With the latter, how does a sewer or latrine purify foods? This problem appears to have prompted the copyist(s) who produced Codex Bezae, 5th century, to change their manuscript from 'latrine' to 'intestinal canal,' as it would make more sense to them to say that the intestines remove uncleanness from all foods. In a similar vein, attempts have been made to trace the etymology of βρῶμα, 'food,' as a back-formation from the Modern Greek ἡ βρόμα (stench, filth) and add it to the variant reading of "intestinal canal" and thus come up with the rendering, "through the intestinal canal, purifying all filth." But in fact, according to DeBrunner, the meaning "stench, filth" would be a back-formation from the Modern Greek βρομῶ to the ancient Greek word βρόμος, 'din,' or βρομεῖν, 'to roar,' and not to βρῶμα, 'food.' And as for the problem with the former option, (the way I have it in the Bible text above, the sentence in parentheses), the Greek as it reads does not seem be an agreeably complete sentence ('rendering clean' is just a participle without an agent for subject, followed by 'all foods'); however, it is typical of Mark to be very abrupt and brief, for example, 3:30, and also to make small explanatory statements for the benefit of his non-Jewish readers, to explain what is going on from a Jewish religious point of view. Elsewhere in Mark, his explanatory statements are brief, seemingly incomplete sentences. As for the participle, it is nominative, singular, masculine. So with which earlier substantive is it agreeing in case, number and gender? There has been much discussion about this being a 'solecism,' that is, a case of inattention to inflectional agreement, thus making uncertain whether it is agreeing with 'everything entering' in Mark 7:18, or with 'sewer' just prior to the participle. However, one form of

20 He went on: "What comes out of a human being, that is what makes
the human being unclean. 21 For from within, out of the heart of human
beings, come evil reasoning,[292] fornication, theft, murder, 22 adultery,
covetousness,[293] malice,[294] deceit, lewdness, an evil eye,[295] slander,
haughtiness, and folly.[296] 23 All these evil things come forth from within and
make the human being unclean."

The Faith of the Gentile Dog

24 And getting up, he departed from there into the vicinity of Tyre.[297]
And entering a house, he wanted no one to know, yet he could not escape

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solecism customarily frequent in NT Greek is that of the 'circumstantial participle' being in the nominative rather than an oblique case. It seems the best explanation for this participle is that it is connected with the 'he says' at the beginning of verse 18; that is, the participle is circumstantial in that it sets the circumstances or reason for Jesus' saying everything in between. Happily, the most important truth here remains unaffected: that is that Jesus is declaring that all foods are clean. For if his point is that the waste ejection system purifies the foods, then he is saying all foods are clean for that reason. But if he is acting with Rabbinical authority and declaring all foods permissible and ceremonially clean, then the effect is still the same. The apostle Paul says all foods are clean, Romans 14:14, 17, 20, especially since the eater gives thanks to God in prayer for it. Also, remember the experience of Peter, the apostle to the Jews. In Acts chapters 10 and 11 God commanded Peter in a vision to eat all sorts of foods that were not Torah in Peter's upbringing.

[292] **7:21** Not merely evil thoughts, but where a reasoning process is evil, in that the conclusion arrived at from that reasoning process, is evil. An example of evil reasoning is James 2:4 where this same Greek word is used. In that passage James says that if you reason that a well-dressed person is more worthy of a good seat than a person wearing dirty clothes, then your reasoning is evil. You would be a judge coming to an evil conclusion, because your reasoning process is evil.

[293] **7:22a** πλεονεξία - pleonexía. The literal etymological meaning is "desire for more." Its antonym is contentment. "But godliness with contentment is great gain. If we have food and clothing, we will be content with that." (I Tim. 6:6-8) "Let your way of life be without love of money, and be content with the things you presently have, for He has said, 'I will never leave you, nor will I ever forsake you.'" (Hebrews 13:5) The apostle Paul teaches that a covetous person is an idolater (Eph. 5:5; Col. 3:5; I Cor. 5:11). Covetousness might also be defined as in Mark 4:19 or Diatessaron 11:36 as "the desires for other things," that is, things other than the kingdom of God.

[294] **7:22b** πονηρία – ponēría. This word is difficult to know the meaning of, because it has so long been a "religious jargon" word that most people have no other point of reference. Usually it is translated "wickedness, iniquity, evil, evil intent." But what are these? Both the Greek words for 'evil' and 'wicked' are derived from πόνος - ponos, the word for 'pain.' Thus evil and wicked are something causing pain, injury and harm. In I Cor. 5:8 πονηρία is grouped with κακία, another word for malice. My impression is that it is a conscious, knowing, deliberate, relished evil. Enjoying being bad for being bad's sake, and applauding others who are bad for bad's sake. For all humans, even the apostles, are called 'evil' by the Lord, but not all are called 'wicked.' It seems therefore to be a distinction of relishing it or not, and presence of malice versus absence of malice. Thus I translated it 'malice,' or even 'malevolence.'

[295] **7:22c** ὀφθαλμός πονηρός – ophthamos poneros, "evil eye." This is a Semitic concept, in which the attitude of the heart or the force of a person's thoughts, are focused out through, and cause the narrowing of the person's eye, out of envy, resentment, scheming, or even voodoo, toward one's neighbor. This concept merits a long explanation, which is to be found in an end note at the end of this document.

[296] **7:22d** ἀφροσύνη, Without circumspection, without higher thought, without prudence. Without moral intelligence. Without wisdom. A fool is a moral simpleton, morally thoughtless.

[297] **7:24** txt Τύρου D L W it$^{a,b,d,ff2,i,n,r^1}$ syr^{s,pal} Origen; Abrosiaster ‖ Τύρου καὶ Σιδῶνος א A B N Φ it^{aur,f,l,q} vg syr^{p,h} cop^{sa,bo} arm eth geo John-Damascus^{vid}; Jerome. Note that the first reading is the older one, being supported by the Sinaitic Syriac, 3rd/4th century, and the it^{a} Old Italic

notice. [25]In fact immediately upon hearing about him, a woman whose daughter had an unclean spirit came, and fell at his feet. [26]And the woman was a Gentile, a Syro-Phoenician by race. And she kept begging him that he drive the demon out of her daughter.

[27]And he was saying to her, "Allow the children first to eat their fill, for it is not right to take the children's bread and toss it to the dogs."

[28]But in answer she says to him, "Lord, even the dogs under the table eat of the children's crumbs."

[29]And he said to her, "Because of this reply, go your way; the demon has left your daughter." [30]And going away to her house, she found the child lying on the bed, and the demon gone.

Jesus Does All Things Well

[31]And going back out of the district of Tyre, he went through Sidon, down to the Sea of Galilee, into the midst of the region of the Ten Cities. [32]And they bring a man to him, deaf and speaking with difficulty, and they are begging him to place his hand on him.

[33]And taking him aside privately, away from the crowd, he put his fingers into his ears. And after spitting *on his fingers*, he touched *the man's* tongue. [34]And looking up to heaven he sighed, and he says to him, "Eppatach!" (which means, "Be opened!").[298] [35]And his ears were opened, and the bond[299] of his tongue was immediately released, and he began to speak normally.

[36]And he was ordering them that they tell no one. But as much as he ordered them, all the more they were talking about it. [37]And they were being overwhelmed with admiration, saying, "He has done everything well. He makes both the deaf to hear and the mute to speak."

Chapter 8

Jesus Feeds the Four Thousand

[1]During those days when there was again a great crowd and also having nothing to eat, he calls the disciples to him *and* says to them, [2]"I feel compassion for this crowd, because they have stayed with me three days now, and have nothing to eat. [3]And if I dismiss them to their homes, without eating they will collapse in the journey, and some of them are from a long distance."

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manuscript 3 at Vercelli, 4th century. The UBS Textual Commentary says: "The words καὶ Σιδῶνος seem to be an issimilation to Mt 15:21 and Mk 7:31. If they had been present originally, there is no reason why they should have been deleted. The witnesses in support of the shorter text include representatives of the Western the Caesarean types of text." To me, Mark 3:8 is a good candidate for source of assimilation.

[298] **7:34** ἐφφαθά - ephphathá, translated διανοίχθητι, from an Aramaic word. It is a contraction of the form of the ethpeel, אִתְפְּתַח.

[299] **7:35** δεσμός - desmós, "bond," used also in Luke 13:16 for that which Satan had used to restrain the crippled woman from walking. There, Luke uses two forms of the word, "whom Satan has bound," and also "loosened from this bond on the Sabbath." Some have rendered this in v. 35 above as "ligament," or "string," or "impediment." It depends on whether you think a literal body part is meant here, or something more figurative or spiritual. Perhaps it could even be rendered, "his tongue was freed from its bondage."

[4]And his disciples answered him, "Where here in the desert will anyone be able to get enough loaves of bread to fill these *people*?"

[5]And he asked them, "How many loaves do you have?"

And they said, "Seven."

[6]And he directs the crowd to recline on the ground. And taking the seven loaves of bread, giving thanks he broke them, and gave to his disciples, for them to serve. And they served the crowd. [7]They also had a few fish, and blessing them, he ordered them to be served as well. [8]And they ate and were filled, and they picked up the fragments left over, seven basketfuls. [9]And they were about four thousand; and he dismissed them. [10]And immediately boarding the boat with his disciples, he went to the area of Dalmanutha.

The Yeast of the Pharisees and Herod

[11]And the Pharisees came forward and began to debate with him, asking him for a sign from heaven, testing him.

[12]And sighing deeply in his spirit, he says, "Why does this generation ask for a sign? Truly I say to you, a sign will certainly not be given this generation!"[300] [13]And leaving them, he got back into the boat and went away to the other side.

[14]And they had forgotten to take bread; and except for one loaf, they had none with them in the boat. [15]And he started warning them, saying, "Take heed, be on your guard against the yeast of the Pharisees, and the yeast of Herod."

[16]And they were discussing with one another the fact that they had no bread loaves.

[17]And knowing, he says to them, "Why are you discussing with one another the fact that you have no bread loaves? Are you still not understanding, nor putting it together? Have you completely hardened hearts? [18]You have eyes; can't you see? And you have ears; can't you hear? And do you not remember? [19]When I broke the five loaves of bread to the five thousand, how many basketfuls of fragments did you pick up?"

They say to him, "Twelve."

[20]"When *I broke* the seven to the four thousand, how many basketfuls of fragments did you pick up?"

And they say, "Seven."

[21]And he said to them, "Do you still not understand?"

The Healing of a Blind Man at Bethsaida

[22]And they come to Bethsaida. And they bring a blind man to him, and they are begging Jesus to touch him. [23]And taking hold of the blind man's hand, he led him outside the village. And after spitting in his eyes and placing his hands on him, he asked him, "Do you see anything?"

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[300] **8:12** This is an implied oath or asseveration, strongly in the Hebraistic style, except leaving off, and only implying, the first part of the formula. The Greek literally says, "if a sign will be given to this generation!" If the formula were complete here, the whole sentence would be something like, "Be it done to me ever so severely, if a sign is ever given to this generation!"

[24]And looking up he said, "I see people, that I am perceiving as trees walking around."

[25]Then he put *his* hands on the man's eyes again. And he looked for a while, and his sight was restored, and he saw everything clearly again. [26]And he sent him home, saying, "Do not go into the village."

Peter's Confession of Messiah

[27]And Jesus and his disciples went on to the villages of Caesarea of Philip, and on the way, he was inquiring of his disciples, saying to them, "Who do the people say I am?"

[28]And they informed him, saying, "John the Baptizer; and others, Elijah; and still others, one of the Prophets."

[29]And he asked them, "And you, who do you say I am?"

Peter in answer says to him, "You are the Messiah."

[30]And Jesus warned them that they should tell no one about him.

Peter Opposes Jesus' Death

[31]And he began to teach them that the Son of Man had to suffer many things and be rejected by the elders and the chief priests and the Torah scholars, and must be killed, and after three days, rise again. [32]And he was stating the matter plainly. And Peter, taking him aside, started correcting him.

[33]But he, turning around and seeing his disciples, corrected Peter. And he says, "Get behind me, Satan! For you are not thinking of the things of God, but the things of human beings."

[34]And calling the crowd to him, together with his disciples, he said to them, "If someone wants to come after me, he must deny himself and take up his cross and follow me. [35]For whoever tries to save his life[301] will lose it, but whoever will lose his life for my sake, and of the good news, will save it. [36]For what good will it do a human being to gain the whole world, only to be penalized his soul? [37]And what could a human being tender in trade for his soul? [38]For if anyone is ashamed of me and my words in this adulterous and sinful age, the Son of Man will also be ashamed of him, when he comes in the glory of his Father with the holy angels."

Chapter 9

[1]Then he was saying to them, "Truly I say to you, there are some standing here who will certainly not taste death before they see the kingdom of God having come with power."

The Transfiguration

[2]And after six days Jesus takes Peter and James and John, and he is leading them up into a high mountain, alone in private. And he was transfigured in front of them, [3]and his clothes became an exceedingly

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[301] **8:35** The Greek word, ψυχή - psuchē, means either *life* or *soul*, as throughout this passage.

brilliant white, such as no launderer on earth is able to whiten. 4And Elijah appeared to them, together with Moses, and they were conversing with Jesus.

5And Peter is responding and saying to Jesus, "Rabbi, it is good for us to be here, and we should make three shelters, one for you, and one for Moses, and one for Elijah." 6(For he had not known what to say, because they were so frightened.)

7And there came a cloud overshadowing them, and a voice came from the cloud: "This is my beloved Son. Listen to him."

8And suddenly, when they looked around, they saw no one else anymore, but only Jesus, along with themselves.

9And as they were coming down out of the mountain, he admonished them so that they would not report the things they had seen to anyone, except until such time the Son of Man should rise from the dead. 10And they kept the matter to themselves, discussing what the *words* "rise from the dead" meant.

11And they queried him, saying, "Why do the Torah scholars say that Elijah has to come first?"

12And he said to them, "Elijah indeed having come first will restore all things.[302] And why is it written about the Son of Man, that he would 'suffer much and be rejected?'[303] 13But I tell you that Elijah has indeed[304] come, and they did to him whatever they wished, just as it is written about him."[305]

Disciples Accused of Impotence to Heal

14And as they were coming near the *other* disciples, they saw a large crowd around them, and the Torah scholars debating with them. 15And all the crowd were overcome with awe as soon as they saw him, and they were running up to him, greeting him.

16And he asked them, "What are you debating with them?"

17And one from the crowd answered him, "Teacher, I brought my son to you, who has a spirit of speechlessness. 18And wherever[306] it seizes him, it

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302 **8:12a** Malachi 4:5-6 (3:23-24 in some Bibles); Luke 1:17; Diatess. 1:5

303 **8:12b** This word ἐξουδενέω – exoudenéō has been translated throughout both the Old and New Testaments as both "despised" and "rejected." Isaiah 53:3 says "He was despised and rejected by men, a man of sorrows and familiar with suffering."

304 **8:13a** or, "also."

305 **8:13b** This statement of Jesus is a problem if you interpret him as saying the scriptures *predicted* something that would in the future happen to John the Baptizer. But perhaps that is not what Jesus was saying at all, but simply referring back to the scriptures that talk about Elijah, not John. There were some similarities. Both operated under a hen-pecked king, whose wives wanted the prophet dead: Elijah under Ahab and Jezebel, I Kings 19:1-10, and John under Herod Antipas and Herodias, Mark 6:14-29; Diatessaron 6:1-2; 13:1-10.

306 **9:18a** ὅπου ἐὰν means "wherever," not "whenever." I know, Bauer says that ὅπου means "where" in all instances except for four instances, those like here where ὅπου ἐὰν occcurs with an aorist subjunctive verb and means "whenever," because it resembles Semitic syntax. But in all the instances Bauer mentions, "wherever" makes fine sense as Greek. As for here, the most harmful to the boy is "wherever." For example, near the cooking fire, or in a little boat, or walking on a ridge of a mountain on a journey somewhere, these are "where"s, where great harm could easily come to the boy if he suddenly was convulsed. Indeed, in verse 22 you will see this is exactly what is meant: the danger of proximity to fire and water. These are "wherevers." It is true that, in a sense, matters of proximity are also matters of timing. But the word ὅπου means *where*, and *where* does work, so I left it *where*.

convulses him. And he foams at the mouth, and gnashes his teeth and becomes rigid. I asked your disciples to drive it out, and they did not have the power."[307]

19And in answer to them, he says, "O unbelieving generation, how long shall I stay with you? How long shall I put up with you? Bring him to me."

20And they brought him to him. And seeing Jesus, the spirit immediately convulsed him violently, and falling onto the ground, he was rolling over, foaming at the mouth.

21And he asked his father, "Over what period of time has this happened to him?"

And he said, "From childhood. 22And it has often thrown him into both fire or water, trying to kill him. But if you can do anything, take pity on us and help us."

23Jesus said to him, "If I can? All things are possible to one who believes."

24Immediately the boy's father cried out saying, "I do believe! Help my unbelief!"

25Then Jesus, seeing that a crowd is running together, rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I command you, come out of him. And you may no longer go into him."

26And it came out, with shrieking and much convulsing. And he appeared as dead, so as to cause many to say, "He's dead." 27But Jesus, taking him by the hand, lifted him, and he stood up.

28And after he went into a house, his disciples asked him in private: "Why weren't we able to drive it out?"

29And he told them, "This kind cannot be made to go out by anything except prayer."[308]

The boy's father tells us in v. 22 that the spirit was purposely trying to harm him, and so it makes sense that the spirit would convulse the boy "where" there was fire or water. All that said though, it does sound odd to our English ears to lead out with "wherever' before the context is established. So I can well accept the rendering of "whenever."

[307] **9:18b** What is it that irritated Jesus so? The boy's father had said that the disciples οὐκ ἴσχυσαν. The word, the verb ἰσχύω is usually translated here as something like, "they could not." It is illuminating that in v. 23 Jesus throws the onus back on the man making the request: "All things are possible to one who believes." In other words, it is not an issue of how much power the disciples or anyone else has, or if they have power at all, but that one need only believe God, in God's power. In Luke 17:5 the disciples asked Jesus to "increase their faith." But Jesus responded that it was not an issue of how much faith they had, but if they had any at all, in God.

[308] **9:29** *txt* προσευχῇ א* B 0274 it^{k} geo^{1} Clement NA27 {A} ‖ προσευχῇ καὶ νηστείᾳ (cf. I Cor. 7:5 apparatus) 𝔓^{45vid} א^{2} A C* D E L N W Σ Φ it^{a,aur,b,d,f,ff2,i,l,q,r1} vg syr^{h} cop^{sa,bo} geo2 slav Diatessaron^{a,p} Basil TR HF RP ‖ νηστείᾳ καὶ προσευχῇ (cf. I Cor. 7:5) syr^{s,p,pal} cop$^{bo^{ms}}$ arm eth. Church history shows that as time went on, ascetic elements gained influence, emphasizing the necessity of fasting. But important representatives of the Alexandrian, the Western, and the Caesarean types of text resisted adding this. The apostle Paul warns us about this trend in Colossians 2:23- "These indeed have an appearance of wisdom in promoting rigor of devotion and self-abasement and severity to the body, but they are of no value in checking the indulgence of the flesh." Aside from the textual evidence, consider the following four points. 1.) Jesus succeeded in casting this demon out, and he did not have to fast to do it. (2.) Jesus told the disciples very clearly and specifically, that the reason they could not cast this demon out, was because of their unbelief, not their lack of fasting. In fact, in the parallel passage in Matthew 17:20, Jesus said you don't even have to have faith any bigger than a mustard seed to do it, so fasting won't improve your faith. (3.) If fasting is indeed necessary to cast out this kind of demon, then how long must you fast? A fast means going without meals, so that would have to be at least half a day, to even begin to be considered a fast. What do you do with the demoniac in the meantime, while you are

[30]And moving on from there, they were passing through Galilee, and he did not want anyone to know, [31]because he was teaching his disciples. And he told them, "The Son of Man is being transferred into the hands of human beings. And they will kill him. And three days after being killed, he will rise again." [32]But they did not understand the statement, and they were afraid to query him.

Who is the Greatest?

[33]And they came to Capernaum. And when he was in the house, he asked them, "What were you arguing about on the way?" [34]But they were keeping quiet, because on the way they had argued over who was greater.

[35]And sitting down, he called the Twelve and says to them, "If anyone wants to be first, he shall be last of all, and servant of all."

[36]And taking a child he set him in the midst of them. And wrapping him in his arms, he said to them, [37]"Whoever welcomes one child like this on the basis of my name, is welcoming me; and whoever welcomes me is welcoming not me but the one who sent me."

Do Not Hinder Other Camps of God's Little Ones

[38]John said to him, "Teacher, we saw someone who is not following with us driving out demons in your name, and we forbade him, because he was not following with us."

[39]But Jesus said, "Do not forbid him, for there is no one who shall do a miracle on the basis of my name, who can then be quick to speak evil of me; [40]for someone who is not against us is for us. [41]For whoever gives you a cup of water because you are of Christ, truly I tell you: he will by no means lose his reward. [42]And whoever causes one of these believing little ones to fall, it would be better for him to wear a millstone around his neck and be thrown into the depths of the sea.

[43]"And if your hand causes you to fall, cut it off. It is better for you to go into life maimed, than with both hands to go away into Gehenna, into the fire unquenchable, [44]where

" 'their worm never dies,
   and the fire is never quenched.'[309]

[45]And if your foot causes you to fall, cut it off. It is better for you to go into life crippled, than with both feet to be thrown into Gehenna, into the fire unquenchable, [46]where

" 'their worm never dies,
   and the fire is never quenched.'[310]

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fasting? Imprison him? Shackle him? Drug him? (4.) There is not a single instance in the Bible where Christ or his apostles had to fast in order to cast out any demon. In fact, it was important to deal with the demon immediately, and there is not time to fast.

[309] **9:44** *lack v. 44* ℵ B C L W 0274 it^{k} syr^{s,pal} cop^{sa,bo,fay} arm geo NA28 ‖ *include* ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται· A D N Φ lat syr^{p,h} TR RP. It is believed by some that these words were added by copyists from verse 48.

[47]And if your eye causes you to fall, yank it out. It is better for you to go into the kingdom of God one-eyed, than with two eyes to be thrown into Gehenna, [48]where

" 'their worm never dies,
and the fire is never quenched.'[311]

[49]For everyone will be salted with fire.[312]

[50]"Salt is good, but if the salt becomes bland, what will you spice it with? Have salt in yourselves, and cultivate peace among each other."

Chapter 10

Jesus Tested on Divorce

[1]And getting up to leave from there, he goes into the territory of Judea and beyond the Jordan. And once again, crowds are going along with him, and as was his custom he again was teaching them. [2]And some Pharisees came and, testing him, asked him, "Is it permissible for a husband to release a wife?"

[3]In answer he said to them, "What did Moses command you?"

[4]They said, "Moses permitted *one* to write a release of interest form[313] and to release."

[5]And Jesus said to them, "It was in view of the hardness of your hearts he wrote you this instruction. [6]But from the beginning of creation he 'made them male and female.'[314] [7]For this reason, a human being shall leave his father and mother,[315] [316] [8]and the two shall become one flesh. As a result,

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[310] **9:46** Isaiah 66:24. This verse 46, and also the phrase "into the fire unquenchable" in verse 45, are lacking in c B C L W 0274 it^{k} syr^{s} cop^{sa,bo,fay} arm. (See above note on v. 44.) It is believed by some that they were added by copyists from verse 48.

[311] **9:48** Isaiah 66:24

[312] **9:49** txt πᾶς γὰρ πυρὶ ἁλισθήσεται. B L 0274 SBL ‖ + καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται TG RP. (+ "and every sacrifice shall be salted with salt.")

[313] **10:4** Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defiles her. This word ἀποστάσιον – apostásion, "release of interest form," was used to signify the relinquishment of property. A quit-claim deed, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in I Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

[314] **10:6** Genesis 1:27

[315] **10:7a** Later manuscripts added the phrase "and be united to his wife," probably to harmonize Mark with the parallel passage in Matthew 19:5 (and Genesis 2:24). And possibly also, that without this phrase, the words "the two" in verse 8 might be mistaken to refer to "father and mother" of verse 7. But "the two" can be fairly easily understood to mean the "male and female" of verse 6. I am confident that the earlier reading of Codices Sinaiticus and Vaticanus– without the phrase "and be united to his wife," is the correct one, because it is consistent with a pattern I see when translating this whole passage from the Greek: I see throughout it a marked difference from Matthew in that Mark in three instances shows an intent to be more gender-inclusive. The most obvious instance is the whole of verse 12, the concept of a woman divorcing her husband. This was a concept foreign to Jews, but not to Mark's Roman target audience. The second instance is what was first discussed above,

they are no longer two, but one flesh.[317] 9What therefore God has joined
together, a human being must not separate."

10And when back in the house, the disciples were questioning him
about this. 11And he says to them, "Whoever releases his wife and marries
another commits adultery against her, 12and if she after releasing her
husband marries another, she commits adultery."

Little Children Come to Jesus

13And *people* were bringing little children to him to have him touch them,
but the disciples scolded them.

14Seeing this, Jesus was indignant, and said to them, "Let the little
children come to me. Do not hinder them, for the kingdom of God is made
of such as these. 15Truly I tell you, whoever does not receive the kingdom of
God like a little child will certainly not enter it." 16And wrapping them in
his arms, he is blessing them, placing his hands on them.

The Rich Young Man

17And as he was going forth onto the road, someone ran up to him and
fell on his knees before him, asking him, "Good teacher, what should I do so
that I will inherit eternal life?"

18And Jesus said to him, "Why are you calling me good? No one is good
except one, God. 19The commandments you know: Do not murder, do not
commit adultery, do not steal, do not give false testimony, do not defraud,
honor your father and mother.'[318]"

20And he said to him, "Teacher, all these I have kept since my youth."

21And Jesus looked at him and loved him, and said to him, "One thing
you are lacking. Go sell what things you own and give to the poor, and you
will have treasure in heaven. Then come follow me." [319]

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leaving out "and be united to his wife," possibly so as to allow the reader to include in his mind the idea of "being united to her husband." And thirdly, whereas Matthew in 19:8 says, "Moses in view of your hardness of heart permitted you to release your wives," Mark in verse 5 avoids the gender-specificity of that phrase and says: "In view of your hardness of heart he wrote you this instruction."

[316] **10:7b** The question arises, as to why I rendered the Greek word ἄνθρωπος - ánthrōpos into the English "human being," rather than the traditional "man." Is it only the man who leaves father and mother? Does the woman stay with her father and mother, and the man when he marries her, moves in with his in-laws? No, that is obviously not the meaning. There is nothing gender-specific about this leaving of father and mother. Both genders have to leave father and mother, and their new covenant with their spouses supersedes their obligations to father and mother.

[317] **10:8** Genesis 2:24

[318] **10:19** Exodus 20:12-16; Deuteronomy 5:16-20

[319] **10:21** txt
δεῦρο ἀκολούθει μοι ℵ B C D 0274 it^{aur,b,d,f,,ff2k,l} vg cop$^{sa^{ms},bo}$ geo² Clem Hil NA28
δεῦρο ἀκολούθει μοι ἄρας τὸν σταυρόν A Σ Φ it^{q} (syr^{h}) cop$^{sa^{mss},bo^{mss}}$ TR RP
ἄρας τὸν σταυρόν σου δεῦρο ἀκολούθει μοι W
ἄρας τὸν σταυρόν δεῦρο ἀκολούθει μοι N it^{a} (syr^{s,p}) (cop$^{sa^{mss}}$) geo¹ (arm)
lac 𝔓⁴⁵ L P Q 33.

The Byzantine text adds the words “take up the cross” in two different places. (Cod. B has an umlaut indicating awareness of the variant.) This added text was probably an effort to harmonize Mark's account with that of Matthew, in Mt 19:21, and Lk 18:22, or perhaps

[22]But he with face aghast[320] because of this word, went away regretting, for he was owner of much property.

[23]And looking around, Jesus says to his disciples, "How hard it will be for the ones who have wealth to enter the kingdom of God."

[24]The disciples were astonished at his words. But in response Jesus says to them again, "Children, how hard it is to enter the kingdom of God. [25]It is easier for a camel[321] to go through the eye of a needle than for a rich person to enter into the kingdom of God."

[26]And they became even more astonished, saying to each other, "Who, then, can be saved?"

[27]Jesus looking at them says, "With human beings it is impossible, but not with God. For all things are possible with God."

[28]Peter began to tell him, "Behold how we have left everything and followed you."

[29]Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mothers or children or fields for my sake and for the cause of the good news, [30]who will not receive a hundred times as much in this present time, of houses and brothers and sisters and mothers and children and fields, along with persecutions, and, in the coming age, eternal life. [31]But many first ones will be last, and the last ones first."

Jesus Again Predicts His Death

[32]And they were on the road, going up to Jerusalem,[322] and Jesus was going on ahead of them; they were stunned, while those following were fearing. And taking the Twelve aside again, he began to tell them the things about to happen to him. [33]"See, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the Torah scholars. And they will condemn him to death, and hand him over to the Gentiles. [34]And they will mock him, and spit on him, and flog him, and execute *him*. And after three days he will rise again."

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came from Mk 8:34. This kind of harmonization was a frequent cause of additions made to the Byzantine Greek manuscripts of the New Testament over the centuries. But it is certain that these words were not originally a part of the gospel of Mark. Many of the Byzantine manuscripts further harmonized by adding the phrase, “If you wish to be perfect,...” earlier in the passage.

[320] **10:22** Or perhaps also, "he with face *downcast*..."

[321] **10:25** Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.

[322] **10:32** This does not mean it was a road that led to Jerusalem, necessarily. The phrase "going up" here probably is referring to the pilgrimage to Jerusalem required by one of the three "pilgrim festivals" for which the adult men would "go up" to Jerusalem. Exodus 23:14-17 stated that the men must present themselves to the Lord. And the temple was where the Presence of the Lord was. It was the one temple of the One God, for the one people of God. The festival for which they were "going up" here was most likely the Festival of Unleavened Bread, Exodus 23:14-15.

The Ambition of James and John

35And James and John the sons of Zebedee come up to him, saying to him, "Teacher, we wish that you would do for us whatever we will ask you."

36And he said to them, "What do you want me to do for you?"

37And they said to him, "Grant to us that in your glory, we may sit one on your right, and one on your left."

38And Jesus said to them, "You don't know what you are asking. Are you able, to drink the cup I am drinking, or to be baptized the baptism I am being baptized?"

39And they said to him, "We are able."

And Jesus said to them, "The cup which I drink you will drink, and the baptism I am baptized you will be baptized. 40But to sit on my right or on my left is not for me to grant; they belong rather to those for whom they have already been prepared."

41And when the ten heard, they began to be angry with James and John. 42And Jesus calling them together says to them, "You know that the ones considered to be rulers among the nations, lord it over them, and their great ones exercise authority over them. 43Not so among you. Instead, whoever wants to be great among you must be your servant, 44and whoever wants to be first among you shall be slave of all. 45For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

An Obnoxious Beggar Gets His Wish

46And they come into Jericho. And as he was going away from Jericho, plus his disciples and a large crowd, Bartimaeus (the Son of Timaeus), a blind beggar, was sitting beside the road. 47And hearing that it is Jesus the Nazarene, he began to shout, and say, "Jesus, Son of David, have mercy on me!"

48And many were telling him to be quiet. But he kept shouting much more: "Son of David, have mercy on me!"

49Jesus stopped and said, "Call him."

So they call the blind man, saying to him, "Take heart! Get up! He's calling you!" 50So throwing his cloak aside, he jumped up *and* came to Jesus.

51In answer to him, Jesus said, "What do you want me to do for you?"

The blind man said to him, "Rabboni, that I could see."

52And Jesus said to him, "Go. Your faith has healed you." And immediately he saw, and was following him in the way.

Chapter 11

The Triumphal Entry

1And when they had come close to Jerusalem, to Bethphage and Bethany on the Mount of Olives, he sends two of his disciples, 2and tells them, "Go into the village ahead of you, and just as you enter it you will find a colt[323] tied, upon which no one has ever yet sat. Untie it and bring it.

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[323] **11:2** πῶλος, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.

3 And if anyone says to you, 'Why are you doing that?' say, 'The Lord needs
it and is sending it back here shortly.' "

4 And they went, and found a colt tied at a doorway, outside in the street.
And they are untying it. 5 And some people standing there said to them,
"What are you doing untying the colt?"

6 And they said to them as Jesus said, and they allowed them. 7 And they
bring the colt to Jesus, and throw their cloaks on it, and he sat on it.

8 And many people spread their cloaks on the road, and others, fronds
cut from the fields. 9 And those proceeding ahead of him, and those
following after, were shouting:

"Hosha na!'[324]
"Blessed is he who comes in the
name of the Lord!'[325]
10 "Blessed is the coming kingdom
of our father David!"
"Hosha na in the highest!"

11 And he went into Jerusalem to the temple, and after looking around at
everything, he went out to Bethany with the Twelve, since the hour was
now late.

Jesus Clears the Temple

12 And the next day as they were on their way from Bethany, he was
hungry. 13 And seeing from afar a fig tree that had leaves, he went, if
perchance he would find something on it. And coming upon it he found
nothing but leaves. (For it was not the season of figs.) 14 And in response he
said to it, "May no one ever eat fruit from you again." And his disciples
heard.

15 And they come into Jerusalem. And when he had entered the temple,
he proceeded to drive out the ones selling and the ones buying in the temple,
and the tables of the moneychangers and the seats of the ones selling doves
he overturned, 16 and he did not allow anyone to carry stuff[326] through the
temple courts.

17 And he started teaching, and said to them, "Is it not written:

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[324] **11:9A** ʽΩσαννά = Aramaic אהוֹשַׁע נָ - hōša' nā', similar to the Hebrew אהוֹשִׁיעָה נָּ - hōšî'āh nā', an expression reminiscent of the אהוֹשִׁיעָה נָּ in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὦ Κύριε, σῶσον δὴ - Ō Kúrie, sōson dē, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

[325] **11:9B** Psalm 118:26

[326] **11:16** σκεῦος – skeûos; This is usually translated, "vessel." But it comprises the containers, equipment, and product– objects of any kind involved in an enterprise. The English word "stuff" best encompasses all these ideas. Webster's Ninth New Collegiate Dictionary defines the noun "stuff," at definition no. 1, as follows: "materials, supplies or equipment used in various activities:..." See I Samuel 30:24 in the King James Version as an example of this usage of the English word "stuff." In this verse, when the translators of the Septuagint translated the Hebrew into Greek, they translated it into the Greek word σκεῦος which is the same word as here in Mark 11:16.

" 'My house will be called
a house of prayer for all nations'?[327]

But you have made it 'a den of robbers.'[328]"

[18]And the chief priests and the Torah scholars heard, and they were looking for a way to kill him, for they feared him, because the entire crowd was being held enrapt during[329] his teaching.

The Withered Fig Tree

[19]And when it got late, they would go outside the city.

[20]And early, as they were traveling along, they saw the fig tree,
withered from the roots. [21]And reminded, Peter says to him, "Rabbi, look! The fig tree you cursed has withered."

[22]And in response Jesus says to them, "Have faith in God. [23]Truly I tell
you, whoever can say to this mountain, 'Be lifted up and thrown into the sea,' and it is not being questioned in his heart, but he is believing that what he is saying is happening, it will happen for him.

[24]"Therefore I tell you, all things, whatever you are asking for in prayer,
believe that you have received it,[330] and it will happen for you. [25]Also,
when you stand praying, forgive, if you are holding anything against anyone, so that your Father in heaven may also forgive you your trespasses.
[26]But if you do not forgive, neither will your Father in heaven forgive your trespasses."

The Authorities Question Jesus' Authority

[27]And they arrive again in Jerusalem, and as he was walking in the temple, the chief priests and the Torah scholars come up to him, along with
the elders, [28]and they were saying to him, "By what authority are you doing these things? Or, who gave you this authority, that you may do these things?"

[29]And Jesus said to them, "I will ask you one question. You answer me,
and I will tell you by what authority I am doing these things. [30]John's
baptism— was it from heaven, or from human beings? Answer me."

[31]And they were discussing it among themselves, as follows: "If we say,
'From heaven,' he will say, 'Then why didn't you believe him?' [32]On the

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[327] **11:17A** Isaiah 56:7

[328] **11:17B** Jeremiah 7:11

[329] **11:18** ἐπὶ with the dative; a temporal indicator. The entire crowd was always taken away from the Torah scholars when Jesus was teaching. This would surely be disturbing to them.

[330] **11:24** The aorist is used here, according to Metzger, in a sense corresponding to the Semitic usage of the prophetic perfect, which expresses the certainty of a future action. In other words, "if you believe that it is as good as done." Many later copyists, perhaps because they did not understand this, changed the verb to "you are receiving," and others, for the same reason plus possibly being influenced by the Matthew parallel passage, changed it to the future, "you will receive." And others changed it to the present tense "you are receiving" perhaps in order to make it the same tense as the "is happening" in v. 23 just prior.

other hand, dare we say, 'From human beings'?" (They were fearing the people, for the people all held that John really was a prophet.)

[33]And in answer they say to Jesus, "We do not know."

And Jesus says to them, "Neither am I telling you by what authority I do these things."

Chapter 12

The Parable of the Tenants

[1]And he began to speak to them in parables. "A man planted a vineyard,
and put a hedge around it, and dug a winepress, and built a watchtower,
and leased it out to tenant-farmers, and journeyed away. [2]And in the time *of*
harvest he sent a servant to the tenants, that he might be paid by the tenants
out of the fruit of the vineyard. [3]And seizing him they beat him, and sent
him away empty-handed. [4]And again he sent a servant to them, a different
one. That one they wounded in the head and insulted. [5]Yet another he sent,
and that one they killed. And he sent many others; some they beat, some
they killed.

[6]One alone he still had, a beloved son. Finally, him he sent to them, saying, 'They will respect my son.'

[7]"But those tenants said among themselves, 'This is the heir. Come, let
us kill him, and the inheritance will be ours.' [8]And taking him, they killed
him, and cast him outside the vineyard.

[9]"What will the owner of the vineyard do? He will come and kill the tenants, and he will give the vineyard to others.

[10]"Have you not read this scripture:

' A stone which the builders rejected,
  this one has become the chief cornerstone;
[11]from the Lord this came about,
  and it is marvelous
    in our eyes'[331]?"

[12]And they were looking for a way to arrest him, for they knew he had told the parable in reference to them. Yet they were afraid of the crowd. And they went away, leaving him alone.

Paying the Tribute Tax to Caesar

[13]And they send some of the Pharisees and Herodians, in order to trap
him in a saying. [14]And coming, they say to him, "Teacher, we know that
you are honest, and it matters not to you about anyone, in that you pay no
attention to the personage of people, but rather on the basis of truth you
teach the way of God. Is it permissible to pay[332] the tribute[333] to Caesar, or
not? Should we pay, or should we not pay?"

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[331] **12:11** Psalm 118:22,23

[332] **12:14A** The verb here is δίδωμι, 'give,' and also in the next sentence, 'should we give or should we not give.' And the verb Jesus used in v. 17 is ἀποδίδωμι, 'give back,' or, 'give up.'

15But he, perceiving their hypocrisy, said to them, "Why are you testing me? Bring me a denarius, so that I may look at it." 16And they brought one. And he says to them, "Whose image is this, and inscription?"

They say to him, "Caesar's."

17And Jesus said to them, "Caesar's things give back to Caesar, and God's things to God."

And they were amazed at him.

Marriage and the Resurrection

18Then some Sadducees come up to him (Sadducees say there is no resurrection), and they questioned him as follows: 19"Teacher, Moses wrote for us that if a man's brother dies and leaves behind a wife and does not leave behind a child, that the brother of *the deceased* should take the woman and raise up descendants for his brother.[334]

20"There were seven brothers. And the first one took a wife, and dying, he left no descendant. 21And the second one took her, and he died, leaving no descendant. It was the same with the third. 22Indeed, the seven left no descendant. Last of all, the woman also died.

23"In the resurrection, when they rise again, of which of them will she be wife? For all seven had her as wife."

24Jesus said to them, "Is this not the reason you are mistaken, that you know neither the scriptures nor the power of God? 25For when they rise from the dead, they neither marry nor are given in marriage, but are like the angels in heaven. 26Now about the dead, that they do rise, have you not read in the scroll of Moses, at the part about the bush, how[335] God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?[336] 27He is not the God of dead people, but of living. You are badly mistaken!"

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[333] **12:14B** The Greek word translated "tribute" is κῆνσος, a loan word from the Latin word *census*, which means just what you would think it means– a head count. The Roman Caesar would charge a head tax (capita tax) based on a head count or census. The Latin root word for head is *cap*. Thus, this tax was a *per capita* tax, or a *capitation*. It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an *income* tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called '*tributum*,' by which taxes on persons are distinguished from taxes on merchandise, called '*vectigalia*.'" Remember, a census was forbidden by God, and King David incurred God's wrath when he numbered the people. (A census tax or capita tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines Tribute in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus obviously knew some principles of law. When he said in verse 17, "Caesar's things give back to Caesar," he recognized that every single coin circulated that bore Caesar's portrait and inscription, already belonged to Caesar. And everything purchased using Caesar's coins also belonged to Caesar. The Jewish religious taxes, on the other hand, were paid in weight of silver– shekels, or even drachmas, but not in Roman coins.

[334] **12:19** Deuteronomy 25:5; Genesis 38:8

[335] **12:26a** txt πῶς ℵ B C L NA27 {\} ‖ ὡς A D W Φ TR HF RP ‖ *omit* ƒ1 ‖ *lacuna* 𝔓45 N P.

[336] **12:26** Exodus 3:6. The point is that at the time of God's saying, "I am," present tense, "*am* the God of Abraham, the God of Isaac, and of Jacob," those three people had long since passed on from the earth. But Jesus' point is: the saying of God to Moses proved that

The Weightiest Commandment

28And one of the Torah scholars who had approached, after listening to them debating, recognized that Jesus had answered them well. He asked Jesus, "Teacher, out of all of them, which commandment is primary?"

29Jesus answered, "Primary is this: 'Hear, O Israel, Yahweh is our God, Yahweh alone."[337] 30And you shall love Yahweh your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' [338] 31Secondmost is this: 'You shall love your neighbor as yourself.'[339] There is no other commandment greater than these."

32And the Torah scholar said to him, "Well done, Teacher. It is on true basis you have said, that there is one, and there is no other but him; 33and to love him with all your heart, with all your intelligence, and with all your strength, and to love your neighbor as yourself, is more important than all the burnt offerings and sacrifices."

34And Jesus, having seen him, that he had answered thoughtfully, said to him, "You are not far from the kingdom of God." And no one dared to ask him any more questions.

Whose Son Is the Messiah?

35And continuing to teach in the temple, Jesus said, "How do the Torah scholars say that the Messiah is the Son of David? 36David himself said, by the Holy Spirit,

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Abraham, Isaac, and Jacob were not dead people, but living at the time God said this. The Sadducees considered Abraham, Isaac, and Jacob to be dead people, and this was one of their errors.

[337] **12:29** The Greek word represented by "alone" above is εἷς - heîs, basically meaning "one." But using the word "one" would be a poor translation, since most readers today would take it to have some significance in rebuttal of the "trinity." But nothing of the sort was underlying God's words. The context of God's original words was idolatry. God's commandments did not arise out of a vacuum, but arose out of a need to counteract some error of humankind. In this case it was that God's people should have no other gods before Him. The situation was that there were many other so-called gods, but יהוה, YHVH, alone was to be their God. Paul says, "There may be many so-called gods, and many lords, but for us there is only one God, and only one lord," I Corinthians 8:5-6. (See also Mark 2:7; 10:18 for similar uses of the Greek word εἷς. The Hebrew word, echad, was also used meaning "alone," "only," or even, "first," as the "first" day of the month.) Now God was not comparing himself to other gods in that other gods were many lords in contrast to our God being one lord. From small childhood I have puzzled over the odd thought, found in my Bible, represented by the phrase "The Lord our God is one Lord." It didn't say 'God is one God.' Instead, it said 'God is one Lord.' God is one Lord? So then it must be otherwise conceivable that one God could be many lords? You see, "The Lord our God is one Lord" makes no sense. The problem with "The Lord our God is one Lord" is that it wasn't supposed to be saying "Lord" at all, for "LORD" was the substitute for the Tetragrammaton, יהוה, YHVH, the name of God, which the Israelites refused to pronounce, for fear of taking God's name in vain. Thus, when the Jewish scholars in Egypt translated the Hebrew scriptures into Greek, they perpetuated this misnomer even more, for in the Septuagint, the word "kurios" or "lord" is used instead of Yahveh, and the quote above in Mark appears to be taken from the Septuagint. To lessen confusion, it is best to throw out the word "lord" completely; for indeed, it is not only confusing, but inaccurate.

[338] **12:30** Deuteronomy 6:4,5

[339] **12:31** Leviticus 19:18

" 'Yahweh[340] said to my Lord:
"Sit at my right hand
until such time I put your enemies
under your feet." '[341]

37David himself calls him 'Lord,' so how is he his son?"
And the large crowd was listening to him with delight.

Jesus Denounces the Torah Scholars

38Also in his teaching he was saying, "Look warily at the Torah scholars,
those loving to walk around in robes, greetings in the marketplaces, 39and
chief seats in the synagogues, and places of honor at banquets; 40who eat
up[342] the houses of widows, and for a front, make lengthy prayers. These
will receive extra damnation."

The Widow's Offering

41And while sitting opposite the temple treasury, he was watching how
the crowd was dropping copper into the donation chest. And many rich
people put in much. 42And when one poor widow came, she put in two
lepta (which is equivalent to one quarter of a penny).

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340 **12:36a** Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew נְאֻם יְהוָה לַאדֹנִי- nəʾum Yəhōvah laʾḏōnōî of Psalm 110:1. In this verse, both the Tetragrammaton יהוה(YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: לַאדֹנִי | נְאֻם יְהוָה.

341 **12:36b** Psalm 110:1

342 **12:40** κατεσθίω - katesthío, the preposition *kata* attached to ἐσθίω, the verb for eat, serving to perfectivize, or alternatively, to repetitivize, the verb. Here the verb is also linear (continuous, progressive) in aspect, showing that there is a gradual process to the eating up, or alternatively a habitual process, leading to a conclusion of complete devourment. Psalm 14:4 used this same Greek word in the Septuagint for financial oppression of people. But how can one oppress a house? In the context of property, κατεσθίω means to appropriate property illegally. We must remember that the Hebrew scriptures, like Deuteronomy 23:19, Psalm 15:1-5, declared it illegal to charge your fellow Israelite interest on a loan. Yet many did so, including or even especially the priests and officials, such that the interest "ate up" the equity in the houses of widows, at which point the lenders would re-possess the houses. Jesus was not the first or the last man of God to decry this practice of charging fellow believers interest. Nehemiah in 5:10-11, said to the officials, "Stop this taking of interest!...Give them back, this very day, their fields, their houses..." Ezekiel 22:12, "...you take both advance interest and accrued interest, and make gain of your neighbors by extortion..." James 2:6, "Is it not the rich who oppress you? Is it not they who drag you into court?" The Pharisees were lovers of money, Luke 16:14. Another theory on what this means is that the Pharisees used their position as judges to get insider information or use trickery in their office, to fraudulently obtain title to property, or as the trustees or financial managers of widows to use up their household finances, or to eat up their estates. Or perhaps to make unjust rulings in cases in which they had a pecuniary interest. They may have done all of the above. As usual, the law of the Spirit is a higher standard than the letter of the law of Moses. Jesus not only forbade lending with interest, he commanded to lend without expecting even the principal back, Luke 6:35.

[43]And calling his disciples to him, he said to them, "Truly I tell you, this
poor widow has put in more than all the others putting into the treasury.
[44]For they all put in out of the extra they had. But she out of her lack put in
everything, all she had to live on."

Chapter 13

Signs of the Times

[1]And as he is going forth out of the temple, one of his disciples says to
him, "Teacher, look! What large stones. What great buildings."
[2]And Jesus said to him, "Do you see all these great buildings? By no
means will there be a stone left upon a stone that will not be thrown down."
[3]And as he was sitting on the Mount of Olives opposite the temple,
Peter and James and John and Andrew asked him privately, [4]"Tell us, when
will these things be, and what will be the sign that these are all about to be
accomplished?"
[5]And Jesus proceeded to tell them, "See that no one misleads you.
[6]Many will come in my name, saying, 'I am He,' and they will deceive many.
[7]But when you hear of wars and rumors of wars, do not be alarmed. *Such*
must happen, but the end is not yet. [8]Nation will rise against nation, and
kingdom against kingdom. There will be earthquakes in various places,
there will be famines. These are the beginning of birth pains.
[9]"But you, you watch yourselves. They will deliver you over to courts,
and you will be beaten in synagogues, and you will be stood before
governors and kings, for my sake, to be a witness to them. [10]Indeed the
gospel must first be preached to all nations.
[11]"So when they take you delivering you to trial, do not concern yourself
beforehand what you will speak. Rather, whatever is given you in that hour,
that you are to speak. For you are not the ones speaking, but the Holy Spirit.
[12]"And a sibling will betray a sibling to death, and a parent a child, and
children will rise up against parents and put them to death. [13]And you will
be hated by all because of me. But the person remaining to the end, that one
will be saved.
[14]"But when you see the abomination of desolation standing where it[343]
should not, (Reader, understand),[344] then the ones in Judea should flee to the
mountains, [15]the one on the rooftop should not come down or go inside to
take anything out of his house, [16]and the one in the field should not turn
back to take his coat. [17]And alas for the ones who are pregnant, and the
ones giving milk during those days! [18]And pray that it not happen in winter.
[19]For those will be days of suffering, such that has not happened from the
beginning of creation which God created until now, nor ever will *again*.
[20]And if the Lord had not made those days short, no flesh would survive.

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[343] **13:14** or, "he." The BDF grammar says this is a Contructio ad sensum. Sec. 134(3) A masculine participle referring to a neuter noun which designates a personal being. Revelation says that people will be forced to worship an "image" of the beast. Is an image an "it" or a "he"? Both. The image is given the power of speech. Daniel 9:27 says that the ruler who is to come will set up the abomination, so the abomination is not the antichrist himself, but something he sets up. Sounds like the image of the beast, Rev. 13:15. This is why I used the pronoun "it" and not "he." The abomination is not the antichrist himself, but something he sets up.

[344] **13:15** Daniel 9:27; 11:31; 12:11

But, because of the elect, those whom he has chosen, he has made the days
short.[345] 21And at that time, if anyone says to you, 'Look, here is the
Messiah!' *or*, 'Look, there!' do not believe it. 22For false Messiahs and false
prophets will appear, and they will do signs and miracles, trying to deceive,
if possible, the elect. 23But you, you be watchful; I have told you everything
ahead of time.

24"But in those days, after that suffering,

" 'the sun will be darkened,
  and the moon will not give its light,
25and the stars will be falling from the sky,
  and the forces[346] in space
  will be shaken.'[347]

26"And at that time they will see the Son of Man coming on the clouds,
with great power and glory. 27And at that time he will send forth the angels,
and they will gather together his elect out of the four winds, from the
farthest points of the earth to the farthest points of the horizon.

28"Now learn the parable from the fig tree. When its twig has already
become tender and it puts forth leaves, you know that summer is near.
29And likewise you, when you see these things happening, you know that it
is near, right at the door. 30Truly I tell you: by no means will this age[348] pass

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[345] **13:20** This word in the Greek for "made short" is κολοβόω - kolobóō. It has traditionally been translated here as "those days will be shortened." But that raises more questions than are answered. Questions such as, will those days start out as regular 24-hour days, but then be shortened to days of less than 24 hours each? No, it means that "that period of time" will be shortened. So then, does it mean God changed his mind, that is, that he had originally planned for that period of time to last X amount of days, but at some point decides to shorten that period of time? No, that would not be consistent with what is written in either the prophets, or in the New Testament. Thus Mark puts it in the past tense: "He (the Lord) has made those days short." It has already been decided by the Lord how long that period of time will be. Their duration will not be changed. They will not be shortened. The point of this verse is that, if that period of time went on longer, no flesh would survive.

[346] **13:25A** Possibly, "the heavenly bodies," referring to the planets, stars, and constellations to which power was ascribed by idolaters and astrologers. Of course, bodies of mass do have power or force of gravity, and therefore exercise force upon other bodies, including the earth. Indeed, in the parallel passage in Luke 21, verse 25, it says nations will be in anguish over the violence of the sea and surf, which we know is affected among other things by the moon. If there is also a rise in sea level from global warming, it would be even worse. In Isaiah 34:4, the stars and planets are called the armies of heaven, and armies are *forces*. Moreover, the principle of parallelism probably applies here, so this line is to be understood in some meaning parallel to the stars and the sky of the previous line. At any rate, the heavenly bodies would not be shaken without the forces in space being involved.

[347] **13:25B** Isaiah 13:10; 34:4; Joel 2:31

[348] **13:30** ἡ γενεὰ αὕτη; Or, this "generation." The verse following this is a Hebraistic parallelism; that is, "the sky and earth" being a parallel to the "age" or "world" mentioned here. See the same Greek phrase in Genesis 7:1, for the "generation" before the flood. God destroyed the entire world, not just the "generation" or those of the same age as Noah. God destroyed that whole world and scheme of things, and started a new age. So also here, Jesus is not talking about a small period of time of one human lifespan, but rather the whole age or aion. The theme of the context was clearly set in vv. 28-29, by the example of the budding of leaves showing the change of seasons. We are talking about seasons and times, not generations in a genealogical or racial sense. Furthermore, it is striking how similar is Peter's parallelism in 2 Peter 3:6-7. There, Peter compares the destruction of

away before all these things have happened. [31]Sky and earth will pass away,[349] but my words will not pass away.

No One Knows the Day or Hour

[32]"But as to that day or that hour, no one knows, not even the angels in heaven, not even the Son, but only the Father. [33]Watch, be alert, for you do not know when the time is. [34]It is like a man going away on a journey, leaving his house and giving the authority *of it* to his servants, each his task, and the doorman he admonished to keep watch. [35]Thus you must keep watch, for you do not know when the lord of the house is coming, whether in the evening, or at midnight, or when the rooster crows, or at dawn; [36]no good if he comes suddenly, and finds you sleeping. [37]And what I am saying to you, I am saying to all: 'Keep watch!'"

Chapter 14

Mary Anoints Jesus at Bethany

[1]And the Passover and the Festival of Unleavened Bread were two days away. And the chief priests and the Torah scholars were seeking how they might kill him after arresting him in stealth. [2]For they were saying, "Not in the festival, or there will be a riot of the people."

[3]And when he was in Bethany, in the house of Simon the Leper, and reclining, a woman came holding an alabaster bottle of very expensive perfume ointment, pure oil of nardroot. Breaking the alabaster, she poured down upon his head.

[4]But there were some who were saying indignantly to themselves, "Why has this waste of perfume occurred? [5]For this perfume could have been sold for over three hundred denarii[350] and given to the poor." And they were scolding her.

[6]But Jesus said, "Leave her alone. Why are you causing her hardship? She has performed a good work with[351] me. [7]For the poor you always have with you,[352] and you can do well with them whenever you want, but me you do not always have. [8]She did what was available to her. She was

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Noah's generation ὁ τότε κόσμος, "the then world," in comparision to οἱ νῦν οὐρανοὶ καὶ ἡ γῆ "the present heavens and earth."

[349] **13:31** "Sky and earth," traditionally translated "heaven and earth," but the heavens are the skies, or everything you see when you look up. Compare Isaiah 34:4, Psalm 102:25-26, Hebrews 1:10-12.

[350] **14:5** A single denarius was the usual daily wage for a laborer, so 300 denarii would be worth about a year's wages.

[351] **14:6** Greek: ἐν -en, "in," with dative of "me"; in other words, she has done a good work *in the circumstance of* me. She has done a good work *by means of my being here*. From context we can see that it is a dative of happenstance, of the conditions; or even a "temporal dative;" for example, "you can always do good works *with* the poor, but me you do not always have *with* you," and Jesus' comment that "she did what was available to her." (Of the 22 English translations I have on hand, 4 say "on me," 6 "to me," 10 "for me," 1 "as to me," and 1 "towards me." Sometimes ἐν is simply a substitute for the dative inflection.)

[352] **14:7** Deuteronomy 15:11

early[353] to anoint my body in preparation for its burial. [9]Truly I tell you,
wherever the good news is preached throughout the whole world, what she
has done will also be told, as an honorable remembrance of her."

[10]And Judas of Kerioth, one of the Twelve, went to the chief priests, to
betray him to them. [11]And hearing *this* delighted them, and they promised
to give him silver. Then he was planning how he might betray him the most
timely.

The Passover Supper

[12]And on the first day of Unleavened Bread, when they would sacrifice
the Passover lamb, his disciples say to him, "Where are you wanting us to
go to make preparations so you may eat the Passover?"

[13]And he sends two of his disciples and tells them, "Go into the city, and
a man carrying a jar of water will meet you. Follow him. [14]And wherever
he enters say to the owner of the house, 'The Teacher says: Where is my
guestroom, where I may eat the Passover with my disciples?' [15]And he will
show you a large upper room furnished and ready. And there you shall
make preparations for us."

[16]And the disciples left and went into the city, and found things just as
he had told them. And they prepared the Passover.

[17]And as evening is coming on, he arrives with the Twelve. [18]And as
they are reclining and eating, Jesus said, "Truly I tell you: one of you will
betray me. One who is eating with me."

[19]They began to be very sad and to say to him one by one, "Surely not
I?"

[20]And he said to them, "It is one of the Twelve, the one dipping into the
bowl with me. [21]Therefore indeed the Son of Man is going just as it is
written about him. But woe to that one through whom the Son of Man is
betrayed! It would be better for that man if he had not been born!"

[22]And when they were eating, Jesus, after taking a loaf of bread *and*
blessing *God*, broke *it* and distributed to them, and said, "Take ye. This is
my body."

[23]And taking a cup *and* giving thanks, he gave *it* to them, and they all
drank from it.

[24]And he said to them, "This is my blood of the covenant, being shed on
behalf of many. [25]Truly I tell you: By no means will I drink of the fruit of
the vine any more, until that day when I drink it new in the kingdom of
God."

[26]And when they had sung a hymn, they went out toward the Mount of
Olives.

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[353] **14:8** προλαμβάνω, literally, "take ahead." Compare the same word in I Cor. 11:21. The Lidell & Scott lexicon lists this Mark 14:8 occurrence as the only one with an infinitive accompanying; which DeBrunner, § 392 (2), says is an Aramaism meaning "early to do something." As we first see in Luke 10:38-42, Mary from the beginning showed a good trait of zeroing right in to what was most important: the person of Jesus, and dropping everything else. Her sister was occupied with the meal and housework, but Mary was attentive to Jesus himself, *while he was still with them.* They could always do housework when Jesus was gone, and they could always eat when Jesus was gone. It is no wonder that one who attended to and treasured Jesus so much, would be the first to prepare his body for its burial.

Jesus Predicts Peter's Denials

27And Jesus is saying to them, "You will all be scandalized, for it is written: 'I will strike down the shepherd, and the sheep will be scattered.'
28But after I am raised up, I will go ahead of you into Galilee."

29But Peter said to him, "Even if everyone else will be scandalized, not I."[354]

30And Jesus says to him, "Truly I tell you: today, this very night, before the rooster crows two times, you yourself will disown me three times."

31But he kept saying vehemently, "Even if I have to die with you, no way will I disown you." And the rest of them were saying things similar.

Gethsemane

32And they come to an orchard[355] the name of which was Gethsemane, and he says to his disciples, "Sit here while I pray."
33And he takes Peter, and also James and John with him. And he began to be overwhelmed with dread and heaviness.
34And he says to them, "My soul is too sad, to the point of death.[356] Remain here and stay awake."
35And going forward a little, he dropped to the ground, and prayed that if it is possible, the hour might pass aside from him.
36And he was saying, "Abba, Father, all things are possible for you. Remove this cup from me. Nevertheless, not what I will, but what you will."

37And he comes back, and finds them sleeping, and he says to Peter, "Simon, are you sleeping? Had you not the self-control to keep awake one hour?
38Keep awake and pray, that you not come into temptation. The spirit indeed is willing, but the flesh is weak."

39And going away again, he prayed, saying the same thing.
40And when he returned, he again found them sleeping, for their eyelids were weighing down; and they didn't know what to say to him.

41And he comes the third time and says to them, "Are you still sleeping and resting?[357] Enough! The hour has come. Behold, the Son of Man is

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[354] **14:29** The word 'else' is not in the Greek, but its meaning is there. The Greek says literally, "Even if everyone will be tripped up, in contrast, not I." Peter is contrasting himself to everyone *else*. As for the word "scandalized," there are almost as many opinions of how to translate this as there are translators. The most basic meaning is "tripped by a stumbling block." In the New Testament it usually has an aspect of being defeated in one's faith, sometimes of a temporary lapse and sometimes of a permanent one; and in some passages, even of falling away to the extent of becoming apostate.

[355] **14:32** χωρίον - chōríon; a "little field, little farm" a word used in I Chronicles 27:27 for a "treasure vineyard," and used in some other literature for a suburb. I get the picture of an orchard or grove in the suburbs that has become a public park because of the proximity of the big city. In the N.T., χωρίον usually just means "a spot; a place," but considering that the place was associated with "the Mount of Olives," Luke 22:39, and also called by John in 18:1 "a garden," and that the word "Gethsemane" itself means "oil-press," or, according to Jerome, "oil valley," therefore "an olive orchard having come into disuse and now become a public park" seems most reasonable. It was on the western slope of the Mount of Olives, just across the Kidron Valley.

[356] **14:34** ἕως θανάτου; ἕως indicating the upper limit of possibility. In other words, he could not be more sad, for if he was any sadder, he would die.

[357] **14:41** These verbs, sleep and rest, are inflected in the Greek such that they could be either indicative or imperative mood, for in Greek morphology the indicative and imperative forms were identical more often than not. I am not convinced that they were intended as indicative mood. Translating Mark has led me to believe that Jesus was sharp

being betrayed into the hands of sinners. [42]Get up, let us go. Behold, the one betraying me has come near."

The Arrest of Jesus

[43]And right then while he was still speaking, Judas comes, the one of the Twelve, along with a crowd with swords and clubs, from the chief priests and the Torah scholars and the elders.[358]

[44]And the one betraying him had given them a signal, saying, "Whomever I kiss is he; him you arrest and lead away under guard." [45]And coming straight up to him, he says, "Rabbi," and fervently kissed him. [46]And they laid hands on him and arrested him. [47]Then a certain one of those standing near drew a sword and struck the servant of the high priest, and cut off his ear.

[48]And Jesus said to them in response, "As though after a bandit, you have come out with swords and clubs to capture me? [49]Day after day I was right next to you in the temple, teaching, and you never arrested me. But, may the scriptures be fulfilled." [50]Then everyone fled, abandoning him.

[51]And a certain young man had accompanied him, a linen wrap[359] thrown over his bare body. And they are seizing him, [52]but he escaped naked, leaving the linen behind.

Jesus' Trial by the Sanhedrin

[53]And they led Jesus away to the high priest, and all the chief priests and the elders and the Torah scholars are gathering together. [54]And Peter followed him at a distance, right up to within the courtyard of the high priest, and remained, sitting with the guards and warming himself by the fire.

[55]And the chief priests and the whole Sanhedrin were trying to find evidence against Jesus in order to put him to death, and they were not finding it. [56]For many were bearing false witness against him, yet their statements were not consistent.

[57]Then some appeared *and* bore false witness against him as follows: [58]"We heard him saying, 'I will destroy this handmade temple, and by three

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in speech more often than many are willing to believe. And if these verbs are indeed imperatives, then in the light of what immediately follows, one can only interpret them as bitter irony or satire. If the verbs are imperatives, it might be translated something like, "Go ahead, sleep soundly and get your beauty rest. It is over *anyway*." The verb translated as "resting" is ἀναπαύω, which contains the idea of refreshment and cheering up. Jesus had already used another verb, καθεύδω, for sleeping soundly, so this second verb could have some other purpose, the purpose of irony. Jesus could have said it out of profound disappointment with his "friends." Remember also that this takes place shortly after he had told them they would all abandon him. Moreover, there is definitely a recurrent theme in Mark of Jesus chiding the disciples for various forms of spiritual unconsciousness.

[358] **14:43** The three elements composing the Sanhedrin. The posse was sent from the Sanhedrin. Those doing the actual arresting were probably temple police officers or soldier types, for the Sanhedrin was authorized by the Romans to have a company of guards with powers of arrest.

[359] **14:51** σινδών – sindōn is just the word for linen, and could possibly mean just a sheet, or a night gown, or even a shirt. But the way it says "thrown over his nakedness" seems to indicate that it was not daytime clothing.

days I will build another, not handmade.'"[360] [59]Yet not even their testimony
was so consistent.

[60]And after standing up in front of them all, the high priest examined
Jesus, saying, "You are not making any answer? What about this testimony
these are bearing against you?" [61]But he was keeping silent, and making no
answer at all.

Again, the high priest was examining him, and saying to him, "Are you the Messiah, the Son of the Blessed One?"

[62]And Jesus said, "I am, and you will all see the Son of Man sitting at the
right hand of Power,[361] and coming with the clouds of heaven."

[63]Then the high priest tearing his robes says, "What more need do we
have for witnesses? [64]You have heard the blasphemy. What does it look
like to you?" And they all condemned him as deserving to be put to death.

[65]And some began to spit on him, and to cover his face and punch him,
and say to him, "Prophesy!" The guards also took him with slaps.

Peter Disowns Jesus

[66]And with Peter still below in the courtyard, one of the maidservants of
the high priest comes, [67]and having seen Peter warming himself, and having
peered at him, she says, "You were also with that Nazarene, Jesus."

[68]But he denied it, saying, "I neither know nor understand what you are
saying." And he moved away, outside into the forecourt.[362]

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[360] **14:58** Jesus' actual statement was, "Destroy this temple, and in three days I will raise it." (John 2:19; Diatess. 5:34) The perjurers added the word "handmade," and switched the destroying agent from his hearers, to Jesus himself. (And remember, the statement of Jesus in question took place right after he had destroyed the operation of the currency exchangers in the temple, lending some credibility to the notion of Jesus potentially destroying their temple.) Now this saying which they were attributing to him could be a saying far more inflammatory than meets the eye. The English word "handmade" is translated from the Greek word, χειροποίητος - cheiropoíētos, which in all ten occurrences in the Jewish Greek Bible (the Septuagint) means "idol." Especially significant is Isaiah 31:7, where χειροποίητος is used twice for "idol," and is then followed by the phrase, "which their hands have made," with the constituent words of χειροποίητος broken up and used separately. In the other occurrences of this word in the New Testament, however, it is not used as meaning idol exactly. But when these witnesses made their statement, their words could have had a ring insulting to the temple, at least in the ears of any that had read the Jewish Greek Bible, of which surely there must have been some. Considering that the bulk of Jesus' enthusiasts were from Galilee, and that Galilee was far more cosmopolitan than Jerusalem and Judea, and thus more likely to be the residence of Hellenistic (Greek-speaking) Jews who read the Bible in Greek, the Septuagint, perhaps this testimony was staged in a way calculated to turn the Galileans against Jesus. For since this word in the Bible had up to that point only meant "idol," the alleged statement by Jesus could have sounded to the Greek-speaking Jews like this: "I will destroy this idol temple of yours, and by three days I will build another, not idolatrous."

[361] **14:62** The Power being The Mighty One, or God. Yet the right hand is also the position of "power." The right hand signifies the stronger hand, and therefore the one with which to hold one's weapon or staff. The left hand is the distaff. The Son of Man can even hold God in his right hand as a weapon. See Psalm 110:5. Also, Psalm 16:8, "Because Yahweh is at my right hand; I shall not be shaken." Here Jesus combines Psalm 110:1 with the title "the Son of Man" from Daniel 7:13-14, where the Son of Man is given authority over all the nations.

[362] **14:68** txt *omit* א B L W syr^{s} cop$^{sa^{mss},bo}$ geo^{1} Diatessaron ‖ *add* καὶ ἀλέκτωρ ἐφώνησεν A C D E N Σ 067 it$^{a,aur,d,ff^{2},k,l,q}$ vg syr^{p,h} cop$^{sa^{mss},(bo^{ms})}$ goth arm eth geo^{2} slav Eusebius Chrysostom; Augustine [NA27} {C}.

[69]And the maidservant who had seen him began again to say to those standing around, "This fellow is *one* of them." [70]Again, he was denying it.

And after a little while, again, those standing around were saying to Peter, "You surely are one of them, for you also are Galilean."

[71]Then he began to curse and to swear: "I do not know this man of whom you are speaking." [72]And immediately a rooster crowed a second time. And Peter remembered the statement as Jesus had said it to him: "Before a rooster crows two times, you will disown me three times." And when he thought upon[363] *it*, he wept.

Chapter 15

Jesus' Examination by Pilate

[1]And as soon as it was early morning, the chief priests, having made a consultation with the elders and Torah scholars and the whole Sanhedrin, after first restraining Jesus, led him away and handed him over to Pilate.

[2]And Pilate examined him: "Are you the king of the Jews?"

And he in answer to him says, "You are the one saying *it*."[364]

[3]And the chief priests were charging him with many things. [4]So Pilate again examined him, as follows: "You are not answering anything? Look how many things they are charging you with!"

[5]But Jesus made no further answer, causing Pilate to be astonished.

[6]Now every Festival he would release for them one prisoner, whomever they would make plea for. [7]And there was one named Barabbas, bound with the rebels who had committed murder during the uprising. [8]And when the crowd came up, they began to ask *Pilate* that he do for them just as he usually did.

[9]And Pilate answered them, saying, "Do you wish that I release to you the king of the Jews?" [10]For he knew it was because of envy that the chief priests had handed him over.

[11]But the chief priests had stirred up the crowd *to ask* that he release Barabbas to them instead.

[12]And Pilate when he answered again, said to them, "What then should I do with the one you call the king of the Jews?"

[13]And they shouted back, "Crucify him."

[14]And Pilate said to them, "Why? What crime has he committed?"

But they shouted all the more, "Crucify him!"

[15]So Pilate, wanting to make the crowd contented, released Barabbas to them, and Jesus, after scourging him, he handed over to be crucified.

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[363] **14:72** See the endnote on this verse.

[364] **15:2** The Greek for "You are the one saying that" is Σὺ λέγεις. This means literally, "You are saying" or, "Are you saying?" This was a Jewish idiom, and you can find some Rabbinic examples where it was understood as a Yes, and some where it would obviously NOT be understood as a yes. Therefore, we have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes. But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. See the endnote on this topic at the end of this document.

The Soldiers Mock Jesus

[16]And the soldiers led him away, inside the palace, that is, the Praetorium, and they are calling together the whole cohort.[365] [17]And they are draping on him a purple robe, and setting around him a crown of interweaving thorns. [18]And they began to salute him: "Hail, King of the Jews!" [19]And they were striking his head with a cane, and spitting on him. And dropping their knees, they were doing homage to him. [20]And when they had mocked him, they stripped him of the purple robe and put his *own* garments on him.

The Crucifixion

And they are leading him out to crucify him. [21]And a certain Simon passing by, a Cyrenian coming from the country, the father of Alexander and Rufus, they conscript to carry his cross. [22]And they bring him to the place Gulgolta [גֻּלְגַּלְתָּא], which when translated is "skull" place.[366] [23]And they were holding out to him wine mixed with myrrh.[367] He, however, did not take it. [24]And they crucify him. And they divide his garments, casting a lot for them, who would take what.

[25]And it was the third hour[368] when they crucified him. [26]And the notice of the charge against him was written above him: THE KING OF THE JEWS. [27]And with him they crucify two bandits, one to the right and one to the left of him.[369] [29]And those passing by were defaming him, shaking their heads

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[365] **15:16** A *cohort*, if a complete one, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here could have been from 600 to 1,000 soldiers, assuming that all the men were present at that moment.

[366] **15:22** Γολγοθὰν τόπον "Golgotha place." The nominative form, ἡ Γολγοθᾶ - hē Golgothâ, is probably due to Greek phonological dissimilation from Γολγολθᾶ, Golgolthâ, (Mt. 27:33 Δ)=Aramaic גֻּלְגַּלְתָּא□ = Hebrew גֻּלְגֹּלֶת which means *skull*. The "Gulgolta" in the English rendering above represents more the Hebrew than the Aramaic. The place was probably a higher piece of ground. It was to the northwest, outside the walls built by Herod the Great, but inside the walls built by Agrippa under Claudius subsequent to these events. It had already frequently been used as a place for executions, hence the name.

[367] **15:23** Myrrh is part of Eastern incense blends for meditation and centering. Ancient Greek and Roman physicians used the herb to treat wounds. It also removes mucus from the respiratory tract, acts as a lung tonic and stimulant, and as an anti-inflammatory agent. And wine of course is a sedative, and you "give wine to those in bitter distress," Proverbs 31:6

[368] **15:25** That is, the third hour from 6 a.m. when the daytime starts, which makes this 9:00 a.m. So also the remaining references to time in Mark: the darkness came over the land at noon, and lasted until 3:00 p.m., when Jesus cried out to the Father. See the endnote in my Diatessaron regarding the differing clock systems and divisions of the day used by the synoptic evangelists in contrast to John.

[369] **15:28** txt *omit verse*א A B C D 059 it^{d,k} syr^{s} cop$^{sa,bo^{pt},fay^{vid}}$ Eusebian Canons^{txt} Ammonius NA27 {A} ‖ *include verse*: Καὶ ἐπληρώθη ἡ Γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη E L P 083 it$^{aur,ff^2,l,n,r^1}$ vg syr^{p,h,pal} cop$^{bo^{mss}}$ arm eth geo Ps-Hippolytus^{vid} Origen^{vid} Eusebian Canons^{mss} Jerome Vigilius^{vid} ‖ *lac* N W Φ. Metzger: The earliest and best witnesses of the Alexandrian and the Western types of text lack ver. 28. It is understandable that copyists could have added the sentence in the margin as a note pointing out Lk 22:37, and from there it got put into the text of Mark itself. There is no reason why, if the sentence were present originally, it should have been deleted. It is also significant that Mark very seldom expressly quotes the Old Testament.

and saying, "Aha, the one destroying the temple and building in three days! [30]Save yourself by coming down from the cross."

[31]Likewise also the chief priests, making fun with one another along with the Torah scholars, were saying, "Others he saved. Himself he cannot save. [32]Let[370] the Messiah, the king of Israel, come down now from the cross, so that we may see and believe."

Even the ones crucified with him were shaming him.

The Death of Jesus

[33]And when it was the sixth hour, darkness came over the whole land,[371] until the ninth hour. [34]And at the ninth hour Jesus cried out in a loud voice, "Elohi, Elohi, ləma[372] shəḇaqtani?"— which when translated is, "My God, my God, why have you forsaken me?"

[35]And some of the bystanders hearing were saying, "Behold, he is calling Elijah." [36]And one ran, *and* after filling a sponge with sour wine, stuck it on a reed *and* was helping him to drink, saying, "Back off. Let's see if Elijah comes to take him down."

[37]But Jesus expired, letting out a loud cry.

[38]And the veil of the temple was rent in two from top to bottom. [39]And the centurion, standing across from and facing him, seeing the way that he died, said, "This man truly was the Son of God."

[40]And there were also women watching from a distance, among whom were both Mary the Magdalene and Mary the mother of James the younger and of Joses; and Salome, [41]*they* who when he was in Galilee used to follow him and provide for him, plus many others who had come up to Jerusalem with him.

The Burial of Jesus

[42]And evening had now come, *and* since it was Preparation *Day*,[373] that is, before the Sabbath, [43]Joseph of Arimathea comes, a respected council

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[370] **15:32** "Let come down" represents the one Greek word "come down," which is in the 3rd person imperative. In English we do not have a 3rd person imperative, and this has traditionally been signaled by the word "let." But the reader must not think it is a command to the soldiers to "let him come down." It is rather a command to someone whom the speakers are not actually addressing.

[371] **15:33** or "the whole earth."

[372] **15:34** Metzger: The reading ηλει ηλει of Codex Bezae *et al* represents the Hebrew אֵלִי ("my God"), and has been assimilated to the parallel in Mt 27:46. The great majority of uncials and minuscule manuscripts read ελωι ελωι, which represents the Aramaic אֱלָהִי ("my God"), the ω (ō) for the α sound being due to the influence of the Hebrew אֱלֹהַי. The spelling λεμα (א, C, 72, *al*) represents the Aramaic לְמָא ("why"), which is also probably behind the λιμα of A, f[13] *al*, whereas the λαμα of B, D, *al* represents the Hebrew לָמָּה ("why"). All Greek manuscripts except Codex Bezae read σαβαχθανι or something similar, which represents the Aramaic שְׁבַקְתַּנִי ("thou hast forsaken me"). The reading ζαφθανι of D is a scholarly correction representing the Hebrew of Psalm 22:1, which is עֲזַבְתַּנִי ("thou hast forsaken me").

[373] **15:42** The word "evening" at first causes confusion. For if evening had already come, then a new day had started, right? So it was no longer "Preparation (Day)," because

member, himself also looking forward to the kingdom of God, who, taking
courage, went in to Pilate and asked for the body of Jesus. 44But Pilate
doubted that he was already dead,[374] and calling the centurion to him, asked
him if he had already died. 45And knowing from the centurion, he granted
the corpse to Joseph.

46And having bought linen, he took him down and wrapped him in the
linen, and laid him in a tomb which was hewn out of the rock, and rolled a
stone up against the entrance of the tomb. 47And Mary the Magdalene and
Mary the mother of Joses were watching where he was laid.

Chapter 16

The Empty Tomb

1And when the Sabbath had passed, Mary the Magdalene, and Mary the
mother of James, and Salome, bought spices so that they might go and
anoint him. 2And very early on the first day of the week, they are coming
upon the tomb, as the sun broke. 3And they were saying to each other,
"Who will roll away for us the stone from the entrance of the tomb?" 4And
when they look up, they behold: the stone has been rolled away! For it was
very large. 5And entering into the tomb, they saw a young man sitting on
the right side, dressed in a white robe. And they were greatly alarmed.

6But he says to them, "Do not be alarmed. You are seeking Jesus [the
Nazarene],[375] who was crucified. He is risen! He is not here. Behold the

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evening had come and the Sabbath had started, right? No, in fact the word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) The point is, "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday." Even the word "day" in the Bible, both Old and New Testaments, unfortunately would sometimes mean that period of time during which it is "daytime" or "sunlit," and other times it also means the 24 hours "between the evenings." As in all languages, most words of the Biblical languages have more than one meaning, but when it comes to matters like this that require precision, it is frustrating. This very problem was the reason for there being held at that time two differing interpretations regarding the Biblical timing of the Passover. The Pharisees and the Galileans and Jesus had one timing for the Passover, and the Sadducees (and the temple that year) had another.

374 **15:44** There are three main interpretations of this statement about Pilate's reaction to Joseph's petition. First, here are the words literally according to their main lexical glosses: "But Pilate marvelled if he has died / is dead (perfect tense)." Obviously, it does not make good English translated this way. The problem word is the conditional conjunction translated "if," the Greek word ει (ei). Of the 22 English translations I have on hand, 7 here render it "if," 2 "whether," 12 render it "that," and 1 leaves it untranslated. Both Bauer and Blass say it means "that" after verbs of emotion, such as perhaps here and also as in I John 3:13, "Do not marvel if (that) the world hates you," plus other examples which are not the most standard of "if" phrases, because the verbs are not in the subjunctive mood; and also after verbs of knowing or not knowing: John 9:25; Acts 19:2; I Cor. 1:16; 7:16. Bauer also says that *ei* frequently means "whether" before indirect quotes of questions, such as in "Tell us if (whether) you are the Christ," "were watching him if (whether) he would heal on the Sabbath." Thus the following renderings are also possible: "He was surprised that he was already dead." "He was amazed that he was already dead." "He wondered whether he had already died." Anyway, all of these renderings work, and all of their scenarios could have potentially prompted Pilate to verify the death with the centurion.

375 **16:6** txt τὸν ἐσταυρωμένον "who was crucified" ℵ* D ‖ τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον "the Nazarene who was crucified" B TR HF RP NA27 {\} ‖ τὸν Ναζωραίων τ. ἐ. L Additionally, Codex Washingtoniensis places the words "the Nazarene" in a different sequence in the sentence. It could be that the original scribe skipped from one τὸν to the

place where they laid him. [7]But go tell his disciples and Peter, that he is going ahead of you into Galilee. There you will see him, just as he told you."

[8]And going out, they fled from the tomb. For trembling shock[376] was holding them; and they said nothing to anyone,[377] because they were afraid.[378] [379]

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next. Scrivener says this is a case of homoioteleuton. But I have found that when a textual variant that is a suspected spurious addition to the text is spelled so many different ways, as here, then it is indeed not original, and is spurious.

[376] **16:8a** τρόμος καὶ ἔκστασις means literally "tremors and ecstasy," but Greek sometimes used a method of modifying a word whereby you place a second word following with an "and" in between. This is called parataxis. One could render this above, "tremors of shock." (But the singular number of the verb here for "hold," ἔχω, is not a factor. The rules governing number agreement of verbs state that when a verb has two or more co-ordinate words as its subject, and the two subjects are both singular and separated by καί, and the verb stands before the first subject, as is the case here, then the verb agrees in number with the first subject. So here, the Greek verb would be singular either way, parataxis or not.) For another example of this kind of parataxis, see Luke 2:47, "amazed at the intelligence and his answers," meaning, "amazed at his intelligent answers." As for the meanings of the words, they must have experienced trauma that caused them to be put out of their senses (out of their senses = ecstasy, shock, bewilderment, being spaced out) accompanied by tremors, anxiety, and racing heart beat. That is what medically is called shock.

[377] **16:8b** "They said nothing to anyone" is subordinate to the "for" at the beginning of the sentence. It is part of the idea of their fleeing from the tomb. That is to say, they said nothing to anyone who was there at the tomb, but instead fled from the tomb because of their trembling, bewilderment, and fear. For there were in fact other people there outside the tomb, the guards at least. See my Diatessaron.

[378] **16:8c** Some interpreters maintain that the Greek word here for "they were afraid," ἐφοβοῦντο, should be translated "they were afraid of..." They maintain that this verb is always transitive, and requires an object. See the endnote at the end of this document, entitled "Does the Greek verb PHOBEW require an object?" which explores this question.

[379] **16:9** *txt lack vv. 9-20* א B (it^{avid} lacuna, but not enough room for the longer ending) syr^{s} cop^{sams} arm^{mss} geo^{1,A} Origen Epiphanius$^{1/2}$ Eusebius mss$^{\text{acc. to Eusebius}}$ Jerome mss$^{\text{acc. to Jerome}}$ Ammonius Victor-Antioch Euthymius ‖ *add only shorter ending* (it^{avid} lacuna, but not enough room for the longer ending) it^{k} ‖ *add first the short then the long ending* L 083 099 syr^{hmg}cop^{samss} eth^{mss} ‖ *add only longer ending,* vv. 9-20" A C D W 099 lat syr^{c,p,h} cop^{bo} Iren^{lat} Eus^{mss} Hier^{mss} Tatian Didymus? ‖ add expanded longer ending W Hier^{mss} ‖ *lacuna* 𝔓^{45} N P Φ. The text of "longer ending of Mark" is found at the end of this document in a long end note discussing it and the other endings of Mark.

Table of Witnesses to Mark

(nothing after VIII century cited)

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$\mathfrak{P}^{45}$		III	4:36-40; **5:**15-26, 38-43 **6:**1-3, 16-25, 36-50; **7:**3-15, 25-37 **8:**1, 10-26, 34-38, **9:**1-9, 18-31; **11:**27-33, **12:**1, 5-8, 13-19,24-28
$\mathfrak{P}^{84}$		VI	**2:**2-5, 8-9, **6:**30-31, 33-34, 36-37, 39-41
$\mathfrak{P}^{88}$		IV	2:1-26
$\aleph^{*}$	01	IV	all of Mark
$\aleph^{2}$ or $\aleph^{C}$	1st corr.	IV-VI	all of Mark
$\aleph^{3}$	2nd corr.	VII	all of Mark
A	02	V	all of Mark
B	03	IV	all of Mark
B^{1}		IV	all of Mark
B^{2}		VI-VII	all of Mark
C	04	V	lacks 1:1-17; 6:32- 8:5; 12:30- 13:19
C^{1}		V	all of Mark
C^{2}		VI	all of Mark
C^{3}		IX	all of Mark
D	05	V	all of Mark, but 16:15-20 is supplement
E	07	VI	all of Mark
L	019	VIII	lacks 10:16-30; 15:2-20
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W	032	IV/V	lacks 15:13-38
Σ	042	VI	all of Mark
Φ	043	VI	1:1- 14:62
047		VIII	all of Mark
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064	w/074,090	VI	Mark parts
067		VI	9:14-22; 14:58-70
069		V	10:50-51; 11:11-12
072		V/VI	2:23- 3:5
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083		VI/VII	13:12-14, 16-19, 21-24, 26-28; 14:29-45; 15:27-16:8, shorter ending, (9-10 in Sinai)
087		VI	12:32-37
099		VII	16:6-8, w/ shorter ending; 16:9-18

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0116		VIII	13:21- 14:67
0126		VIII	5:34- 6:2
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0143		VI	8:17-18, 27-28
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0233		VIII	
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0292		VI	6:55- 7:5
LATIN			
it^{k}	1	IV/V	8:8- 16:8, and shorter ending
it^{e}	2	V	lacks 1:1-20; 4:8-19; 6:10- 12:37; 12:40- 13:2,3-24,27-33; 13:36- 16:20
it^{a}	3	IV	lacks 1:22-34; 15:15- 16:20
it^{b}	4	V	lacks 13:11-16; 13:27- 14:24; 14:56- 16:20
it^{d}	5	V	lacks 16:6-20
it^{f} f2	8	V	all of Mark?
it^{f}	10	VI	lacks 12:5- 13:32; 14:53-62; 14:70- 16:20
it^{l}	11	VIII	all of Mark
it^{q}	13	VI/VII	lacks 1:7-21; 15:5-36
it^{r1}	14	VII	lacks 14:58- 15:8; 15:32- 16:20
it^{aur}	15	VIII	all of Mark
it^{n}	16	V	7:13-31; 8:32- 9:10; 13:2-20; 15:22- 16:13
it^{o}	16	VII	16:14-20
it^{i}	17	V	2:17- 3:29; 4:4- 10:1; 10:33- 14:36; 15:33-40
it^{t}	19	V/VI	1:2-23; 2:22-27; 3:11-18
COPTIC			
cop^{sin}	Sinaitic Coptic	III/IV	**1**:12-44, **2**:21- **4**:17, **5**:1-26, **6**:5- **16**:8
cop^{c}	Curetonian Coptic	III/IV	**16**:17-20

MARK ENDNOTES

Mark Endnote #1

Mark's beginning all his sentences with the conjunctions καί and δέ

In the narrative prose of the gospel of Mark, practically every sentence begins with one of the above words for "and." (The split between the two is something like 90% καί and 10% δέ.) The problem is, in English it is bad style to start many sentences with "and," let alone all of them. So the translator is left with the tension between on the one hand not letting even one letter pass from God's word, and on the other hand the desire for good English style and therefore wanting to drop the initial "and"s.

I shall first address Mark's use of καί. I have read of several factors that may have come to bear as to why Mark began so many of his sentences with καί.

1. Semitic Influence. The writer, being Jewish, and whose native language was Aramaic and whose scriptures were Hebrew and Aramaic, and probably also the Jewish-Greek of the Septuagint, wrote a brand of Greek influenced by the syntax of those Semitic languages. Since Hebrew had no other mechanism to indicate past, present, or future, and neither did it show relationship between clauses, like subordination, purpose and result, it instead added clauses and events together in a long chain connected by "and"s. Thus to one idea which was complete in itself, a second idea is added, also complete in itself, connected usually in Hebrew by וְ(wə) and in Greek by καί, and then a third complete idea in like manner connected, and so on.

2. Vulgarity or Unsophistication. Yet the above chaining with "and" was not at all exclusively Semitic. Aristotle, in Rhetorica 3.9, p. 1409a, 24 following, describes two opposing styles of Greek: the εἰρομένη (running and continuous) style, like the above described chain of complete ideas separated by καί, in contrast to the κατεστρομένη (compact) or ἐν περιόδοις (periodic) styles. The former was the plain and unsophisticated language of all periods, and the latter the more artistically developed prose.

3. Demarcation of Sentences. The Greek New Testament was originally written using only capital letters; and there were no spaces between words, and there were no spaces in between sentences. Neither did they use any punctuation like periods. So there was no way you could tell when one sentence ended and another began. Or was there? Some speculate that the conjunctions καί and δέ served as markers of the beginning of a new sentence.

If this third theory is valid, then the translator may properly render those sentence-initial conjunctions into the equivalent coding employed by English to demarcate sentences: By using a period, followed by two spaces, followed by a capital letter. So if a translation drops the "and" and instead uses these English markers, the period and spaces, etc., where the Greek had a *καί*, then that translation does in fact translate the *καί*. The English equivalent of the Greek is in fact provided. That is what translating is.

Yet, if this were in fact the way to signal the beginning of sentences, why did only Mark use it consistently? John, for example, uses οὖν in

somewhat the same way. But in a book in the N.T. written with more literary sophistication, like the epistle to the Hebrews, the sentences are begun with much greater variety of conjunctions and particles.

In Mark, however, even if those conjunctions were in fact employed for sentence demarcation, they would not always have been there for that reason. It is a matter of some interpretation, therefore, as to whether they are there to mark the beginning of a sentence, or whether they mean something like, "and," "also," "then," "even." Also, the "and" may in fact be there in the middle of a sentence, and a difference of interpretation exist as to where the sentences begin and end. When a present-day printed Greek New Testament edition capitalizes a letter to indicate the beginning of a new sentence, that merely reflects the interpretation of those editors as to where the new sentence began. This is a matter of interpretation, as are also paragraph divisions. By leaving all the "and"s in there, the English reader is allowed the opportunity to see other possibilities of sentence division, and other possible turns of meaning involving καί and δέ.

4. By "turns of meaning involving καί and δέ," I am speaking in terms of "discourse analysis." Specifically here, thematic development, continuities, discontinuities, points of departure, parentheticality, etc. Some discourse analysis of New Testament Greek has been done by a linguist associated with the Summer Institute of Linguistics, Mr. Stephen H. Levinsohn. In his book entitled <u>Discourse Features of New Testament Greek</u>, Dallas, SIL, (1992), Levinsohn treats this issue of the conjunctions καί and δέ beginning sentences, but largely only as found in the gospels of Matthew, Luke, and John, and in Acts.

His general observations are found on page 31, that passages characterized by the use of the coordinate conjunction καί may be considered "straight narrative." He goes on:

> If the verb is initial in the sentence, the event concerned is in natural sequence with the previous one. If some constituent precedes the verb, this generally occurs at a point of discontinuity in the story, and indicates the point of departure for what follows, as well as the basis for relating what follows to the context. Sentences in the narrative are associated together or separated from each other solely on the basis of such features.
>
> Though Koine Greek writers can and do present some passages of straight narrative, they have the option of linking sentences in other, more marked ways. One way is through a developmental conjunction such as δέ. (Footnote: More accurately, δέ is a developmental-antidevelopmental conjunction, since it also introduces parenthetical comments.)

His observations regarding the gospel of Mark specifically are limited to the following on page 32:

> In Matthew, Luke and Acts, δέ is used to mark development both *between* incidents (high-level usage) and *within* incidents (local usage). In Mark's gospel, however, δέ generally funtions locally; it is rarely used to indicate development from one incident to another.

and on page 39:

> Mark practically never uses δέ to introduce a new incident (1:32 and 7:24 are rare exceptions). In other words, Mark seldom presents one incident as developing from the previous one. Even Mark's local usage of δέ is generally limited to specific contexts.
>
> Most commonly, δέ is used in Mark's gospel in instances involving *switch* or *contrast*, whether or not there is a point of departure.
>
> Examples of δέ in connection with a point of departure include:
>
> • a contrastive condition, as in 2:21-22;
>
> • a temporal setting with contrasting overtones, as in 4:29;
>
> • other points of departure involving contrast, as in 4:11, 34;
>
> • a reference to the new individual through whom the story will develop, as in 5:33, 36 and 6:22.
>
> Examples of sentences containing δέ which begin with a verb, when there are contrastive overtones, include Mark 2:20 and 6:16. Only occasionally does δέ occur in sentences with an initial verb when there are no contrastive overtones. Examples include Mark 7:20 and 9:25.
>
> Another function of δέ is to introduce *parenthetical comments*, particularly those that are significant for the further development of the story, as in Mark 1:30a and 2:6.

(Palmer's note: the above bulleted "reference to the new individual through whom the story will develop, as in 6:22" is from a variant of the Greek text found in neither the UBS 4th edition nor the Nestle-Aland 27th Edtition.)

I Dave Palmer have observed that in many modern English translations, when the Greek conjunction δέ is used to mark a parenthetical statement, it is translated with the English word "now." One example is Mark 2:6, in the context of Jesus teaching and healing in the Capernaum synagogue, verse 6 is often rendered: "Now some scribes were sitting there..." However, I am loath to use the word "now," preferring that it be reserved as a time marker, since time markers are so rare. When you read my translation, you can know, that when you see the word "now," it means "now."

The gospel of Mark has the distinction of being the book in the New Testament most extreme in its frequency of beginning sentences with the two conjunctions. There are three other gospels, Matthew, Luke and John, each with its own distinctive style. Why force all four of them into one identical style of English, when God deliberately gave us four different accounts authored by four unique individuals with their own style? Why not allow the author of Mark to be seen as unsophisticated and vulgar in style, which in fact he was? Why not let the four gospels be recognizably different in style even after rendered into English? This, plus my willingness to let the readers make their own interpretations of the "and"s, led me to leave them all in there.

Therefore, please, let no one pounce judgmentally upon a translation for dropping a lot of the "and"s, condemning the translator for "taking away from God's word," and neither should others make condescending conclusions about a translation that retains all the "and"s, as surely having been done by an unskilled translator using an interlinear and lexical glosses.

Mark Endnote #2

Mark's frequent use of the present tense for the past

The gospel of Mark very frequently uses present tense verbs intermixed with past tense verbs, even alternating several times back and forth within the same sentence. This is something found far more frequently in Mark than anywhere else in the Greek New Testament. The only pigeon-hole in the grammars into which to potentially file this practice, has the label on it, "historical present."

The definition of the historical present states that the present indicative form of a verb (present time, linear or continuous aspect, statement of fact) can be used to replace the aorist indicative form (past time, punctiliar aspect, statement of fact) in a narrative, in describing events at which the narrator imagines himself present right now, and gives the readers also a feeling of being right there themselves. Supposedly, according to the definition, the aspect remains punctiliar in spite of the present linear form. This device gives the narrative an increased vividness and immediacy.

DeBrunner, in discussing "historical presents" in the gospel of John, sees that the circumstances, or all that is secondary, are given in a past tense, and the main action is likely to be represented by the present, and then the concluding events are again put into the aorist because there, an historical present would not be natural.

In a way, Mark's usage conforms essentially to this definition, but not completely. Take for example Mark 6:1, Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "And he moved on from there, and comes into his home town, and his disciples are accompanying him." Here the first verb, "moved on," is in the aorist, and is secondary in importance to the present tense verbs, "comes" and "are accompanying." The present tense verbs "comes" and "accompanying" are setting the scene for the next story, while the past tense verb, "he moved on," is hardly as important. But ultimately, Mark is doing the opposite of DeBrunner's description of John: Mark is using the present tense to set the circumstances, and the aorist for the main event, which follows: "He began to teach in the synagogue," 6:2. Another way in which Mark does not conform to the above formal rule of historical presents is that Mark often uses them with their linear (continuous) aspect where such linear aspect is clearly intended or appropriate.

The comment of Blass about this in Mark specifically is that the Aramaic participial sentence may have contributed to its frequency. I agree that the effect in Mark is similar to the "circumstantial participle." In fact I say that the effect is better than that of the participle when put into English. Let's rephrase the above Mark 6:1 making the ἀκολουθοῦσιν participial in English rather than present tense: "And he moved on from there, coming into his home town, his disciples accompanying." The use of the present indicative makes it more clear than does the participle.

Here is the same verse using aorists instead of the presents: "And he moved on from there and came into his home town, and his disciples accompanied him." Well, it's okay. But if you read Mark at his brisk pace, with an endless string of simple past statements of fact, it gets monotonous. The present tenses liven it up, and truly, it is more like the way most English speakers I know, actually speak.

See how familiar the following quote sounds to you. "I'm walking through Northgate Mall, and I run into Ashley, and she says, 'What are you doing?' And I'm like, 'Duh, I'm going shopping.'"

This narrative is describing events that took place in the past. The narrator uses six verbs, but not a single one of them is past tense. Yet this is acceptable to the ears of most English speakers, apart from perhaps the most ivory tower of English professors. No doubt most people would admit it is not the paragon of English style. As for reading my translation of Mark, the present tenses may sound a bit strange to you at first. But if you continue reading, after a while you get used to it. At any rate, it is Mark's style. And the flip side of Mark's unsophistication is his honesty and unpretentiousness, thanks to which we get some of the most frank descriptions of the disciples and of other elements in the narrative.

Though it is often that Mark uses present indicative verbs participially, he does at least as often use them with a punctiliar aspect, just as the mall girl above said, "and I run into Ashley..." The verb run is in the present tense, yet is something that happens once and is concluded, for she does not keep running into Ashley repeatedly. Nor is she saying that it is her custom or way of life to run into Ashley. Thus, though Mark's usage often does not conform to the formal definition of the historical present, it often does.

To show just how often Mark uses present tense for the verbs, here is a three-verse chunk of text from chapter 5, verses 38-40, in which there are only a couple past tense verbs in the narrative. And I am not saying this is the largest such chunk; it merely happened to be close to the previous passage I was referring to above, and I caught sight of it.

> 38 And they are coming into the house of the synagogue ruler, and he sees an uproar, and weeping and much loud wailing.
> 39 And when he had come in he says to them, "Why are you making a commotion and weeping? The child is not dead but sleeping."
> 40 And they laughed him to scorn. Then, having put them all out, he takes the father of the child, and the mother, and the ones who were with him, and he goes in where the child was.

Note: The words in v. 39 "and when he had come in" are not from a past tense verb, but an aorist participle, and participles do not tell past-present-future. Same with the "having put them all out" in v. 40- aorist participle. The meaning of the aorist in the participle is that the action takes place in "punctiliar kind of action," that is, at one point, as opposed to progressively over a longer period of time, or continuously, or habitually, or repetitively. Only when in the indicative mood do the verbs potentially tell us past-present-future.

Following is a catalogue of the verbs in the above passage:

15 Greek verbs total

present progressive indicative	8	53%	are coming, sees, says, making a commotion, weeping, sleeping, takes, goes in
progressive participle	2	13%	weeping, loud wailing

punctiliar participle	2	13%	when he had come in, having put out
past punctiliar indicative	2	13%	has died, laughed to scorn
past progressive indicative	1	7%	was

Of the four gospel authors, Luke uses this "historical present" device the least, because, according to Blass, Luke regarded it as vulgar. This is quite to be expected, since Luke was the most educated of the four gospel authors. But the fact is, the same style as Mark may be found in the Septuagint, the papyri, Josephus, modern Greek, and yes, in the great classical Greek writers. In this world, there are rules, whether of grammar or whatever else, and then there is what people actually do.

I doubt that as Mark was writing his account, he was cognizant of any grammatical rules governing the "historical present." And if he had been, I doubt that he would have followed them all the time anyway. In conclusion, if there is a well defined "historical present," Mark does not come close to always conforming to it. And even if he did, he would have been over-using it, for Mark uses a present-tense verb for the past very, very frequently. No, whatever the formal nomenclature for it, if there is such, Mark's use of present tense verbs for the past is simply an unsophisticated, every-day, man-on-the-street style, which is also very common in the English of our time. And translating Mark's present tenses into English presents does work, so I see no compelling reason not to do so.

Indeed, in this decision I am in good company. There is another English translation that translated all the Greek present tenses into English present tenses, and that translation is only the best-selling piece of English literature of all time on the planet Earth, the King James Version Bible. Ironically, it is held up as having great "literary beauty," and being great English. The fact is, the King James Version was written in common, popular English, such as using the present tense for the past. It also more closely followed Greek word syntax than do modern translations. To some of us, 400 years later, the phrase, "And Jesus saith unto him" sounds sophisticated. But in fact, the word "saith" was the present tense, third person, singular form for "say." In modern English, "Jesus says to him."

No doubt there are other interpretations of Mark's use of the historical present, but that is all the more reason to leave the verbs in the present in English: so that the reader may have the opportunity to see them and so interpret them.

Mark Endnote #3

Mark 2:23, ἤρξαντο ὁδὸν ποιεῖν

This phrase if translated using the most frequently translated English words, (the "lexical glosses"), would be, 'began to make or do a way or path.' The form ἤρξαντο is the 3rd person, plural, aorist, indicative, middle voice, of the verb ἄρχω or ἄρχομαι (árchō or árchomai), which means to begin. We must understand that they began to do something they were not doing up to that point. (These grammatical details are pertinent to my argument, so please bear with me as it develops.)

The word ποιεῖν (poieîn) is the linear infinitive form of the word ποιέω (poiéō) meaning 'to do' or 'to make,' depending on the context. The combination of ἤρξαντο (3rd pl.) or ἤρξατο (3rd sing.) with a following infinitive is very common in both the New and Old Testaments, found well over a hundred times.

This passage here in Mark is usually translated something like, 'as they made their way,' or, 'as they went along.' I find these simply unacceptable. The first adds the possessive pronoun 'their,' which is unwarranted, and the second is a little better, but they both ignore the fact that the word ἄρχομαι when in the aorist middle, ἤρξαντο, as here, always takes the infinitive. The infinitive here is ποιεῖν (poieîn), to do or to make. We can absolutely rule out 'plucking' as what the disciples were beginning to do. And the disciples were not 'beginning to go along,' or 'beginning to make their way.' Because the verse had already stated that they were 'passing through the grainfields.' For the Greek infinitive is translated as an English participle like "making" only when it is with the article, but the article is not present here. No, we must show them starting some new activity once they were already passing through the grainfields. That is what ἄρχομαι means.

The 3rd person aorist middle of ἄρχομαι (ἤρξαντο or ἤρξατο) occurs well over a hundred times in both the New Testament and the Old, and it is always followed by an infinitive. I have not found an exception. Vincent in his Word Studies says this phrase is a Latinism, where he says Mark adopts the Latin phrase *iter facere*, "to make a way." But this conjecture violates the required presumption that the writer used ordinary grammar. Since Mark did in fact use this exact ἄρχομαι construction 25 times elsewhere in the ordinary Greek way: with an infinitive, and Mark's examples in fact comprise one third of the occurrences in the whole New Testament, the burden to overcome the presumption that Mark used ordinary grammar is too great to be overcome by a conjecture of a Latinism.

Then Vincent says, "The same idiom occurs in the Septuagint, Judges 17:8; ποιῆσαι ὁδὸν, 'as he journeyed.' " But Vincent neglects to point out that, first of all, the whole thing is a genitive phrase, preceded by τοῦ, "belonging to or characterized by his to journey," and secondly, it is not preceded by ἤρξατο. So I do not see the comparability. He also fails to mention that ὁδὸν is followed by the word αὐτοῦ, which would make it say "his journey," which possessive pronoun we do not have here in Mark. There is in Mark simply no indication that a possessive pronoun is called for, as: "their way." It is true that in Greek, as in German and some other Indo-European languages, the possessive pronoun need not be supplied where possession is obvious. But, in that situation in Greek, from what I have seen, the article is found instead. Here we have no article. Neither is possession obvious. I again fail to see the comparability.

Another argument against the phrase ἤρξαντο ὁδὸν ποιεῖν being a Latinism meaning, "to make their way," in my mind, is that the Douay-Rheims translators did not see it that way. You see, the Douay-Rheims was a Roman Catholic translation based muchly on the Latin Vulgate. The NAB is also a Catholic translation, whose translators we can presume, know Latin. And they did not see this as a Latinism either. I reject the argument of Vincent and others, therefore, that this phrase in the Greek represents a Latinism.

And others in their attempt to justify departing from the "ἤρξαντο followed by infinitive" rule, point to Acts 11:4, where Peter explained starting from the beginning, ἀρξαμενος ἐξετίθετο. But there, archomai is a linear participle. There is no infinitive there in Acts, so I fail to see the comparability.

Still another argument is that ἄρχομαι is a pleonasm here, that is, an extra wordiness not adding anything significant to the meaning. I strongly disagree. I have never seen ἄρχομαι used pleonastically in the gospel of Mark, not in the third person, aorist, middle voice, indicative aspect; it always signals the beginning of an activity.

Even if they were not "beginning to make a way," they were certainly not "beginning to pluck," since "pluck" is a participle instead of the required infinitive. So what was it the disciples were 'beginning' to do that they were not already doing?

Some have translated this phrase "they began to make a path" through the grain. But this does not seem sensible, for there would be no need to make a path through the grain, because one can pluck from the plants that are right next to the road. Yet it is possible there was no road, or that they were taking a shortcut right through a particularly large field of grain. Perhaps those translating it such, had in mind the finely developed doctrine of the scribes as to what constituted unlawful harvesting on the Sabbath. Over the centuries it was decided that it was permitted to walk through a grainfield if the plants were only ankle high; but if the plants were at least knee high, it was not permissible, for then one's legs might inadvertently knock some of the ripened grain off the heads, and thereby 'work' by doing what constituted 'threshing.' But here, it was not that the disciples were inadvertently knocking off heads of grain, for they were deliberately plucking them off and de-husking them between their hands. Still, this interpretation has merit, and I consider it the second best interpretation. At least it is faithful to the ἤρξαντο - infinitive rule. Jesus' response is revealing, as to the comparison he used, to illustrate what his disciples were doing. David, he says, broke the law because he was hungry and in need, and that is a valid excuse in Jesus' mind. So also now, the disciples may be technically breaking the law by doing what officially constituted "threshing," but since they are hungry and in need, mercy and compassion are weightier matters of the law than those technicalities.

Now in Mark's phrase ἤρξαντο ὁδὸν ποιεῖν, "began to do or make a way," the word ὁδὸν is the accusative case, singular form of the word ὁδός (hodós), which means 'way' or 'road' or 'journey.' But just like our English word 'way,' it is very often used metaphorically, as meaning 'a systematic course of action," or also "a way of doing something." The Bible speaks of the 'way of peace' (Isaiah 59:7-8; Rom. 3:17), the 'ways of the Lord,' etc. In the early days of the church, when people referred to the first Jewish believers in Jesus as the Messiah, they called their set of beliefs and practices ἡ ὁδός, (hē hodós), "the way," Acts 9:2, 19:9, 23, 22:4, 24:14, 22.

Aristophanes in "Plutus" at 506 used hodós to mean a course of action: εἰ παύσει ταύτην βλέψας ποθ' ὁ Πλοῦτος, ὁδὸν ἥντιν' ἰὼν τοῖς ἀνθρώποις ἀγάθ' ἄν μείζω πορίσειεν, "if Plutus...drove out [Poverty], it would be the greatest blessing possible for the human race."

Plato used the word hodós as follows in his Laws, 810e: θαρροῦντα τὴν νῦν ἐκ τῶν παρόντων λόγων τετμημένην ὁδὸν τῆς νομοθεσίας πορεύεσθαι, "to

proceed boldly along the path of legislation marked out in our present discourse..."

I have not seen the word ποιέω used for the idea of "make a road." Thucydides in his Histories, at 2.100.2, when describing improvements to a country made by king Archelaus, including the making of roads, did not use ποιέω, but said Ἀρχέλαος...καὶ ὁδοῦς εὐθείας ἔτεμε..., "Archelaus...also cut straight roads."

In Tragedy, the verb ἀνύειν was used in phrases with ὁδόν or κέλευθον meaning "make one's way," or "win."

Ποιέω often means the same as πράσσω. Ποιέω was used, for example to say "good doings or practices." Herodotus used ποιέω this way in his Histories, 3.75.1 about king Cyrus: ἔλεγε ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι, "he recounted all the good that Cyrus had done to Persia..."

In fact ποιέω can itself mean something similar to the metaphorical hodós, i.e., "practice" or "custom." Speaking of polygamy in Histories, at 5.40.2, Herodotus said ...γυναῖκας ἔχων δύο διξὰς ἱστίας οἴκεε, ποιέων οὐδαμῶς Σπαρτιητικά. "...he had two wives and kept two households, a thing which is not at all customary at Sparta."

In light of the above word studies, the ὁδὸν ποιεῖν in Mark 2:23 could even be a Hebraistic redundancy: "they practiced a practice." If it means something like, "they began to do a custom," or "began to practice a way," then it could be explained a couple of ways. One, that since they were all unemployed, and perpetual travelers, it was a way of life for them to eat from the fields of others. Or two, more like Plato's ὁδὸν τῆς νομοθεσίας πορεύεσθαι, "to proceed along the path of legislation..."

Thus in my humble opinion the most satisfactory explanation of these words is that Mark is explaining Jewish things to us, as he often does, thanks be to God. Mark is here editorializing, as he often does for the benefit of his non-Jewish readers. In this case he is explaining lest the readers think the disciples were doing something wrong like stealing or trespassing. Mark probably wanted them to know that this was an acceptable way of the Jews, the allowable Jewish practice of "plucking the heads," of Deuteronomy 23:25, "If you enter your neighbor's grainfield, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain."

It may well be that it was foreseen that this passage would be scandalous in the eyes of many future readers. To wit, if Mark had not explained this for us in his gospel, then wherever this gospel is translated throughout the world, into the remotest tribal language, this passage would raise eyebrows among the tribespeople, as follows. "Jesus and his disciples would trespass and steal their neighbors' food!?" I assure you that the stealing of food is what tribespeople will zero in on, and continue to do so, even after you explain any Sabbath issue. Thus it is that Mark tells us that this practice was acceptable; it was a "path of legislation." It was an acceptable way, a Jewish way, a custom.

Mark Endnote #4

Mark 3:9; πλοιάριον προσκαρτερῇ...ἵνα μὴ θλίβωσιν αὐτόν

I see three possibilities of interpretation here:

(1) This clause expresses a concern that something might happen, or is like a ὅπως clause, or also like the "infinitive of result," expressing a result, with the previously stated condition as a deterrent to prevent the result. Since θλίβωσιν is the present subjunctive, this theory is possible. That idea would be that Jesus wanted to use the presence of the boat as a threat to deter the people, that if they would not queue up in a civilized manner to be healed in turn, he would get into the boat, and then none of them could be healed. Thus, "he told his disciples that a boat should be on hand for him, because of the crowd, so that they would not crush him."

But, I see two problems with this interpretation; one, is that it does not say that Jesus actually got into the boat at this time; and two, that it seems out of character for Jesus to threaten them with withdrawal, out of concern for his own injury. One thing I perceived out of translating Mark is how "close to the edge" Jesus lived; indeed, a few paragraphs later we see that his family did not approve. Jesus was not a wimp as far as fear and desire for self-preservation. The point is that Jesus would not be concerned about the crowd merely pressing in upon him. Instead, here I think that he was in mortal danger of being literally crushed under a pile of bodies. The Greek word ἐπιπίπτω – epipíptō originally meant an attack, like when an army or a lion would "fall upon" its prey (though it can also be used figuratively). One might even translate it here, "leaped upon" him. I picture Jesus struggling to stay standing, because at the very least, he was getting knocked from a domino effect, if not actually having people landing on him after leaping over the people that had been in their way. At any rate, I do not think the mere presence of a boat nearby would succeed in deterring the desperate crowd of sick people.

(2) On the other hand, the present subjunctive in this situation could also mean something similar to μέλλει - méllei, that something is *about to* happen. And ἵνα μὴ sometimes is an expression of apprehension, BDF §370(1), cf. LXX Daniel 1:10. Thus, "a boat should be kept handy for him, because of the crowd, in case they should crush him." In other words, Jesus would use the boat in the event that the crowd got too overwhelming.

I have chosen stronger shades of meaning of the words than some. I don't think the scene was very genteel. Picture people without medicine available as we know it, and without money even if it was, who had heard that Jesus could and did completely heal any ailment, and they walk, in desperation, from as far away as Idumea, and Sidon, and when they arrive to Jesus, they merely "press upon him"? Since people dug through a roof above him to get to him when he was in a house, imagine what hordes of desperate people would do when Jesus was standing out in the open, on the beach. Jesus simply wanted to have an escape route ready, in order to prevent his suffocation, in case it came to that, so that he could continue doing the Father's work. His time had not yet come for him to die. But I think he wanted to heal as many people as possible, not withdraw from them on the boat just out of reach.

(3) The third possibility is that the present subjunctive of προσκαρτέρω, "that a boat be continually at hand," is meant as a wish for the near future. Thus, "he told his disciples that in the future a boat should be ready for him, because of the crowd, so that then they would not crush him."

This latter seems the most likely, for later, and only later, do we see, in Mark 4:1, that Jesus used the new strategy to deal with large crowds: "a very

large crowd collects around him, such that he boards a boat to sit on the lake, and all the crowd was on the land up to the water's edge." Boarding the boat and floating separate from the crowd made it possible for Jesus to teach them at all, for it is hard to teach when you are trying to keep your footing.

Mark Endnote #5

Mark 14:72, ἐπιβάλλω - epibállō

The words "when he thought upon" are translated from the Greek word ἐπιβάλλω (epibállō), which hyper literally means "throw upon," or, "throw over," and which is in the punctiliar participle form. There are three schools of thought on how to translate this: one, as I have it above.

The second school objects, saying the idea of "think upon" is redundant since it already states that Peter "recalled" the statement. And they point to uses of the word where it appears to mean somewhat the same as ἄρχομαι (árchomai), or "begin to do something," and they render it something like, "And he broke down and wept," or, "he burst into tears." As for the objection regarding the redundancy of "thinking upon," I see them as two quite different actions: merely remembering something is very different from reflecting upon something.

The third school translates epibállō as a reflexive, which is in fact possible, since there are plenty of examples of transitive active verbs of action being used reflexively, that is, as though in the middle voice, where the agent acts upon himself. In fact epibállō (along with its compounds) is one of the two verbs with which this is most common, according to Blass. This school would translate this something like, "And after having thrown himself down, he wept." I consider this possible, since the word is also used in the New Testament for "pour." Thus, "And having poured himself upon [the ground], he wept," or, "having flung himself, he wept." This latter is what I had chosen for my first edition of my Diatessaron. This solution has the attractive trait to it that one need not supply any English words as being implied, unlike with the other two possibilities. And it seems to fit well with Matthew's account which says he wept "bitterly." I can easily imagine one dropping to the ground because of the bitterness or strength or abandon of one's sobbing.

Mark Endnote #6

Mark 15:2, Σὺ λέγεις - Sù légeis

In Mark 15:2, Jesus' answer to Pilate's question, "Are you the king of the Jews," the words I translated: "You are the one saying that," the words in the Greek are Σὺ λέγεις – Sù légeis. This means literally, "You are saying," or, "Are you saying?" Is this an affirmative response or not?

On the one hand, the presence of the personal pronoun "su" is not necessary for the sense, nor for the completeness of the sentence (because the suffix on the word for "say" indicates 2nd person). This can mean that "su" is being emphasized. So some contrast could be indicated, contrasting what "you" say, to what "I" say. This

is more clearly so in John 18:34, where Jesus says, ἀφ’ ἑαυτοῦ σὺ τοῦτο λέγεις –"Of yourself do you say this, or have others told you about me?" And in John 18:37, where Jesus says Σὺ λέγεις ὅτι βασιλεύς εἰμι. Ἐγὼ εἰς τοῦτο..., "*You* are saying that I am a king; *I* am saying that for *this*: I came into the world to testify to the truth." See DeBrunner, § 277 (2). There is also some contrast intended by "su" in Matthew 26:64, Σὺ εἶπας· πλην λέγω ὑμῖν..., (plēn légō humîn), "*You* said it. But *I* say to you,...". And if Jesus wanted to be unambiguously affirmative, he could have answered as he did in Mark 14:62 to the high priest's question, "Are you the Messiah, the Son of the Blessed One?" There, Jesus' answer was an unmistakably affirmative, ἐγώ εἰμι (egō eimi), "I am."

Bauer interprets the Σὺ λέγεις here as, "That is what you maintain." Or perhaps it is a question like in John's account: "Is that what you maintain?" For such uses of λέγειν see Mark 6:14-15; 8:29. In this sense, I could see it as a response arising out of Jesus' awareness of the prosecutorial import of Pilate's question. That is, Pilate was considering charging Jesus with claiming to be a king, an act treasonous to Caesar. And a non-answer on the part of Jesus would better fulfill his destiny as given in Isaiah 53:7, that like a lamb that is led to slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.

On the other hand, in some contexts where the phrases Σὺ λέγεις and the similar Σὺ εἶπας (you said) are given in answer, we have reason to believe they were understood by the hearers as affirmative answers. In Matthew 26:25, after Jesus had declared to his disciples that one of them would betray him, they each in turn said, "Surely not I, Lord?" When Judas Iscariot asked the same, Jesus' answer to him was, Σὺ εἶπας, "You said *it*." And in Luke 22:70 when the Sanhedrin asked Jesus if he was the son of God, Jesus answered, ὑμεις λέγετε ὅτι ἐγώ εἰμι (you are saying that I am). This was taken by the Sanhedrin as a blasphemous "yes," for they then said, "Why do we need any more testimony? For we ourselves have heard from his own mouth." However, knowing the more complete text of the conversation as found in Matthew, the reaction of the Sanhedrin could have been in response to his later saying, as in Matthew 26:64, "*You* said it. But *I* say to you, from now on you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

If someone wanted to simply say “Yes” as an answer to a question, all they had to say in Greek is Ναί, of which there are many examples in the Greek New Testament. In Matthew alone:

9:28 Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ, Ναί, κύριε.

13:51 ¶ Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ, Ναί, κύριε.

17:25 Λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; Ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;

21:16 καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί: οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

If we take Jesus' Σὺ λέγεις as an affirmative response, however, it would not be accurate to translate it as simply, "Yes." Better would be something like "As you say," or "You've got it," or "You are saying rightly."

When translating this phrase in Mark, Sù légeis, it is impossible to stay completely neutral by simply translating the Greek words literally, and adding no English words. For in English, the words "You are saying" would not be a complete sentence. The English word "say" is always transitive, requiring an object in the sentence. In other words, the sentence must tell *what* is said. Thus, when you look at various English translations, you will find distinct differences.

We would be remiss if we did not consider the question, in light of other sources as well, as to whether Jesus actually considered himself the king of the Jews.

And we must consider both ideas in the question: first, there is the question of kingship at all, and secondly there is the question whether he is king *of the Jews*. He admitted to being God's Anointed One, when Peter declared so in answer to Jesus' question, "Who do you say I am?" (Matthew 16:15-20) But significantly, Jesus used this as a segue to say, "I will build *my church*."

All four gospels have Pilate asking Jesus, "Are you the king of the Jews," Mt 27:11, Mk 15:2, Lk 23:3, Jn 18:33. And in all four gospels Jesus' answer contains the words σὺ λέγεις. But The three synoptic gospels have no detail in the conversation between Jesus and Pilate; they have Σὺ λέγεις as Jesus' entire answer. The gospel of John, however, it takes four verses after Pilate asks him if he is the king of the Jews, to cover Jesus' answers and Pilate's responses. In John, the words Σὺ λέγεις are found both immediately after Pilate's question, in verse 18:34, which all translations interpret as a question, "Are you saying this...?" and then also three verses later the words Σὺ λέγεις are found as a statement, "You are saying that..." Thus John's gospel is by far the most detailed in its recounting of Jesus' conversation with Pilate, and sheds the most light on the question at hand, that is, whether Jesus considered himself the king of the Jews.

In John's gospel, Jesus admits to being a king, but makes three qualifications to his kingship: (1.) His kingship is not of this world, 18:36; (2.) His kingship is not from this place, 18:36; and (3.) kingship is not the reason he was born into the world, 18:37.

Throughout Jesus' ministry, he urged secrecy upon those he healed, and upon demons, that they not reveal who he was. After the feeding of the 5,000, John tells us Jesus knew that many in the crowd wanted to come and take him to make him king by force (6:15). Jesus circumvented even the possibility of that. It seems that the possibility of his being King of the Jews was to be first offered to and considered by the Sanhedrin. (Jesus himself said they sit in Moses' seat, Matthew 23:2.) If they were willing, John was the Elijah who was to come, Matthew 11:14. But the leaders were not willing. They alone did not submit to John's baptism, Luke 7:29-30. True, when Jesus made his triumphal entry into Jerusalem, he did not refute or controvert those hailing the arrival of the Son of David, the King of Israel. Then when tried by the Sanhedrin, Jesus acknowledged being the Messiah, the Son of David, and hence the King of the Jews. The Sanhedrin however rejected him as such, and thereby rejected him on behalf of the whole nation of Israel. Then kicked in Jesus' prophecy that "the kingdom will be taken away from you and given to a people who will produce its fruit," Matthew 21:43. So by the time Jesus was tried by Pilate, Jesus had ceased to be officially offered as the Messiah. Yet could it be that God in his patience once again was holding out his Son to the leaders through Pilate: "Would you have me release to you the King of the Jews?" But they once again responded, "No, let his blood be on us and on our children!" Shudder at the words. And so it would be.

Does this leave open the possibility that Jesus answered affirmatively to Pilate that he was the king of the Jews? I think not. Pilate's reaction is telling. We are told that Pilate is astonished that Jesus gave no answer, not to even a single charge. You see, according to Mark 15:26, "king of the Jews" was the charge against him that was made notice of over his head at his crucifixion, the charge for which the Sanhedrin executed him. Thus, we may say that the Sanhedrin alleged that he claimed to be king of the Jews, and Pilate asked him if this charge was true, and Jesus says to Pilate, "Are you alleging so?" In Roman law, an averment when unrebutted, thereafter stood as valid. Jesus did not rebut, to the astonishment of Pilate. But this was Jesus' destiny: "As a sheep before its shearers is silent, so he did not open his mouth." Jesus neither confirmed nor denied the charges. Prophecy states that Jesus would not answer the charges. And he did not answer.

Something else to consider, is that Jesus had already consistently avoided disclosing that he was the king of the Jews, avoided disclosing it to the general Jewish populace. Why would he now readily admit it to the Roman governor?

I concluded ultimately to render the phrase Σὺ λέγεις as I did, because there is no compelling evidence from other Biblical Greek usage that it is an idiom for simply "Yes." I have been shown some Rabbinic examples where it was understood as a Yes, and some where it would obviously not be understood as a yes.

Therefore, I have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes.

But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. Because it was not always an affirmative answer.

Here are a couple Rabbinic examples:

As cited by Thayer in 1894, pp. 40-41:

Jerusalem Talmud, ed. Wagenseil, Tract Sota, p. 1001; see also tract. Kilaim, fol. 32, col. 2. Thayer states it this way:

"The story relates to the famous Judah 'Hakkodesh," who in the second century is reputed to have codified the Mishna. The substance of it ... runs as follows: "When Rabbi Judah was on his dying bed and the fatal hour was at hand, the inhabitants of Sepphoris (where he dwelt) in an excess of sorrow spread abroad the saying, "Whoever shall tell us that the Rabbi is dead we will slay." Therefore, when he had breathed his last, the son of Kaphra betakes himself to them, with head covered and raiment torn, and addresses them as follows: "Holy men and heavenly powers laid hold at the same time on the Tables of the Law, and each party endeavorerd to get possession of them, but the heavenly powers prevailed, and they carried off the Tables." Thereupon the citizens of Sepphoris inquire, "Has Rabbi Judah fallen asleep?" The son of Kaphra replies, "Ye have said." Then they rent their robes, etc."

Thayer footnotes: "The story is also given in Schwab's French translation of the Talmud, vol. ii., p. 316 (Paris, 1878)

On p. 42 Thayer suggests a Hebrew phrase such as ken dibarta as the equivalent.

Here is a blog entry that was brought to my attention, apparently posted by a Matt Colvin. I think it has some very good points.

Alastair has asked me to blog about something Jesus said during His earthly ministry. This being Lent, I thought it might be good to focus on something he repeats three times during the Passion week. Thrice Jesus answers a question by su eipas "you have said (it)," or su legeis "you say (it)". With this reply, He is answering momentous questions: "Is it I [who am to betray you], Lord?" by Judas (Mt. 26:25); "Are you the Christ, the Son of the Blessed One?" by the High Priest (Mt. 26:64); and "You are the king of the Jews?" by Pilate (Mt. 27:11, Mk. 15:2, Lk. 23:3, Jn. 18:37). The reply to all three is mistranslated by many Bibles as "It is as you say," i.e. a direct affirmation of the proposition put in the question. It is amusing to look at the NKJV and find "It is as you say" – the italics indicating the translators' supplements.

David Daube, in an article on Judas, traces Jesus' utterance to the Hebrew 'amarta, which Strack-Billerbeck equate with wie du sagst, so ist es: "as you say, so it is." But this is not the true meaning of the phrase. Daube cites an episode from t. B. K. Kelim 1:6, which concerns a dispute over whether a certain entrance to the Temple had required a washing of hands and feet. After the war with Rome, Rabbi Simon the Modest, in the presence of Rabbi Eliezer ben Hyrcanus, professed that he used to enter that particular gate without washing. "Whereupon Eliezer, a giant in learning and piety yet rudely domineering, asked him which was more esteemed, he or the High Priest. Simon kept silent. Eliezer: "You are ashamed to admit that the High Priest's dog was more esteemed than you." Simon: "Rabbi, you have said it." Eliezer: "By the Temple service, they would break even the High Priest's head with their clubs [were he to enter unwashed]; what would you do that the guard might not find you?"

R. Simon's use of ‘amarta is a reply to Eliezer's rude comparison of himself with the High Priest's dog. It is a mistake to read it as "Yes, you're absolutely right." It is far more subtle than that: something more like, "I take no responsibility for the proposition you have just put. It came out of your mouth, not mine. To say more would be to cross a line into impropriety."

Consider: a straight "Yep" would be absolutely inappropriate in Judas' case. "One of you is going to betray me." Judas: "Is it I, Rabbi?" Jesus: "Bingo." This would be mere fatalism, not Biblical prophecy. Judas becomes a sort of Oedipus, betraying the Messiah malgré lui. But Jesus' answer is a non-denial, not a straight affirmation. Judas will betray, but not because Jesus has compelled him.

The answers given on the witness stand before the Sanhedrin and Pilate would be less troublesome if they were reduced to "yes." But there, too, Jesus has His reasons for evasion. Of course, Jesus is the Messiah, the Son of the Blessed One. And the reaction of His opponents to his use of su eipas is to treat it as a "yes." But this is because in their eyes only a denial of His Messiahship would do. As for Pilate, N.T. Wright points out that his question is in the form of a statement: "You are the king of the Jews" – su ei ho basileus twn Ioudaiwn. The answer "Thou sayest" has a further nuance to it: You think you are asking, but you are in fact declaring. Pilate will end by writing Jesus' title on a sign over His head.

Jesus' answer before the Sanhedrin and Pilate is of a piece with the rest of His earthly ministry. He never denies His messiahship, but He seldom asserts it verbally. Rather, by His actions, He lets the Father and Spirit testify of Him, while He testifies of Them. Of course, He is the king of the Jews. But recall to what lengths he had gone to avoid oral professions of it. When John's disciples asked him if He was the Coming One, "or do we wait for another", Jesus directed them to "Tell John what you have seen and heard," and adverted to His miracles and His preaching of the kingdom. When confronted by the Pharisees about the crowds who were hailing Him as Messiah, He replies that if they do not do it, the stones will cry out. He tells the Jews that "If I testify about myself, my testimony is not true…There is one who testifies." What wonder then that when on the witness stand, Jesus still refuses to testify? "You will see the Son of Man coming in the clouds, and sitting at the right hand of God." The Father will vindicate Him. He does not need to argue His way to a "not guilty" verdict.

Klaas Schilder likes to point out that though Jesus is in the dock, it is really the Sanhedrin and Pilate who are on trial. Jesus is pronouncing sentence on them. He has come to Israel and done the works of His Father. All Israel is on trial to see what she thinks of God's anointed. Peter passed the same test with his profession: "You are the Christ, the son of the living God," and Jesus congratulated him. But then He immediately commanded his disciples to tell no one (Mt. 16:20).

The Jews of Jesus' day took His reticience for a "yes": "What further need of witnesses? You have heard the blasphemy." But many modern Jews take it as a "no." A. Kolatch, The Second Jewish Book of Why, p. 71:
Many Jewish scholars believe that Jesus considered himself a prophet only. They reject the contention of Christian scholars that when Jesus used the phrase "Son of Man" in his preaching (first mentioned in Daniel 7:13, where the Aramaic phrase bar enash is used), he was referring to himself as the Messiah. The phrase "Son of Man," in the Jewish view, is used in the third person, and more likely than not, when Jesus used the phrase he was referring to someone other than himself. Jewish scholars also point to the fact that there is little evidence in the Synoptic Gospels (Matthew, Mark, Luke) – the earliest account of the life of Jesus – that Jesus regarded himself as the Messiah.

"Little evidence"?? What kind of evidence did Kolatch want? Miracles?

The trial continues to this day. Who do you say that He is?

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The above Rabbinic example shows that the idiom does not mean "It is as you say." It really is a non-answer. Sometimes it was understood as yes, sometimes not. So, we should just translate it literally.

There is no example of this exact phrase in the Septuagint that is an answer to a yes-or-no question. What instances there are in the LXX are below:

1 Kings 3:23 Σὺ λέγεις means "you are claiming." This is the famous dispute between the two women as to whose son it was that was the living baby, and King Solomon wisely settled it. He said to one of them, "**You are claiming** 'My son is the living one.'" Then in the same verse, σὺ λέγεις appears again, when he says to the other woman, "You say, 'No, on the contrary, my son is the living one.'"

1 Kings 18:11 Καὶ νῦν σὺ λέγεις "And now **you are saying**, 'Go tell your master…"

1 Kings 18:14 **you are saying**, same as 18:11

2 Esdras 15:12 οὕτως ποιήσομεν, καθὼς σὺ λέγεις. "This we have done, just as **you say**."

2 Esdras 16:8 καὶ ἀπέστειλα πρὸς αὐτὸν λέγων Οὐκ ἐγενήθη ὡς οἱ λόγοι οὗτοι, οὓς σὺ λέγεις, ὅτι ἀπὸ καρδίας σου σὺ ψεύδῃ αὐτούς. Here it means "these words which **you are saying**." Nothing like "yes."

Amos 7:16 καὶ νῦν ἄκουε λόγον κυρίου Σὺ λέγεις Μὴ προφήτευε ἐπὶ τὸν Ισραηλ καὶ οὐ μὴ ὀχλαγωγήσῃς ἐπὶ τὸν οἶκον Ιακωβ· "And now, listen: A word of the Lord: '**You say**, "Do not prophesy against Israel…"

Jeremiah 39:25 καὶ σὺ λέγεις πρός με Κτῆσαι σεαυτῷ ἀγρὸν ἀργυρίου· And **you say** to me, "Buy yourself the field with silver"

Jeremiah 39:36 καὶ νῦν οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ ἐπὶ τὴν πόλιν, ἣν σὺ λέγεις Παραδοθήσεται εἰς χεῖρας βασιλέως Βαβυλῶνος ἐν μαχαίρᾳ καὶ ἐν λιμῷ καὶ ἐν ἀποστολῇ "And now thus the Lord God of Israel has spoken concerning this city, of which **you say**, 'It shall be delivered into the hands of the king of Babylon by the sword…'"

Jeremiah 39:43 καὶ κτηθήσονται ἔτι ἀγροὶ ἐν τῇ γῇ, ᾗ σὺ λέγεις Ἄβατός ἐστιν ἀπὸ ἀνθρώπων καὶ κτήνους καὶ παρεδόθησαν εἰς χεῖρας Χαλδαίων. And there shall still yet be fields bought in the land, about which **you say**, 'It shall be destitute of man and beast…'"

Jeremiah 47:16 καὶ εἶπεν Γοδολιας πρὸς Ιωαναν Μὴ ποιήσῃς τὸ πρᾶγμα τοῦτο, ὅτι ψευδῆ σὺ λέγεις περὶ Ισμαηλ. But Godolias said to Joanan, "Do not do the thing, for **you are saying** lies about Israel."

Mark Endnote #7

DOES THE GREEK VERB ΦΟΒΈΩ REQUIRE AN OBJECT?

Some interpreters maintain that the Greek word in Mark 16:8 for "they were afraid," ἐφοβοῦντο, should be translated "they were afraid of..." They maintain that this verb always requires an object. The answer to this question would have much bearing on whether the longer ending of Mark naturally follows, or if the original ending was lost.

Friederich Blass says in § 149 that this verb (he lists verbs in present infinitive form, i.e., φοβεῖσθαι) is usually transitive. Bauer's lexicon does comment that "for they were afraid of..." is an odd way to end the eighth verse. My opinion is that, if this verb is required to be transitive there, it is the guards that they were afraid of, since the guards were probably still present at the tomb. See my Diatessaron.

Further, some say that it is odd for a sentence to end with γάρ, but this is not true. There is nothing unusual about γάρ being placed either before or after other words. Even in English this word order would not be odd. The word γάρ is an explanatory word which might nicely be rendered as "they were afraid, you see."

The verb φοβέω - phobéō is in the imperfect in Mark 16:8, so I have located all occurrences of this verb in the imperfect to be found in the Greek New Testament, and typed them below. It can be seen that only very rarely is φοβέω - phobéō not transitive. The intransitive ones are Mark 10:32, only one out of twelve.

ἐφοβοῦντο (third person, plural, imperfect, as in 16:8)

Mark 9:32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

32But they did not understand the statement, and they were afraid to query him.

Mark 10:32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.

32And they were on the road, going up to Jerusalem, and Jesus was going on ahead of them; they were stunned, while those following were fearing. And taking the Twelve aside again, he began to tell them the things about to happen to him.

Mark 11:18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν

18And the chief priests and the Torah scholars heard, and they were looking for a way to kill him, for they feared him,

Mark 11:32 ἀλλὰ εἴπωμεν, Ἐξ ἀνθρώπων; – ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.

32 On the other hand, dare we say, 'From human beings'?" (They were fearing the people, for they all held that John really was a prophet.)

Mark 16:8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ.

Luke 9:45b ◎καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.
And they were afraid to ask him about this statement.

Luke 22:2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.

2 and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

John 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.

22 His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ, would be put out of the synagogue.

Acts 5:26b ἐφοβοῦντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν.
for they were afraid of being stoned by the people.

Acts 9:26 καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.
and they were all afraid of him, for they did not believe that he was a disciple.

ἐφοβούμην (first person, singular, imperfect)

Luke 19:21 ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ,
21 For I was afraid of you, since you are an austere man

ἐφοβεῖτο (third person, singular, imperfect)

Mark 6:20 ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον,

20 for Herod feared John, knowing him to be a righteous and holy man,

Mark Endnote #8

WHAT IS THE AUTHENTIC ENDING OF THE GOSPEL OF MARK?

lack vv. 9-20 א B (it$^{\text{avid}}$ lacuna, but not enough room for the longer ending) syr$^{\text{S}}$ cop$^{\text{sams}}$ arm$^{\text{mss}}$ geo^{1,A} Epiphanius$^{1/2}$ Eusebius mss$^{\text{acc. to Eusebius}}$ Jerome mss$^{\text{acc. to Jerome}}$ Ammonius Victor-Antioch Euthymius // *add only shorter ending* (it$^{\text{avid}}$ lacuna, but not enough room for the longer ending) it$^{\text{k}}$ // *add first the short then*

the long ending L Ψ 083/0112 099 579 ℓ1602 syr^hmg cop^samss eth^mss // *add only longer ending,* vv. 9-12" *with critical marks* ƒ^1 22 138 205 1110 1210 1221 *al.* (about 70 witnesses tot.) // *add only longer ending,* vv. 9-12" A C D G H K M S U W Y Γ Δ Θ Π Σ Ω ƒ^13 28 33 𝔐 lat syr^c,p,h cop^bo Iren^lat Eus^mss Hier^mss Tatian Didymus?[380] // add expanded longer ending W Hier^mss // *lacuna* 𝔓^45 F N P Q Φ 304 1420 2386.

Here is a composite of all forms of the ending of the gospel of Mark:

The Short Ending:
L Ψ 083 099 274^mg 579 ℓ1602 it^k syr^hmg cop^samss eth^mss:

(L): "Where you shall find also these things." (Φέρετε ποῦ καὶ ταῦτα:)

And all the things announced they shortly reported to those around Peter. And after these things also Jesus himself sent out through them, from the rising as far as the setting of the sun, the holy and enduring proclamation of eternal salvation. Amen.

The Longer Ending:

9 And having risen early on the first day of the week, he appeared first to Mary the Magdalene, from whom he had expelled seven demons.

10 She went and reported to the ones mourning and weeping, who had been with him.

11 And they, when they heard that he was living and was seen by her, did not believe *it*.

12 And after these things he was manifested in a different form to two of them as they were walking along in the country.

13 And those went and reported to the rest; neither did they believe those.

14 And finally, once when they had reclined, he was manifested to the Eleven themselves, and he denounced their disbelief and hardness of heart, in that they had not believed the ones who had seen him risen.

(W) And they excused themselves, saying, "This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things dominated by the spirits. Therefore reveal your righteousness now." They spoke to Christ; and Christ responded to them, "The limit of the years of Satan's power is completed, but other terrible things draw near. And for those who have sinned I was handed over to death, that they might return to the truth and no longer sin, in order that they might inherit the spiritual and incorruptible glory of righteousness in heaven. But after you have gone into all the world,..."

Longer Ending, continued:

15 And he said to them, "After you have gone into all the world, proclaim the good news to the whole creation.

16 "The person who believes and is baptized will be saved, but the person who does not believe will be condemned.

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380 From a work called "de Trinitate," not ascribable for certain to Didymus, but nevertheless a 4th century document.

17 "And these signs will accompany those who believe: in my name they will drive out demons, they will speak in new tongues,

18 "they will pick up serpents, and should they drink something deadly it would in no wise hurt them; they will lay their hands on sick ones, and they will have health again."

19 And so the Lord after speaking to them was taken up to heaven, and sat at the right hand of God.

20 And they went forth *and* preached everywhere, the Lord co-working and confirming the word by the signs accompanying.

The last twelve verses of Mark as found in the King James Version, verses 9-20, are known as The Longer Ending of Mark. The paragraph before verse 9 is called The Shorter Ending, and is found in one Italic manuscript as the only ending to the gospel, and in some other manuscripts is found in combination with verses 9 through 12 as shown. The paragraph beginning with (W) remains in only one Greek manuscript today, Codex Washingtoniensis, or "W," although Jerome speaks of others extant in his time. These latter two passages are so undoubtedly inauthentic that they will not be examined here.

Mark 16:9-20, known as "The Longer Ending of Mark:"

PROBLEM 1: The connection between verse 8 and verses 9-20 is abrupt and awkward. Verse 9 begins with the masculine nominative participle anastas, which demands for its antecedent a masculine topic, i.e., Jesus; but the subject of the last sentence of verse 8 is the women, not Jesus" (Zondervan's NIV Bible Commentary, Vol II p 204):

> 8 And going out, they fled from the tomb. For trembling shock was holding them; and they said nothing to anyone, because **THEY** were afraid.
> 9 And having risen early on the first day of the week, **HE** appeared first to Mary the Magdalene, from whom he had expelled seven demons.

There is a lack of transition from the plural female topic of verse 8 to the masculine singular of verse 9. That is not how Greek worked. That is not even how English works. Even by English rules, when you change the subject of narrative or conversation, you have to use a proper noun. If you change the subject with a pronoun, no one knows who or what you are talking about. This problem is one indicator that verses 9-20 were not originally part of the gospel of Mark.

PROBLEM 2: The last twelve verses of the gospel of Mark as found in the King James Version, or footnoted in recent translations, (chapter 16, verses 9-20) are not found in the two earliest complete Greek manuscripts of the New Testament. As the UBS textual commentary states, they are also absent from many of the oldest translations of Mark into other languages, for example, the Latin, Sinaitic Syriac, and Georgian translations. Clement of Alexandria and Origen show no knowledge of the existence of these verses; furthermore Eusebius and Jerome attest that the passage was absent from

almost all Greek copies of Mark known to them. The original form of the Eusebian sections (drawn up by Ammonius) makes no provision for numbering sections of the text after 16:8. Not a few manuscripts which contain the passage have scribal notes stating that older Greek copies lack it, and in other witnesses the passage is marked with asterisks or obeli, the conventional signs used by copyists to indicate an inauthentic addition to a document. Other manuscripts which do contain the passage place it in differing locations in Mark, and still another Greek manuscript that contains the long ending has a large addition following verse 14. There is also another ending entirely, a shorter one, found in other Greek manuscripts. Add to all this the internal consideration that none of the endings are written in Mark's style and vocabulary. Another major internal consideration is how awkwardly verse 9 connects the line of thought from verse 8, or rather fails to connect.

See Metzger, Bruce M., *A Textual Commentary on the Greek New Testament*, on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, 1975) for the details, which are compelling evidence in favor of the spuriousness of the passage. The Editorial Committee concludes:

> "Thus, on the basis of good external evidence and strong internal considerations it appears that the earliest ascertainable form of the Gospel of Mark ended with 16:8. (Three possibilities are open: (a) the evangelist intended to close his Gospel at this place; or (b) the Gospel was never finished; or, as seems most probable, (c) the Gospel accidentally lost its last leaf before it was multiplied by transcription.) At the same time, however, out of deference to the evident antiquity of the longer ending and its importance in the textual tradition of the Gospel, the Committee decided to include verses 9-20 as part of the text, but to enclose them within double square brackets to indicate that they are the work of an author other than the evangelist."

It is true that Mark 16:9-20 was utilized in the 180’s by Irenaeus, in the 170’s by Tatian, around 160 by Justin, and probably by the unknown author of *Epistula Apostolorum*, around 150. Many other patristic writers, such as Hippolytus, Ambrose, and Augustine, also used the passage.

Eusebius of Caesarea, a church father who died in the year 339, said, in “*Questiones ad Marinum*” published by Cardinal Mai, in his “Nova Patrum Bibliotheca” (Romae, 1847,) vol. IV, pp. 255-7 the following:

Πῶς παρὰ μὲν τῷ Ματθαίῳ ὀψέ σαββάτων φαίνεται ἐγεγερμένος ὁ Σωτήρ, παρὰ δὲ τῷ Μάρκῳ πρωῒ τῇ μιᾷ τῶν σαββάτων.

Τούτου διττὴ ἂν εἴη ἡ λύσις· ὁ μὲν γὰρ τὸ κεφάλαιον αὐτὸ τὴν τοῦτο φάσκουσαν περικοπὴν ἀθετῶν, εἴποι ἂν μὴ ἐν ἅπασιν αὐτὴν φέρεσθαι τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου· τὰ γοῦν ἀκριβῆ τῶν ἀντιγράθων τὸ τέλος περιγράφει τῆς κατὰ τὸν Μάρκον ἱστορίας ἐν τοῖς λόγοις τοῦ ὀφθέντος νεανίσκου ταῖς γυναιξὶ καὶ εἰρηκότος αὐταῖς “μὴ φοβεῖσθε, Ἰησοῦν ζητεῖτε τὸν Ναζαρηνόν.” καὶ τοῖς ἑξῆς, οἷς ἐπιλέγει· “καὶ ἀκούσασαι ἔφυγον, καὶ οὐδενὶ οὐδὲν εἰπον, ἐφοβοῦντο γάρ.” Ἐν τούτῳ γὰρ σχεδὸν ἐν ἅπασι τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου περιγεγραπται τὸ τέλος· τὰ δὲ ἑξῆς σπανίως ἔν τισιν ἀλλ’ οὐκ ἐν πᾶσι φερόμενα περιττὰ ἂν εἴη, καὶ μάλιστα εἴπερ ἔχοιεν ἀντιλογίαν τῇ τῶν λουπῶν εὐαγγελιστῶν

μαρτυρίᾳ, ταῦτα μὲν οὖν εἴποι ἄν τις παραιτούμενος καὶ πάντη ἀναιρῶν περιττὸν ἐρώτημα. Ἄλλος δέ τις οὐδ' ὁτιοῦν τολμῶν ἀθετεῖν τῶν ὁπωσοῦν ἐν τῇ τῶν εὐαγγελίων γραφῇ φερομένων, διπλῆν εἶναί φησι τὴν ἀναγνωσιν, ὡς καὶ ἐν ἑτέροις πολλοῖς, ἑκατέραν τε παραδεκτέαν ὑπάρχειν, τῷ μὴ μᾶλλον ταύτην ἐκείνης, ἢ ἐκείνην ταύτης, παρὰ τοῖς πιστοῖς καὶ εὐλαβέσιν ἐγκρίνεσθαι.

Καὶ δὴ τοῦδε τοῦ μέρους συγχωρουμένου εἶναι ἀληθοῦς, προσήκει τὸν νοῦν διερμηνεύειν τοῦ ἀναγνώσματος· εἰ γοῦν διέλοιμεν τὴν τοῦ λόγου διάνοιαν, οὐκ ἂν εὕροιμεν αὐτὴν ἐναντίαν τοῖς παρὰ τοῦ Ματθαίου ὀψὲ σαββάτων ἐγηγέρθαι τὸν Σωτῆρα λελεγμένοις· τὸ γὰρ "ἀναστὰς δὲ πρωῒ τῇ μιᾷ τοῦ σαββάτου" κατὰ τὸν Μάρκον, μετὰ διαστολῆς ἀναγνωσόμεθα· καὶ μετὰ τὸ ἀναστὰς δὲ, ὑποστίξομεν· καὶ τὴν διάνοιαν ἀφορίζομεν τῶν ἑξῆς ἐπιλεγομένων. εἶτα τὸ μὲν ἀναστὰς ἂν, ἐπὶ τὴν παρὰ τῷ Ματθαίῳ ὀψέ σαββάτων. τότε γὰρ ἐγήγερτο· τὸ δὲ ἑξῆς ἑτέρας ὂν διανοίας ὑποστατικὸν, συνάψωμεν τοῖς ἐπιλεγομένοις· πρωῒ γὰρ τῇ μιᾷ τοῦ σαββάτου ἐφάνη Μαρίᾳ τῇ Μαγδαληνῇ. τοῦτο γοῦν ἐδήλωσε καὶ ὁ Ἰωάννης πρωῒ καὶ αὐτὸς τῇ μιᾷ τοῦ σαββάτου ὤφθαι αὐτὸν τῇ Μαγδαληνῇ μαρτυρήσας. οὕτως οὖν καὶ παρὰ τῷ Μάρκῳ πρωῒ ἐφάνη αὐτῇ. οὐ πρωῒ ἀναστὰς, ἀλλὰ πολὺ πρότερον κατὰ τὸν Ματθαῖον ὀψὲ τοῦ σαββάτου. τότε γὰρ ἀναστὰς ἐφάνη τῇ Μαρίᾳ, οὐ τότε ἀλλὰ πρωΐ. ὡς παρίστασθαι ἐν τούτοις καιροὺς δύο. τὸν μὲν γὰρ τῆς ἀναστάσεως τὸν ὀψὲ τοῦ σαββάτου, τὸν δὲ τῆς τοῦ Σωτῆρος ἐπιφανείας, τὸν πρωῒ, ὃν ἔγραψεν ὁ Μάρκος εἰπὼν (ὃ καὶ μετὰ διαστολῆς ἀναγνωστέον) ἀναστὰς δέ· εἶτα ὑποστίξαντες, τὸ ἑξῆς ῥητέον, πρωῒ τῇ μιᾷ τοῦ σαββάτου ἐφάνη Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

II. Πῶς κατὰ τὸν Ματθαῖον ὀψὲ σαββάτων ἡ Μαγδαληνὴ τεθεαμένη τὴν ἀνάστασιν, κατὰ τὸν Ἰωάννην ἡ αὐτὴ ἑστῶσα κλαίει παρὰ τῷ μνημείῳ τῇ μιᾷ του σαββάτου.

Οὐδέν ἂν ζητηθείη κατὰ τοὺς τόπους, εἰ τὸ ὀψὲ σαββάτων μὴ τὴν ἑσπερινὴν ὥραν τὴν μετὰ τὴν ἡμέραν τοῦ σαββάτου λέγεσθαι ὑπολάβοιμεν, ὥς τινες ὑπειλήφασιν, ἀλλὰ τὸ βραδὺ καὶ ὀψὲ τῆς νυκτὸς τῆς μετὰ τὸ σάββατον, κ.τ.λ.

The key section is translated as follows: "For, on the one hand, the person who rejects the passage itself – the pericope which says this – might say that it does not appear in all copies of the Gospel of Mark. At any rate, the accurate copies end their text of the Marcan account with the words of the young man who appeared to the women and said to them, "Do not fear. You are seeking Jesus the Nazarene" and so forth, proceeding to where it says, 'And having heard, they fled, and they said nothing to anyone, for they were afraid.'

"That is where the text does end, in almost all copies of the Gospel according to Mark. The material that comes next seldom appears; it is in some copies but not in all, and may be spurious, especially since it implies a contradiction to the witness of the other Gospels. This, then, is what someone might say to avoid and completely do away with a superfluous question.

"On the other hand, someone else, who dares to set aside nothing at all which appears, by whatever means, in the text of the gospels, says that the reading, like many others, is double, and each of the two must be accepted,in that they are approved in the opinion of the faithful and pious; not this one instead of that one, or that one rather than this one.

"Well then, allowing this portion [of Mark] to be really authentic, our business is to interpret the sense of the passage."

End Quotation of Eusebius. You can read this on page 113, download Roger Pearse's PDF of this free here.

We see from the above that scribes were far more afraid to omit anything, however suspect it was, than to add something to the text. Which is another prop for the

tenet, that the shorter reading is generally to be preferred. That tenet has that going for it, that scribes were more afraid to remove anything than to add something, at least for longer passages. If just one word or one letter, omissions are more likely than additions.

I say that, since Eusebius indicates that some people stated that the Gospel of Mark ended at verse 16:8 in "almost all the copies" in the 4th century, it bolsters the reputation of the two or three manuscripts currently extant which omit the long ending of Mark, and these must therefore be considered the most significant manuscripts for consideration. Thus we can say, that though a majority of late copies now contain it, the "majority text" used to omit it. What value is there, then, in a "majority text" derived from counting up only the recent and late copies, when in the 3rd and 4th centuries, the majority of manuscripts read so differently from the present majority?

The conclusion is, most Textual Criticism scholars agree, we must "weigh" each manuscript and witness, not "count" them. Thus, the testimony of Codex Vaticanus is more important than the testimony of 4,000 cursives from the much later centuries.

Some might refer us to John William Burgon, and his book, "The last twelve verses of the Gospel according to S. Mark vindicated against recent critical objectors established.," pp. 41-51. In it Burgon attempts to lessen the impact of the testimony of Eusebius and Jerome about the the longer ending of Mark not being found in the accurate copies, and being absent in almost all the copies of Mark.

Burgon spends some time questioning the authenticity of the document provided by Cardinal Mai entitled "Quaestiones ad Marinum," and its quotations of Eusebius. Why? Because it appears to be a CONDENSED version of Eusebius, Burgon says. But then, on p. 44, Burgon says, "Let it, however, be candidly admitted that there seems to be no reason for supposing that whenever the lost work of Eusebius comes to light, (and it has been seen within about 300 years,) it will exhibit anything essentially different from what is contained in the famous passage which has given rise to so much debate,..."

In the succeeding pages, Burgon's main point seems to be that Eusebius is playing Devil's advocate, that "some may say that..." Well, Eusebius does not contradict or refute or dismiss those statements from such advocate.

Burgon's purpose was to show that Eusebius did not question the authenticity of the passage. In fact, Burgon himself quotes Eusebius, on p. 45, where Eusebius says about the last 12 verses of Mark, Καὶ δὴ τοῦδε τοῦ μέρους συγχωρουμένου εἶναι ἀληθοῦς, προσήκει τὸν νοῦν διερμηνεύειν τοῦ ἀναγνώσματος· "Well then, allowing this portion to be really authentic, our business is to interpret the sense of the passage."

Thus, Burgon himself shows us that Eusebius did in fact question the authenticity of the longer ending of Mark. Eusebius only allows for the sake of argument that it is "really genuine." That does not sound to me like Eusebius believed it to be authentic. Eusebius did not include the passage in his “Eusebian Canons.”

Some interpreters of this Eusebius passage make a point something along these lines: that Eusebius was only quoting other people's statement that the longer ending of Mark was absent from most of the copies, and thus we cannot say for certain that it was a fact that it was so absent. But would Eusebius really allow such a weighty statement to go uncontradicted, if the statement were not true? I think it is obvious that he would not. Thus it is

safe to conclude that it was common knowledge, and accepted as fact in the 4th century, that many, if not most, Greek manuscripts at the time, did not contain Mark 16:9-20.

The trail of evidence of the Longer Ending being added to Mark is fairly clear:

Eusebius (4th century) in his letter to Marinum shows indication that most manuscripts of Mark in his day ended at 16:8, and did not contain the Longer Ending of Mark. The Eusebian canons did not include 16:9-20 either.

Victor of Antioch (5th century) in his commentary on the gospel of Mark admits that the verses 16:9-20 "do not appear in the existing Gospel with most copies." But he says that the better Palestinian copies included it, and he and others added together what material was in the Palestinian gospel about the Resurrection, to the other copies. This comment appears in many minuscules. [Note that Victor is not saying “Egyptian manuscripts” lack the Longer Ending of Mark. He is ‘of Antioch.’]

Victor of Antioch's pertinent Greek text from Cramer's Catena Vol. 1:
Εἰ δὲ καὶ τὸ,"αναστὰς δὲ πρωῒ" μετὰ τὰ ἐπιφερόμενα παρὰ πλείστοις ἀντιγράφοις οὐ κεῖνται ἐν τῷ παρόντι Εὐαγγελίῳ, ὡς νόθα νομίσαντες αὐτὰ εἶναι, ἀλλ' ἥμεις ἐξ ἀκριβῶν ἀντιγράφων ἐν πλείστοις εὑρόντες αὐτὰ, καὶ κατὰ τὸ Παλαιστιναῖον Εὐαγγέλιον, ὡς ἔχει ἡ ἀλήθεια Μάρκου, συντεθείκαμεν καὶ τὴν ἐν αὐτῷ ἐπιφερομένην δεσποτικὴν ἀνάστασιν, μετὰ τὸ "ἐφοβοῦντο γὰρ," τουτέστιν ἀπὸ τοῦ "αναστὰς δὲ πρωῒ πρώτῃ σαββάτου" καὶ καθ' ἑξῆς, μέχρι τοῦ "διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν."

Translation:
'But even if the words "And having risen early" along with the words following, do not appear in the existing Gospel with most copies, as they are considered spurious, we however, having found them in most of the accurate copies, and in accordance with the Palestinian Gospel, exactly as the truth of Mark is, we have added together also the that in it, that follows the Master's resurrection, after the words "for they were afraid," that is, from "And having risen early on the first day of the week" and so on, up to the words "by the signs accompanying. Amen." '

Severus of Antioch (520 CE), in his Homily 77, says at that time "In the more accurate copies, therefore, the gospel according to Mark has the end until the [statement]: "For they were afraid." [verse 8] But in some (copies) these things, too, stand in addition: And having arisen early on the first day of the week he appeared first to Mary Magdalene, from whom he had cast out seven demons."

Thomas of Harkel in the year 616 published his translation of the NT into Syriac, called the "Harklean Syriac." We have 8 manuscripts of his work surviving today, and 6 out of those 8 contain a marginal note very similar, as follows: "In a few of those more accurate manuscripts, the Gospel of Mark finishes at ‘for [they were afraid].’ But in others, instead, they add even..."

So we see that it is not a trait of Alexandrian manuscripts to omit the Longer Ending of Mark, but rather in fact the LE was absent from most of the accurate Greek manuscripts of the Syrian region as late as the 7th century.

PROBLEM 3: The passage contains a statement that is contrary to the gospel of Luke.

> The statement is found in verses 12 and 13 about the two walking to Emmaus:
>
> 12 And after these things he was manifested in a different form to two of them who were walking along in the country.
> 13 And those went and reported to the rest; *neither did they believe those.*
>
> This is contrary to Luke 24:13, 33-35 where we read:
>
> 13 And behold, two of them during that same day were making their way toward a village sixty furlongs from Jerusalem, which was called Emmaus...
> 33 And they got up and returned that same hour to Jerusalem, and found the Eleven and those with them assembled together,
> 34 saying, 'The Lord really has risen, and he appeared to Simon.'
> 35 And the two told what things happened on the way, and how Jesus was recognized by them when he broke the bread.
>
> Luke says the rest responded "The Lord really has risen," thus agreeing with the two. The others agreed that Jesus was alive, because Simon Peter had already come back and told them the same thing as the two were telling them. But "Mark" 16:13 says the rest disbelieved the two. Thus, Mark 16:12-13 contradicts what Luke 24:33-35 says. So then, we either have to believe that the scriptures contain an error, or else believe that one of these passages is not scripture. The problem of the contradiction is solved, by concluding from the objective external evidence that the longer ending of Mark is not scripture, therefore we do not have a case here of scripture contradicting other scripture.

Some say that there is not a contradiction between Mark in the TR and Luke, because later in Luke, in 24:40-41, it says

> "40 And when he had said this, he showed them his hands and his feet. 41 But, since they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?"

But I say this is another event. Both the passages I compared are about people walking in the countryside. Mark says the apostles did not believe that specific report, and Luke said the apostles did believe that specific report. This is not about some unbelief generally, but about this specific report of the ones who returned from a walk in the country. It is indeed a contradiction.

There are other contradictions involving the ending of Mark also, that do not show themselves until you do a harmonization of the gospels, as I have.

My harmonization, called Palmer's Diatessaron, will come out when I have finished translating all four gospels. But for now, see the excerpt at the end of this document, of the resurrection portion of the existing Palmer's Diatessaron.

PROBLEM 4: The passage contains another statement that is impossible to harmonize with the other gospels. Mark 16:9 says, "…he appeared first to Mary the Magdalene, from whom he had expelled seven demons."

This statement is impossible to reconcile with the other gospels, particularly John. It appears that Jesus first appeared to all the other women EXCEPT Mary the Magdalene, as they were heading back from the tomb to the apostles. Then, Jesus went back to the tomb and appeared to Mary the Magdalene alone, since she had stayed longer than the other women at the tomb. See my harmony of the gospels.

PROBLEM 5: The passage can be easily taken to teach doctrines that are contrary to teachings found elsewhere in the New Testament.

> Verses 17-18 say Jesus said,
>
> 17And these signs will accompany those who believe: in my name they will drive out demons, they will speak in new tongues, 18they will pick up serpents, and should they drink something deadly, it would in no wise hurt them; they will lay their hands on sick ones, and they will have health again.

In the book of I Corinthians, chapter 12, verses 7-11, 29-31, on the other hand, the apostle Paul teaches that not all believers will speak in tongues and not all believers will have the gift of healing. A new Christian, unfamiliar with the rest of scripture, might question whether he has truly believed, thinking, "These things have not happened in my life, so I must not be a real Christian." How discouraging this was to me personally at one time. And if the new Christian were to deliberately drink deadly poison, he would be putting God to the test, as Satan urged Christ to do when he suggested that he throw himself off the highest point of the temple. Jesus responded that although the scriptures promise the believer that God's angels will not allow his foot to strike against a stone, it would be sin to deliberately put oneself in harm's way (for example, drinking deadly poison), for the scriptures also say, "Thou shalt not put the Lord your God to a test." But, in violation of this prohibition, there is a practice by some churches, based on this passage, of handling deadly snakes in church. Scores of Christians therefore die each year from snake bites in church, giving unbelievers a legitimate and justified basis to mock Christians.

SUMMARY: The evidence, both external and internal, is conclusive that the Mark 16:9-20 pericope is not part of the original Gospel of Mark. In addition, it cannot be harmonized with the Gospel of Luke. It appears that the author of Mark 16:9-20 considered verse 8 to be an inappropriate ending and felt

the need to add to it a better conclusion. I suggest that the following is what he did: In verses 9-14, he summarized the endings of Matthew, Luke and John, plus Acts, and perhaps Colossians 1:23, but carelessly. Then the contents of verses 15-20 are for the most part taken from the book of Acts. He took some historical happenings of miraculous events such as tongues speaking, healing of the sick, and the apostle Paul being bitten by a snake but not being harmed, and tacked them on following Mark 16:8 because he knew from his vantage point looking back, that these are what in fact happened next. The problem is that the way it is written, he has in effect put them into Jesus' mouth as if Jesus was saying that <u>all</u> people who believe in him would have these things happen to them.

It is true that there is a great deal of early testimony from early church writers in favor of the long ending of Mark. This evidence, however, does not convince me that the long ending of Mark was penned by Mark. What it shows is that verses 9-20 were added quite early.

In view of these things, I did not include Mark 16:9-20 in my "Palmer's Diatessaron." I believe it is very clear that Mark 16:9-20 is not scripture. I believe that to include Mark 16:9-20 in the text of the New Testament does far more harm than good.

I believe that one important impetus for the making of and the popularity of Tatian's Diatessaron was the fact that Mark's gospel did have such a seemingly incomplete ending. People wanted the material from Luke and John included with Mark's material.

To read a harmony, a blending of the four gospels into one seamless story, read my "Palmer's Diatessaron," which you can download free in PDF.
Here is the link as well: http://bibletranslation.ws/trans/diatessaronpalmerniv.pdf

David Robert Palmer

The Good News According to

LUKE

Chapter 1

Introduction

1Since many have undertaken to draw up an account of the things fully
attested among us, 2as delivered to us by the original eyewitnesses who
became stewards of the word,[381] 3it seemed good to me also, having
meticulously traced everything again from the top, to write it down in
sequence for you, O most excellent Theophilus, 4so that you may know the
reliability of things you have been told.

The Birth of John the Baptizer Foretold

5It came about in the time of Herod, king of Judea, that there was a
priest, Zechariah by name, of the rotation of Abijah.[382] He had a wife from
the daughters of Aaron, and her name was Elizabeth. 6Both were upright in
the sight of God, walking blamelessly in all the commandments and
requirements of the Lord. 7But a child they did not have, because Elizabeth
was barren. And they were both advanced in age.

8And it came about, that once when his rotation was on duty and he
was serving as priest before God, his lot fell 9(normal custom for the
priesthood) to go into the temple of the Lord, and to burn incense.[383]

10The hour of incense came, and all the people in the assembly were
praying outside. 11Then an angel of the Lord appeared to him, standing at
the right side of the altar of incense. 12Seeing it disturbed Zechariah, and
fear fell over[384] him. 13But the angel said to him: "Fear not, Zechariah, for
your request was heard. Your wife Elizabeth will bear you a son, and you
shall call his name John. 14Joy and gladness will be with you, and many will
rejoice over his birth. 15For he will be great in the eyes of the Lord. Wine

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NOTE regarding the critical apparatus in these footnotes. Due to feedback I have received about what manuscripts I cite, that there was some "cherry-picking" of which minuscules to cite, I have changed my footnotes. In order to make it objective, I now use only one criteria that is objective: I only cite witnesses 8th century or earlier, and I cite all witnesses 8th century or earlier that I have access to. The result is very revealing.

[381] **1:2** Or, "as delivered to us by those who from the beginning were eyewitnesses and servants of the word." The word I translated "became" is the Greek word γίνομαι - gínomai, which usually means became, or came about, or happen. But Luke often uses γίνομαι in place of the simple word in Greek for "to be." That is why most translations translate it here as simply "were." But the reason I did not translate it that way, is that it would result in a non-Lukan use of the title "the Word" for Jesus. For you see, if we say, they were eyewitnesses and servants of the word from the beginning, that would be the only possible explanation of the idea of "being eyewitness of the word." That means they beheld Jesus as the word, in the Johannine concept of I John 1:1 and John 1. Otherwise, what would it mean? That they saw Jesus write the word down? But I do not believe that is what Luke is saying. I believe he is saying that the men who were the first eyewitness of Jesus, were given the trust of being stewards of the word, of the message. See Acts 1:21-22, which Luke also wrote. There we read how it was decided that the original eyewitnesses became official stewards of the word.

[382] **1:5** The priests were divided up into divisions that took turns in rotation, doing the priestly duties.

[383] **1:9** It is said that a priest received only once in his lifetime, if at all, the privilege to enter inside the shrine to burn incense. The Levites were divided into 48 semi-annual rotations. So a particular priest's rotation was on duty only about twice a year. Then as to the individual who would go inside to burn incense, it was the custom of the priesthood to decide whose turn it was by casting lots. Zechariah's lot fell.

[384] **1:12** See the Septuagint, Psalm 54:5.

and intoxicating beverages by no means shall he drink, and he will be filled
with the Holy Spirit, beginning yet in his mother's womb. 16He will turn
many of the children of Israel toward the Lord their God. 17And he will
procede in front of Him, in the spirit and power of Elijah, such that the
hearts of fathers will turn[385] toward their children,[386] and the disobedient
toward the outlook of the righteous: a prepared people will be arranged for
the Lord."

18Zechariah said to the angel, "By what will I know this?[387] For I am old,
and my wife is well advanced in age."

19And in answer the angel said to him, "I am Gabriel, one who stands in
the presence of God, and I have been sent to speak to you and to tell you
these glad announcements. 20And behold, you will be silent and unable to
speak, until the day these things take place, because you did not believe my
words, which will be fulfilled in their time."

21And the people were waiting for Zechariah, and wondering about his
delay in the temple. 22And when he came out, he was not able to speak to
them, and they knew: a vision he had seen in the temple. He kept
motioning to them, and remained mute. 23And when his days of service
were completed, he went home.

24After those days, his wife Elizabeth conceived, and she hid herself for
five months. 25"The way the Lord has done this for me," she said, "these are
days he has looked with concern upon me, to take away my disgrace among
the people."

The Birth of Jesus Foretold

26And in the sixth month, the angel Gabriel was sent out from God, to a
town in Galilee named Nazareth, 27to a virgin pledged to be married to a
man named Joseph, of the house of David. And the virgin's name was Mary.

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[385] **1:17A** The Greek says John will proceed in the power of Elijah "to turn." The verb for turn, ἐπιστρέφω - epistrephw, is in the infinitive form, ἐπιστρέψαι - epistrepsai. This is an "infinitive of result," a Hebraism.

[386] **1:17B** The wording "the Fathers," in English tends to mean "all the fathers." But in this context, the number of fathers is set by verse 16, "He will turn many." Thus, there would be many fathers whose hearts will turn ἐπὶ τέκνα - epi tekna (toward children.) There is no possessive pronoun "their" here in the Greek. But if we leave it out here, in English, if someone's heart "turns toward children," that might be understood to mean, he decides he now wants to have children. This verse must be an allusion to Malachi 4:6 in the Hebrew, and not the Septuagint. In the Hebrew it is fathers, plural, and children, generic. The Septuagint says ὃς ἀποκαταστήσει καρδίαν πατρός πρὸς υἱὸν, "who will turn the heart of the father to the son." Several translations make the word πατήρ (pateer) generic here, and so translate it as "parents to their children." I can understand that. But so many people already have an understanding of this verse, based on what seems to be a reality in this world that there are more children and fathers estranged, than children from their mothers. For example, the Bible says "Who ever heard of such a thing as a mother killing her child and eating him?" Apparently, it is harder to believe that a mother would do that to her child, than a father. Note that Malachi in the Hebrew also says that He will turn the hearts of the sons to the fathers. The question is, what is broken? Is it more fathers estranged from their children, and children angry at their fathers? Or mothers to the same extent? I think it is the former. That is why I am leaving it fathers and children, because that is more what is broken in the absence of the power of the Spirit.

[387] **1:18** Zechariah may have felt his question justified in that Abraham asked the same thing– for a sign. See Genesis 15:8. But this reflects a lack of belief in God's statements. Jesus said later, "A wicked and adulterous generation asks for a miraculous sign, but none will be given it except the sign of Jonah." (Diatess. 11:17-18; Mt 12:38-39; Lk 11:16, 20) The apostle Paul said, "For Jews require a sign, and Greeks seek after wisdom..." (I Cor. 1:22)

28And the angel went in to her, and said, "Hail, O favored one! The Lord is
with you."[388]

29She was very troubled by the utterance, and wondered what sort of
greeting this might be. 30Then the angel said to her, "Fear not, Mary, for you
have found favor with God. 31You shall conceive in your womb, and shall
bear a son, and you are to call his name Jesus. 32This man will be great, and
will be called the Son of the Most High. And the Lord God will give him
the throne of his father David, 33and he will reign over the house of Jacob for
ever; and of his kingdom there will be no end."

34And Mary said to the angel, "How will this happen, since I am not
knowing a man?"[389]

35And in answer the angel said to her, "The Holy Spirit will come upon
you, and the power of the Most High will overshadow you. For this reason
also, the one to be born will be called holy,[390] the Son of God. 36And behold,
Elizabeth your relative, even she in her old age, has conceived a son, and
this is the sixth month with her, she who was called barren. 37Therefore
with God, nothing[391] will be impossible."

38"Here am I, the slave girl of the Lord," Mary said. "May it be to me
according to your statement." Then the angel left her.

Mary Stays With Elizabeth

39At that time Mary got up and went with speed to the hill country, to a
town of Judah, 40where she entered the house of Zechariah, and greeted
Elizabeth. 41And it came about that when Elizabeth heard Mary's greeting,
the baby in her womb did leap, and Elizabeth was filled with the Holy Spirit.
42And she shouted out in a loud voice, saying, "Blessed are you among
women, and blessed is the fruit of your womb! 43And why does it come to
me, that to me the mother of my Lord should come? 44For when the sound
of your greeting came into my ears, the baby in my womb did leap in

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[388] **1:28** txt σοῦ "...you." ℵ B L W syr$^{\text{pal}}$ cop$^{\text{sa,bo}}$ arm geo Origenlem Ps-Gregory-Thaumaturgus Peter-Alexandria$^{\text{acc. to Cyril}}$ Serapion Gregory-Nyssa^{vid} Epiphanius Hesychius John-Damascus; Jerome Quadvultdeus NA28 {A} ‖ σοῦ. εὐλογημένη σὺ ἐν γυναιξίν. "...you. Blessed are you among women." A C D E 0233 it$^{\text{a,aur,b,d,e,f,ff}^2\text{,l,q,r}^1}$ vg syr$^{\text{p,h}}$ cop$^{\text{bo}^{\text{mss}}}$ eth slav Diatessaron Eusebius Ps-Athanasius Theodotus-Ancryra^{vid}; Tertullian Ambrose Augustine TR RP ‖ lac 𝔓^{45} 𝔓^{75} N P Q T.

[389] **1:34** "I am not knowing a man," with the verb for know in the continuous aspect, is a euphemism meaning, "I am not being intimate- having sex with a man, now or in the near future."

[390] **1:35** The one to be born would already have been called holy, in that it would be a firstborn male; see Exodus 13:2, 14-16.

[391] **1:37** Literally, "Because with God every saying will not be impossible," ὅτι οὐκ ἀδυνατησει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. The BDF grammar states that ῥῆμα - hrēma here is Hebraistic in use: "thing, matter, event," and that οὐκ...πᾶν is also a Semitism, resulting in the whole to mean, "nothing will be impossible with God." But I can't help but feel that Mary's response, "Let it be to me according to your **hrēma**," harks back to the use of **hrēma** by the angel, and that the angel told of Elizabeth's case as assurance that "therefore, in view of this, as for my statements to you also, not one statement will be impossible." Still, this is reminiscent of Genesis 18:14 in the Septuagint: Μὴ ἀδυνατήσει παρὰ τῷ Θεῷ ῥῆμα? "Is anything too hard for the LORD?" That was when the angel of the LORD had announced to the aged Sarah that she would bear a son. There, the word ῥῆμα - hrēma is used as meaning "anything."

exultation.[392] 45Blessed is she who believed that there will be a completion of the things announced to her from the Lord!"

Mary's Song

46And Mary said:

"My soul does magnify the Lord,[393]
47and my spirit did rejoice
in God my Savior,
48because he looked toward
the lowly station of his servant.
So behold: all generations after now
will consider me blessed,
49because the Mighty One
did great things for me.
And holy will be his name,[394]
50and his mercy
to those who fear him,
into age after age.[395]

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[392] **1:44** Leapt in ἀγαλλιάσις - agalliasis. This word is found only in Biblical and ecclesiastical literature. It refers primarily to messianic exultation. Some of the other occurrences are: later in this chapter, v. 46, where Mary rejoiced in "God my Savior," i.e., God + a form of the word Yeshua; in Psalm 44:8, exulting in God; Hebrews 1:9, the Messiah is anointed with the oil of gladness more than his peers; Acts 2:46, the church fellowshiped in Messianic exultation; and Jude 24, it is an exceeding joy found in the presence of God himself.

[393] **1:46** Mary probably had in mind Psalm 34:3, "O magnify the Lord with me, and let us exalt his name together," and "My soul shall make its boast in the Lord," Psalm 34:2. And so she says, "My soul **does** magnify the Lord." It is reminiscent also of the "Bless the Lord, O my soul...bless his holy name" of Psalm 103:1; and also of 104:1, 35, and 146:1, where in the Septuagint the Greek sentence is startlingly identical to Mary's, only that the imperative mood of the verb 'magnify' is changed to the indicative. Note: It was Semitic to use the nominative case for vocative, so Mary could still have been addressing her soul, as in the Psalms, i.e., "Magnify the Lord, O my soul." The songs of Mary and Zechariah are the most Semitic parts of Luke.

[394] **1:49** ...ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. Traditionally, this ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα is considered an example of the Hebraistic use of καί to co-ordinate words with independent clauses; so Friedrich Blass, and thus read: "The Mighty One did great things for me, wherefore his name is holy." But ἅγιον is ambiguously both masculine and neuter, and the flow seemed to group together "his name and his mercy" as that which is holy. In the Greek, ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ...τοῖς φοβουμένοις, "holy his name and his mercy," the words 'holy,' 'name,' and 'mercy' are all three neuter singular; 'name' and 'mercy' are subjects; and 'holy' is the predicate adjective, and there is no verb, except the implied copula verb ἐστίν, 'is'. The O-V-S syntax is more common when a single verb has a double subject. Ἐστίν is by far the copula most frequently omitted but implied in Greek, and a preference for omission is observed in (1) proverbs, (2) impersonal constructions, especially those expressing possibility or necessity, (3) questions, and (4) exclamations. And the τοῖς φοβουμένοις, "to those who fear him," is something like an "ethical dative," (also a Semitism), thus meaning, "his name and his mercy will be holy in the eyes of those who fear him." For is not the kindness and forbearance of God meant to lead you to repentance and holiness? (Romans 2:4) For other examples of the ethical dative, see Jonah 3:3, Acts 7:20, II Peter 3:14, and possibly the ἔρχομαί σοι of Rev. 2:5. We have examples of the ethical dative in English literature also. See Milton's Paradise Lost, Book I, Lines 25-26: "I may assert Eternal Providence, And justify the ways of God to men." In other words, justify the ways of God in the eyes of men, in the sight of men.

[395] **1:50** Mary through the anointing of the Holy Spirit looks both backward and forward: backward to the "from everlasting to everlasting, to generation of generations" of Psalm 103:17, and forward, as in Psalm 146:10, "into age after age," in harmony with Paul in

51Power he wrought with his arm.
He scattered those who were proud
in the thoughts of their heart.
52He pulled down rulers from
their thrones
and lifted high the humble.
53Hungry ones he filled up
with good things
and rich ones he sent away empty.
54He helped his servant Israel,
and remembered[396] about mercy
55'to Abraham and his seed for ever,'
as he said to our fathers."

56Mary remained with her about three months, and then returned to her home.

The Birth of John the Baptizer

57And the time was fulfilled for Elizabeth to give birth, and she produced a son. 58Her neighbors and relatives heard that the Lord had magnified his mercy to her, and they rejoiced with her.

59And it came about that on the eighth day, they came to circumcise the child, and they were about to call him by the name of his father, Zechariah,
60and his mother responded and said, "No! He shall be called John."

61And they said to her, "There is no one among your relatives called by that name."

62Then they signaled to his father, to find out what he wanted him to be called. 63And he asked for a tablet, and wrote as follows,[397] "His name is John." Everyone was surprised. 64And immediately his mouth was opened, and also his tongue, and he spoke, blessing God.

65An awe came over everyone who lived around them, and all through the hill country of Judea these things were being discussed. 66And everyone who heard, kept thinking about it, saying, "What then will this child be?" For the hand of the Lord was certainly with him.

Ephesians 2:7, that God sent Yeshua "so that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In Psalm 89:1, the "From everlasting until everlasting" covers both past, present and future. But the "time" tense here is still relative to and set by verse 48 as the future, where she speaks of "all the ages from now on." Her phrase in the Greek, "into age after age," εἰς γενεὰς καὶ γενεὰς, is almost identical to the Greek phrase of Psalm 146:10. This same phrase is also used in Lamentations 5:19, and Psalm 49:11 (and many others) as a parallelism to "for ever." Psalm 146 is clearly a Psalm she loved. Psalm 45:17 says, "I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever." This shows that "all generations" is a parallelism to "for ever and ever." See the preceding footnote about the verb "is" being omitted when expressing possibility. "And holy may be his name, and his mercy to those who fear him."

[396] **1:54** The Greek verb is an infinitive, an infinitive of illustration or result, a Hebraism; so also several instances in Zechariah's song.

[397] **1:63** Literally, "he wrote, saying..," ἔγραψεν λέγων, a Semitism for "he wrote as follows:..."

Zechariah's Song

67And his father Zechariah was filled with the Holy Spirit, and he prophesied, saying:

68"Blessed be the Lord,
the God of Israel,
because he has turned to concern himself
and has accomplished redemption
for his people.
69He has raised up a horn[398] of salvation for us
in the house of David his servant
70as he has said through the mouths
of his holy prophets
since eons ago,
71salvation from our enemies
and from the hand of all who hate us—
72to demonstrate mercy to our fathers
to remember his holy covenant,
73the oath he swore to our father Abraham:
74to give us rescue from the hand
of our enemies,
that we may serve him without fear
75in holiness and righteousness before him
all our days.
76Yes and you, child, will be called
a prophet of the Most High;
for you will go on before the Lord
to prepare his paths,
77to give his people the knowledge of salvation
through the forgiveness of their sins,
78because of the tender feelings of our God
with which the Sunrise from on high
will look over us
79to appear to those sitting in darkness
and in the shadow of death,
to guide our feet along the path of peace."

80And the child grew and became strong in spirit; and he was in the deserts, until the days of his being presented to Israel.

Chapter 2

The Birth of Jesus

1And it came about in those days, that a decree went out from Caesar Augustus, that all the inhabited earth should be registered.[399] 2This was the

[398] **1:69** *Horn* in the Old Testament symbolizes *strength.*
[399] **2:1** *The whole inhabited earth...* This is hype, commonly used in order to magnify the emperors. The meaning is *the whole empire*. The registration here is the recording of the names for the purpose of adding everyone to the tax rolls. The phrase could also be translated *that a census should be taken of all the inhabited earth*. The tax is a poll tax, or head

first registration that took place while Quirinius was governor of Syria.
[3]And all were making their way to be registered, each to his own town.

[4]Thus Joseph also went up, from the town of Nazareth in Galilee, to Judea, to the town of David, which is called Bethlehem, because he was from the house and line of David; [5]to be registered along with Mary, the one pledged to him, who was pregnant. [6]And it came about that while they were there, the days for her to give birth were completed, [7]and she bore her firstborn son. And she swaddled him[400] and placed him in a feeding trough, because there was no room for them in the inn.

The Shepherds and the Angels

[8]And there were shepherds in that same region, camping out in the fields, keeping watch over their flocks by night. [9]And an angel of the Lord came upon them, and the glory of the Lord shone all around them, and they were terrified. [10]And the angel said to them, "Fear not. For behold, I am announcing to you a great joy that will be with all the people. [11]Because for you is born this day, in the town of David, a Savior, who is Messiah the Lord. [12]And this will be a sign to you: you will find a baby swaddled, and lying in a feeding trough."

[13]And suddenly, there was with the angel a great company of the army of heaven, praising God and saying, [14]"Glory to God in the highest realms! And on earth peace, good will toward men!" [401]

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tax, or a capitation, as forbidden in the constitution for the U.S.A. This was a form of tribute forced upon the conquered by the conqueror.

[400] **2:7** Or swathed, or podded. In this practice, the baby was bound up tight with bands of cloth =*band*-ages, for reasons which may be reasonably guessed. The cloth would absorb any blood, amniotic fluid and wax still present after cleaning; this would have both practical and ceremonial cleanness ramifications, since the mother's blood was ceremonially unclean. The dead were wrapped somewhat similarly. Furthermore, the infant wrapped in such a way would be prevented from rolling. This last reason could have been especially applicable in Jesus' case, since he was placed in a stone feeding trough. The stone surface was not necessarily level or even. In addition, swaddling could have prevented the infant from rolling or flopping its limbs during travel on an animal. Native Americans swaddled a papoose to a sled of sorts to facilitate traveling. Traveling or not, a woman of that circumstance had a heavy burden of chores, and the swaddling could have kept the infant out of trouble while mother's eye was not upon it. Many Mediterranean lands practiced swaddling well over a thousand years later. See also Job 38:8,9; Ezekiel 16:4-6. Note that the Ezekiel passage implies that a baby not swaddled, is unclean, and undignified. (The passage refers to Jerusalem.) It is important that a translation of this Luke text use the same word as used in Job and Ezekiel, so that the reader catches the connection.

[401] **2:14** txt ἐν ἀνθρώποις εὐδοκία ℵ[2] B[2] E L P Ξ 0233[vid] (syr[palmss] εὐδοκία σου) cop[bo] arm eth geo Origen[2/5] Ps-Gregory-Thaumaturgus Eusebius Ps-Athanasius Apostolic Consitutions Didymus-Philo-Carpasia Epiphanius Severian Chrysostom Marcus-Eremita Paul-Emesa Cyril Proclus Theodotus-Ancyra Hesychius Theodoret ‖ ἐν ἀνθρώποις εὐδοκίας "to mortals of his good pleasure" ℵ* A B* D W it[d] vg[ww,st] cop[sa] Irenaeus[lat] Origen[gr2/5,lat] Cyril-Jerusalem Gaudentius Jerome[4/15] Augustine[2/41] NA27 {A} ‖ *hominibus bonae voluntatis* (=ἀνθρώποις εὐδοκίας 372) it[a,aur,b,β,e,f,(ff2),l,q,r1] vg[cl] Irenaeus[lat] Origen[lat] Athanasius[lat]; Hilary Ambrosiaster Ambrose Chromatius Jerome[11/15] Augustine[39/41] ms[acc. to Erasmus] ‖ καὶ ἐν ἀνθρώποις εὐδοκία syr[(s),(p),h] Origen[1/5] ‖ *lacuna* C N. The UBS textual commentary says that the majority text reading is probably a scribal oversight, because, "at the end of a line εὐδοκίας would differ from εὐδοκία only by the presence of the smallest lunar sigma, little more than a point, for which it might have been taken— thus **ΕΥΔΟΚΙΑ**[c]." Also according to the UBS textual commentary, the earlier reading is a Semitizing construction characteristic of Luke chapters 1 and 2. This Semitic expression is found in Hebrew in the Dead Sea Scrolls in several Qumran Hymns: "the sons of his (God's) good pleasure," 1 QH iv.32 f.; xi.9; and "the

15And it came about that when the angels had departed from them into
heaven, the shepherds were saying to one another, "Let's go over to
Bethlehem, and see this thing that has happened, which the Lord has made
known to us."

16And they went speeding, and found both Mary and Joseph, and the
baby lying in the feeding trough. 17And once they had seen, they gave an
exact report[402] of the message spoken to them concerning this child. 18And
all who heard it were amazed at what the shepherds said to them. 19As for
Mary, she memorized these words, and pondered them in her heart. 20And
the shepherds returned, glorifying and praising God, because of the fact that
all the things which they had heard and seen, were just as it had been told to
them.

Jesus Presented in the Temple

21And when the eighth day had arrived, the time to circumcise him, he
was called the name Jesus, the name called by the angel before he was
conceived in the womb.

22And when the days of their cleansing according to the Law of Moses[403]
had been completed, they took him up to Jerusalem to present him to the
Lord, 23as it is written in the Law of the Lord, "Every male to open a
womb[404] shall be called holy to the Lord,"[405] 24and to offer a sacrifice, in
keeping with what is said in the Law of the Lord: "a pair of doves or two
young pigeons."[406]

25And behold, a man was in Jerusalem whose name was Simeon. This
man was righteous and devout, waiting for the consolation of Israel, and the
Holy Spirit was upon him. 26It had been communicated to him by the Holy
Spirit, that he would not see death before he had seen the Lord's Anointed.
27And he came by the Spirit into the temple, at the same time that the
parents of the child Jesus brought him to do for him what the custom of the
Law required. 28And Simeon took him into his arms and blessed God, and
said:

29"Now, Master, keeping your word,
you are dismissing your slave in peace.
30For my eyes have seen your salvation,

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elect of his (God's) good pleasure," viii.6; and also in Aramaic, in a fragment from Qumran, "among men of his good pleasure," see J. A. Fitzmeyer, S.J. (Theological studies, XIX [1958], pp. 225-227. The Sahidic translation of this phrase of the angels' song reads, "And peace upon earth among men of his desire." Similarly, later in this gospel, a voice from heaven says about Jesus, "You are my beloved son; in you I had good pleasure." See Galatians 6:16. Interesting that the same people who object to the NA27 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," yet in Revelation 22:21 where the NA27 text says "the grace of the Lord Jesus be with all," they object, and prefer that that blessing be only to the saints. This shows that the TR-only and KJV-only mentality is not reasonable, neither spiritual, but a cult following of one translation, and carnal, like where Paul says some say, "I am of Paul," and others, "I am of Apollos," etc.

[402] **2:17** txt διεγνώρισαν TR RP ‖ ἐγνώρισαν NA28

[403] **2:22** Leviticus 12:1-8

[404] **2:23a** Or, "every male to inaugurate a womb," or "every offspring first to open a womb, if it is male."

[405] **2:23b** Exodus 13:2,12-16

[406] **2:24** Leviticus 12:8

31which you have prepared in the sight
of all the peoples;
32a light to be a revelation for the Gentiles,[407]
and the glory of your people Israel."

33And the child's father[408] and mother were marveling at the things
being said about him. 34And Simeon blessed them, and said to Mary, his
mother: "Behold, this one is being laid down to cause the stumbling or rising
of many in Israel,[409] and to be a sign that will be continually denounced –
35yes a sword will be run through your own soul too– so that the thoughts
of many hearts will be revealed."

36And there was also a prophetess, Hannah, daughter of Penuel, of the
tribe of Asher. This woman had grown to be very old, having lived with a
husband for seven years after her virginity, 37and then being a widow to
eighty-four years of age, one who hardly left the temple, but served night
and day, in fasting and praying. 38And coming up at that very time, she
gave thanks to God,[410] and spoke about the child to all those expecting
redemption in Jerusalem.

39And when they had completed everything required by the Law of the
Lord, they returned to their own town of Nazareth. 40And the child grew
and became strong;[411] he was filled with wisdom, and the grace of God was
upon him.

The Boy Jesus at the Temple

41Now his parents would go every year to Jerusalem for the festival of
Passover. 42And when he turned twelve years old,[412] they went up,

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[407] **2:32** In a physical sense, as is intended here, a *Gentile* is any person or nation that is not Israelite; that is, not a blood descendant of Jacob. (God had changed Jacob's name to *Israel*.).

[408] **2:33** txt ὁ πατὴρ αὐτοῦ ℵ B D L W vg it^{d} syr^{s} cop^{sa,bopt} Cyril-Jerusalem Jerome Aug NA27 {B} ‖ Ἰωσὴφ ὁ πατὴρ αὐτοῦ eth^{PP} ‖ ὁ Ἰωσὴφ A N ‖ Ἰωσὴφ E it$^{a,aur,b,β,e,f,ff^2 2,l,q,r^1}$ vg^{mss} syr^{p,h,pal} cop^{bopt} (ethTH) Hesychius^{vid} Hilary RP ‖ *lac* 𝔓^{45} 𝔓^{75} C P Q T Ξ. Erasmus has πατὴρ "father" in all 5 of his editions. Said he, "In some Greek manuscript I read 'Joseph' instead of 'father'; in my opinion it has been changed by someone who feared that Joseph be called Jesus' father" ("*In Graecis aliquot codicibus lego pro pater, Ioseph; quod arbitror immutatum a quopiam, qui vereretur Ioseph vocare patrem Iesu...*"; '*aliquot*' added in 1519—ASD VI–5, p. 484 ll. 42–44; similarly in *Resp. ad annot. Ed. Lei*, ASD IX–4, p. 126 ll. 506–509). So we see that Erasmus figured that copyists changed the original "father" to Joseph, for the very same reasons that KJV Onlyists prefer the reading "Joseph." But they forget that the KJV calls Joseph Jesus' father in several other passages. Erasmus was correct, but the KJV does not follow him here.

[409] **2:34** "I lay in Zion for a foundation a stone..." "A stone of stumbling, a rock of offense..." "The person who trips over that stone will be turned into powder..." On the other hand, many new Israelites will rise up or stand up, as a result of Gentiles being grafted into the Olive Tree. This is the same word as used for resurrection, and also for some brand new thing or person coming into existence. See for example Isaiah 56:6-8.

[410] **2:38b** txt θεῷ ℵ B D L N W it^{a,d} syr^{h} cop^{bo} NA28 ‖ κυρίῳ A E 𝔐 syr^{p} cop^{sa} TR RP

[411] **2:40** txt ἐκραταιοῦτο ℵ B D L W lat syr^{s} cop Or^{lat} NA28 {/} ‖ ἐκραταιοῦτο πνεύματι (from 1:80) A E 𝔐 it$^{aur,f,q,(r^1)}$ syr^{p,h} cop$^{bo^{mss}}$ (Epiph) TR RP ‖ *lac* 𝔓^{45} 𝔓^{75} C F P Q T

[412] **2:42** Greek, καὶ ὅτε ἐγένετο – kai hote egeneto, "and when he became" twelve... Luke does not use " kai hote egeneto" as a transitional phrase. Never once in his gospel or in Acts did Luke use even just the word "hote" in a transitional phrase, but rather, he always used it to indicate precisely the timing of something. Here Jesus, the Lamb of God, is just turning twelve shortly before the Passover festival. This may mean that Jesus' birthday was in our late March or early April. The Magi that knew of Jesus' birth and came from the east, were astrologers. For them, signs involving the planet Jupiter (Zeus) represented

according to the custom of the Festival. 43And when the days were completed and they were returning home, the boy Jesus remained in Jerusalem, and his parents[413] were not aware of it. 44Thinking he was in their company, they went a day's journey, and then began looking for him among their relatives and acquaintances. 45And when they did not find him, they went back to Jerusalem to look for him. 46And it came about that after three days they found him, sitting in the temple, in the midst of the teachers, both listening to them and questioning them. 47And all those who heard him were amazed at the understanding of his responses.[414] 48And when *his parents* saw him, they were stunned. His mother said to him, "Son, why have you treated us this way? Look at how distressed your father and I are, searching for you."

49And he said to them, "Why would you be searching for me? Shouldn't you have known that I would have to be among my Father's things?"[415] 50But they did not understand what he said to them.

51Then he went down with them and arrived in Nazareth, and continued to subordinate himself to them. But his mother was recording all these words in her heart.[416] 52And Jesus kept growing in wisdom and stature, and in favor with God and with people.

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royalty and kings. So if there was a sign or conjunction involving Jupiter,the Magi would take note. Jupiter was in retrograde motion in April of the year 6 B.C. Thus, that star would "stand still." We know from the gospel of Luke that the shepherds were "keeping watch over their flocks by night." They only did that during birthing time, to protect the ewes and newborn lambs. In other words, they did that during Spring time. Furthermore, Luke sayshere that Jesus turned 12 years old around Passover time. Astronomer Michael Molnar (http://michaelmolnar.com/) has found that there was a conjunction of Jupiter (while retrograde and "standing still') with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke's spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact day of birth. One thing we know for certain is that his birthday was not December 25th, or any time in the winter, when the sheep in Judea would be in pens, and not in the field in the cold.

413 **2:43b** txt

εγνωσαν	οι γονεις	ℵ B D L W lat syr$^{(s),hmg}$ cop^{sa,bopt} NA28 {/}
εγινωσκων	οι γονεις	700
εγνωσαν	ιωσηφ και η μητηρ	892 1071 2542
εγνωσαν	ο ιωσηφ και η μητηρ	Δ 1424
εγνω	ιωσηφ και η μητηρ	A C N it (syr^{p,h}) cop^{bopt} 𝔐 TR RP

Interesting that most translations of the Byzantine text, or of the Textus Receptus, do not show that the verb εγνω is singular. For example, the KJV says "Joseph and his mother knew not of it." In contrast, the Geneva Bible shows that the verb is singular, by rendering it as follows: "Ioseph knew not, nor his mother." What is really potentially informative here is the word coming before the more famous variant. Which form of the verb γινωσκω came first and led to the other, and why?

414 **2:47** The Greek says literally, "were amazed at his understanding and his responses." This is probably an example of hendiadys, which according to BDF §442(16), when used with the conjunction καί (and), accomplishes the coordination of two ideas, one of which is dependent on the other, and serves in the NT to avoid a series of dependent genitives. Blass gives this verse, Lk 2:47, as an example of hendiadys.

415 **2:49** Jesus is not remarking against the fact that his parents came to find him, but that it took them a 3-day search to find him But Jesus is saying that no searching around was necessary because they should have figured he would be in the temple, and look there first. For the temple is "his Father's things."

416 **2:51** Compare Genesis 37:11.

Chapter 3

John the Baptizer Prepares the Way

1In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate
governor of Judea, and Herod as tetrarch[417] of Galilee, his brother Philip
tetrarch of Iturea and Trachonitis, and Lysanias as tetrarch of Abilene,
2during the high priesthood of Hananiah[418] and Kayafa, the word of God
came upon John the son of Zechariah in the desert. 3And he appeared, in all
the areas around the Jordan, proclaiming a baptism of repentance for
forgiveness of sins, 4as it is written in the scroll of the words of Isaiah the
prophet:

"The voice of one calling in the desert,
  'Prepare the way for the Lord,
  make the paths straight for him.
5Every valley shall be filled up,
  every mountain and hill laid low.
The crooked places shall be made straight,
  the rough ways smooth.
6And all flesh shall see
  the salvation of God.'[419]"

7So John would say to the crowds coming out to be baptized by him,
"You spawn of snakes! Who warned you to flee from the coming wrath?
8Then produce fruit characteristic of repentance. And do not begin to say to
yourselves, 'We have Abraham as our father.' For I tell you that God can
raise up children for Abraham from these stones. 9Even now the axe is
poised at the root of the trees, and every tree that does not produce good
fruit will be cut down and thrown into the fire."

10And the crowds would ask him, "What should we do then?"

11And in answer he would say to them, "The person who has two tunics should give away to the one who has none, and the person who has foodstuffs should do the same."

12Revenue agents also came to be baptized, and they asked him, "Teacher, what should we do?"

13He said to them, "Collect nothing in excess, beyond what is prescribed for you."

14Some soldiers were also questioning him, saying, "And us, what should we do?"

And he told them, "You should no longer shake down anyone, nor frame anyone, always staying content with your pay."

15And all the people were waiting expectantly, wondering in their hearts if John might possibly be the Anointed One.

16John responded speaking to everyone, "I baptize you in water, but one who is more powerful than I is coming, the thongs of whose sandals I am

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417 **3:1** From the Greek *tetra*, four, and *arche*, to rule. As a *monarch* is a one and only ruler of a realm, in the same way a *tetrarch* is a ruler of one fourth of a realm. (Which implies that there must exist three other one-fourth divisions of the realm.)

418 **3:2** The Greek says *Hannas*, which is short for the Greek, *Hananos*, which in turn is the Greek form of the Hebrew name *Hananiah*.

419 **3:6** Isaiah 40:3-5a

not worthy to untie. He will baptize you in the Holy Spirit and in fire: 17his
winnowing fork is in his hand to clear out his threshing floor, gathering the
wheat into the barn; but the chaff he will burn up in unquenchable fire."

18And with many and varied other exhortations John was preaching the
good news to the people.

19But when Herod the Tetrarch was rebuked by him, regarding
Herodias his brother's wife, and all the other evil things he had done,
20Herod piled this on top of them all: he shut John up in prison.

The Baptism of Jesus

21When all the people were being baptized, Jesus was baptized too.
And as he was praying, the heavens were torn open, 22and the Holy Spirit
descended on him in the bodily form of a dove. And a voice came from
heaven said, "You are my Son, whom I love; with you I am well pleased."

The Genealogy of Jesus

23And this Jesus, being about thirty years old,[420] was the son, so it was
thought, of Joseph,[421]

the son[422] of Eili, 24the son of Matthat,
the son of Levi, the son of Melki,
the son of Yannai, the son of Joseph,
25the son of Mattathias, the son of Amos,
the son of Nahum, the son of Esli,

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[420] **3:23a** καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα.. Most translations render this something like, "And Jesus himself was about thirty years old when he began his ministry." The trouble with that is that the words "his ministry" are not in the Greek. The usual reasoning for this rendering is that the word "began," ἄρχω is reminiscent of Luke's use of the same word, and in the same middle voice, in Acts 1:1, where he says he wrote about all that Jesus "began both to do and to teach." I find this an unacceptable leap. The KJV says, "And Jesus himself began to be about thirty years of age..." The trouble with that is, how can you *begin* to be *about* thirty? The thirtieth year has a beginning, but "about thirty" does not. So what was it that was beginning? The lexical authorities on koine Greek tell us that the word ἄρχω in the middle voice is often *pleonastic* or superfluous, in accordance with late Jewish usage; so Josephus, Dalman, Worte; and JWHunkin on the Pleonastic ἄρχομαι in the New Testament. Acts 1:1 is specifically given as an example of this; thus Acts 1:1 would be "everything he did and taught." Here in Luke 3:23, both εἰμι and ἄρχω are in the continuous aspect. The word αὐτὸς could be its demonstrative use. Thus I translated this passage, "And *this* Jesus, being about thirty years old, was the son, so it was thought, of Joseph..."

[421] **3:23b** See the endnote at the end of this document, comparing this genealogy to Matthew's genealogy.

[422] **3:23c** Probably, son-in-law of Eili. (In Hebrew this name Eili starts with the consonant Ayin, a gutteral stop. The NA27/UBS Greek text and the 1550 Textus Receptus have it spelled Eili, but the Hodges & Farstad "Majority Text" has a Greek rough breathing mark in front, so spelled "Heli.") In that culture, the word "son" was used more broadly. Ben Crick of England has a good commentary on this, as follows: "The genealogies in Matthew 1 and Luke 3 are both ostensibly of Joseph, not of Mary. But whereas Matt. 1:16 gives Jacob as the father of Joseph, Luke 3:23 states that Joseph was the son of Heli. How do we explain this? We know that Mary had a sister (John 19:25), but nowhere is a brother mentioned. So if Heli had no son, his inheritance would pass to his nearest male relative, in this case his son-in-law (Numbers 27:1-11), provided he was of the same tribe (Numbers 36:1-9). Therefore we should read in Luke 3:23 that Joseph was son-in-law of Heli. So Heli was Mary's father, and Mary was descended from David. Gabriel's words to Mary, "the Lord God shall give unto Him the throne of His father David," (Luke 1:32) confirm this.

the son of Naggai, 26 the son of Maath,
the son of Mattathias, the son of Semein,
the son of Josech, the son of Joda,
27 the son of Yoanan, the son of Rhesa,
the son of Zerubbabel, the son of Shealtiel,
the son of Neri, 28 the son of Melki,
the son of Addi, the son of Cosam,
the son of Elmadam, the son of Er,
29 the son of Joshua, the son of Eliezer,
the son of Jorim, the son of Matthat,
the son of Levi, 30 the son of Simeon,
the son of Judah, the son of Joseph,
the son of Jonam, the son of Eliakim,
31 the son of Melea, the son of Menna,
the son of Mattatha, the son of Nathan,
the son of David, 32 the son of Jesse,
the son of Obed, the son of Boaz,
the son of Salmon, the son of Nahshon,
33 the son of Amminadab, the son of Aram,[423]
the son of Hezron, the son of Perez,
the son of Judah, 34 the son of Jacob,
the son of Isaac, the son of Abraham,
the son of Terah, the son of Nahor,
35 the son of Serug, the son of Reu,
the son of Peleg, the son of Eber,
the son of Shelah, 36 the son of Cainan,[424]
the son of Arphaxad, the son of Shem,
the son of Noah, the son of Lamech,
37 the son of Methuselah, the son of Enoch,
the son of Jared, the son of Mahalaleel,
the son of Cainan, 38 the son of Enos,
the son of Seth, the son of Adam,
the son of God.

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[423] **3:33** txt τοῦ Ἀμιναδὰβ τοῦ Ἀράμ (Matt 1:3,4) A (D Ἀμειναδαβ) E N^{C} it^{a,aur,d,f,ff2,l,q,r1} vg syr^{p} goth geo² TR RP ‖ τοῦ Ἀδὰμ τοῦ Ἀδμὶν τοῦ Ἀρνει 𝔓^{4vid} א* cop^{sa} and other versions ‖ τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρὰμ 0102 ‖ τοῦ Ἀδὰμ τοῦ Ἀρνει (syr^{S} added “between the lines: Burkitt) WH^{mg} ‖ τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ (א¹ Ἀρνει) (L Ἀδμεὶν) cop^{bo} NA27 {C} ‖ τοῦ Ἀδμειν τοῦ Ἀρνει B WH ‖ τοῦ Ἀμιναδὰβ τοῦ Ἀράμ τοῦ Ἰωραμ it^{b,e} (syr^{h}) ‖ τοῦ Ἀμιναδὰβ τοῦ Ἀράμ τοῦ Ἀρνὶ N ‖ τοῦ Ἀμιναδὰβ τοῦ Ἀράμ τοῦ Ἀδμὶ τοῦ Ἀρνὶ arm geo ‖ τοῦ Ἀρὰμ τοῦ Ἀμιναδὰβ του Ἀρμὶν του Ἀρνίν syr$^{pal ms,(ms)}$ ‖ *lac* 𝔓^{45} 𝔓^{75} C P Q T Ξ syr^{c}. There is, in the words of the Editorial Committee of the UBS' Greek New Testament, a "bewildering array of readings" for the first half of this verse. They go on: "the Committee adopted what seems to be the least unsatisfactory form of text, a reading that was current in the Alexandrian church at an early period. Although the reading τοῦ Ἀμιναδὰβ τοῦ Ἀράμ is supported by an impressive range of witnesses (A D 33 565 1079 many versions), with a reading that involves three names (such as that adopted by the Committee) Luke's entire genealogy of Jesus falls into an artistically planned pattern, even more elaborate than Matthew's (cf. Mt 1:17); thus, from Adam to Abraham, 3 x 7 generations; from Isaac to David, 2 x 7 generations; from Nathan to Salathiel (pre-exilic), 3 x 7 generations; from Zerubbabel (post-exilic) to Jesus, 3 x 7 generations, making a total of 11 x 7, or 77 generations from Adam to Jesus."

[424] **3:36** txt τοῦ Καϊνὰμ 𝔓^{4vid} א B L NA27 {\} // τοῦ Καϊναν A N 0102 syr^{p,h} cop$^{sa mss,bo pt}$ TR RP ‖ Elam syr^{s} ‖ *omit* 𝔓^{75vid} D it^{d} ‖ *lac* 𝔓^{45} C P Q T Ξ syr^{c}. The man Kainan does not appear in this spot in the Hebrew text, but does in the Septuagint. The genealogy in the Sepuagint differs very greatly from that in the Hebrew. Which also changes the number of years in human history.

Chapter 4

The Temptation of Jesus

1Jesus, full of the Holy Spirit, returned from the Jordan, and was led by
the Spirit into the desert, 2being tempted forty days by the devil. And he ate
nothing during those days, and at the end of them he was hungry.
3And the devil said to him, "If you are the Son of God, speak to this
stone, that it become a loaf of bread."
4And Jesus responded to him, "It is written, 'A human being shall not
live on bread alone.'[425]"
5Then leading him upward,[426] the devil showed him all the kingdoms of
the inhabited earth, in a moment of time. 6And he said to Jesus, "All this
authority and their glory I will give to you, for it has been handed over to
me, and I give it to whomever I wish. 7Now then, if you worship in front of
me, it will all be yours."
8In answer Jesus said to him,[427] "It is written: 'You shall worship
Yahweh your God, and him only shall you serve.'[428]"
9Then the devil led him into Jerusalem, and had him stand on the gable
of the temple. And he said to him, "If you are the Son of God, throw
yourself down from here. 10For it is written:

'He will command his angels
concerning you
to guard you carefully,
11and they will bear you up in their hands,
so you will not strike your foot
against a stone.'[429]"

12Jesus answered and said to him, "It says: 'You shall not test Yahweh
your God.'[430]"
13And having carried out every sort of temptation, the devil left him
until an opportune time.

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[425] **4:4** txt ἄνθρωπος ℵ B L W syr^{s} cop^{sa,bo} Or^{Gr½,lat} NA28 {B}‖ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ A E 0233 𝔐 syr^{p,h} arm geo Or^{½} Titus-Bostra Asterius-Amasea TR RP ‖ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι θεοῦ D 0102 latt ‖ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ cop^{bopt} eth Diatess. Deuteronomy 8:3 The Editorial Committee for the United Bible Societies' Greek text says, "The shortest reading, which has good and early support, must be original; the longer forms of text have been assimilated by copyists to the Matthaean parallel (Mt 4:4) or to the Septuagint of Dt 8:3, either verbatim or according to the general sense. If any of the longer forms of text had been original, its omission from ℵ B L W 1241 syr^{s} cop^{sa,bo} would be unaccountable."

[426] **4:5** txt αὐτὸν NA28 {\} ‖ αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν TR RP

[427] **4:8a** txt *omit* ℵ B D L W Ξ ℓ2211 lat syr^{s,p} cop^{sa,bopt} arm geo NA28 {\} ‖ Ὕπαγε ὀπίσω μου Σατανᾶ A E 0102 𝔐 it syr^{h} (cop^{bopt}) TR RP

[428] **4:8b** Deuteronomy 6:13

[429] **4:10-11** Psalm 91:11,12

[430] **4:12** Deuteronomy 6:16

Jesus Begins to Preach

14And Jesus returned to Galilee in the power of the Spirit, and a rumor
about him spread throughout the whole region. 15And he taught in their
synagogues, being praised by everyone.

Jesus Rejected at Nazareth

16And he came to Nazareth, where he had been brought up, and went
into the synagogue on the Sabbath day, as was his custom. And he stood up
to read. 17And the scroll of the prophet Isaiah was handed to him. Unrolling
the scroll, he found the place where it is written:

> 18"The Spirit of Yahweh is upon me,
>   because he has anointed me;
> He has sent me[431]
> to preach good news to the poor,
> to announce release for the prisoners
>   and sight for the blind,
> to send off the crushed into liberty,
> 19to proclaim the year
>   of Yahweh's favor..."[432]

20And having closed the scroll, he gave it back to the attendant and sat
down. The eyes of everyone in the synagogue were fastened on him. 21And
he began to speak to them: "Today this scripture is fulfilled in your hearing."
22All were speaking well of him and amazed at the gracious words
coming from his mouth. And they were saying, "Isn't this Joseph's son?"
23And he said to them, "No doubt you will quote to me this proverb:
'Physician, heal yourself! The things we heard were happening in
Capernaum, do here in your home town.'"
24And he said, "Truly I tell you, no prophet is accepted in his home town.
25I tell you, in Elijah's days, during the three years and six months that the
sky was shut and there was a great famine covering the whole land, it is a

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[431] **4:18** txt *omit* א B D L W Ξ lat syr^{S} cop^{sa,bo} goth Origen Eusebius Didymus NA27 {\} ‖ *include* ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν "to heal the brokenhearted" A 0102 it^{f} vg^{cl} syr^{p,h,pal} cop$^{bo^{mss}}$ Irenaeus^{lat} TR HF RP ‖ lac. 𝔓^{45} 𝔓^{75} C N P Q T. The standard textual criticism arguments are: (1), *lectio brevior lectio potior* ("the shorter reading is the better reading" - unless homoioteleuton or otherwise explains omission), and (2), that the first reading best explains the other reading; that is, there is no good explanation why scribes might have omitted the phrase, but an explanation why scribes might have added the phrase is that the additional phrase completes the gap compared to the Isaiah passage- it harmonizes Luke to Isaiah. But there would be nothing remarkable about Jesus selecting and reading only the phrases that were pertinent to what he wanted to say. Indeed, all Greeek editions agree that Jesus did not finish the sentence from Isaiah; and that is why some translations, including mine, end the quotation with an ellipsis..." Moreover, Jesus also adds a phrase from a totally different passage in Isaiah, 58:6, "to set at liberty those who are oppressed." To me, the fact that Jesus selected another phrase from a completely different passage as well, just proves how selective he was being for phrases, and that lends more credibility to the idea that he skipped one phrase from the Isaiah 61 passage. Another interesting fact is that the phrase sight to the blind here in Luke 4:18 is not found in the Hebrew of Isaiah 61, but only in the Septuagint, the ancient translation of the Old Testament into Greek.

[432] **4:19** Isaiah 61:1,2 When Jesus read this passage, he did not read to the end of the sentence. The next phrase was about the Lord's vengeance.

fact that there were plenty of widows in Israel. [26]Yet it was not to any of them that Elijah was sent, but to Zarephath *in the country* of Sidon, to a widow woman *there*. [27]Again, in the case of Elisha the prophet, there were plenty of lepers in Israel, and not one of them was cleansed; only Naaman the Syrian."

[28]And all the people in the synagogue were furious when they heard these things. [29]They got up and drove him outside the town, intending to throw him down the cliff. [30]But he walked right through them, and went on his way.

Jesus' Teaching Has Authority

[31]And he went down to Capernaum, a town in Galilee, and on the Sabbath began to teach them. [32]And they were amazed at his teaching, because his word was authoritative.

[33]And in the synagogue there was a man who had a demon, an unclean spirit. He shouted out with a very loud voice, [34]"Ha! What business do you have with us, Jesus, you Nazarene? Have you come to destroy us? I know who you are— the Holy One of God!"

[35]And Jesus rebuked him, saying, "Be quiet and come out of him!" And the demon threw him down before them all and came out of him, doing him no damage.

[36]And astonishment overwhelmed them all, and they spoke to each other, saying, "What is this message, that with authority and power he commands unclean spirits, and they come out?" [37]And a rumor went out about him into every place in that region.

Jesus Heals All in Capernaum

[38]And rising up out of the synagogue, he went into the home of Simon. And Simon's mother-in-law was suffering a high fever, and they asked him about her. [39]So he stood over her and rebuked the fever, and it left her. And she got up at once and proceeded to wait on them.

[40]And as the sun was setting, everyone who had anyone ill with various kinds of sickness brought them to him, and laying his hands on each one of them, he was healing them. [41]Moreover, demons were coming out from many, shouting and saying, "You are the Son of God!" And he would rebuke *them*, not allowing them to speak, because they knew him to be the Messiah.

Jesus Keeps Moving

[42]And when day came, he left and went off to a solitary place. And the crowds were searching for him, and they came up to him and detained him from leaving them. [43]But he said to them, "I must preach the kingdom of God to the other towns also, because on that basis I was sent." [44]And he kept on preaching in the synagogues of Jewdom.[433]

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[433] **4:44** txt εἰς τὰς συναγωγὰς τῆς Ἰουδαίας 𝔓[75] א B Q[*vid*] syr[s,h] cop[sa,bopt] NA28 {B} ‖ ἐν ταῖς συναγωγαῖς τῆς Ἰουδαίας C L ‖ εἰς τὰς συναγωγὰς τῶν Ἰουδαίων W ‖ εἰς τὰς συναγωγὰς τῆς Γαλιλαίας D arm? ‖ ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας A E 𝔐 it[a,aur,b,d,e,f,ff2,l,q,r1] vg syr[p,hmg]

Chapter 5

The Calling of Simon, Andrew, James, and John

1And it came about that as he was standing by the Lake of Gennesaret,
with the crowd pressing urgently around him and listening to the word of
God, 2he saw two boats standing idle by the lake; the fishers had gotten out
of them, washing the nets. 3And getting on board one of the boats, which
was Simon's, he asked him to put out a little from shore. And sitting down,
he taught the people from the boat.

4And when he had finished speaking, he said to Simon, "Put out into the
deep, and let down your nets for a catch."

5And in response Simon said, "Master, working hard through the whole
night we took nothing. But on the basis of your word, I will let down the
nets."

6And when they had done so, they had enclosed a great number of fish,
and their nets were beginning to tear. 7So they signaled to their partners in
the other boat to come and help them, and they came, and they filled both
the boats, such that they began to sink.

8And when Simon Peter saw *this*, he fell at Jesus' knees and said, "Go
away from me Lord; I am a sinful man!" 9For astonishment had seized him
and all those with him, at the catch of fish that they had taken, and likewise
also James and John the sons of Zebedee, who were partners with Simon.

10But Jesus said to Simon, "Don't be afraid. From now on you will be
catching human beings." 11And when they had pulled the boats to shore,
they gave it all up and followed him.

A Leper Healed Spreads the Word

12And it came about that he was in one of the towns, and behold, a man
covered with leprosy.[434] And when he saw Jesus, he fell on his face and
begged him, saying, "Lord, if you are willing, you can cleanse me."

13And reaching out his hand, he touched him, saying, "I am willing. Be
cleansed." And immediately the leprosy left him.

14And he ordered him to tell no one, but "Go, show yourself to the priest,
and offer for your cleansing what Moses commanded, as a testimony to
them."[435]

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cop[bopt] eth arm? geo TR RP ‖ *lac* N P T Ξ. There are five different readings here in the Greek manuscripts. Where the earliest say he was preaching in the synagogues "of Judea," some manuscripts say, "of the Jews," others say, "to the Jews," others (the majority) say, "of Galilee," and others say "their synagogues." It is apparent that the copyists responsible for the reading "of Galilee" were trying to correct the seeming difficulty of the words "of Judea," when the context before and after indicates that Jesus was traveling in Galilee; and other copyists were motivated by the desire to harmonize Luke with the accounts of Matthew and Mark. The reading "of Judea," however, can be translated as "the land of the Jews," or something to that effect, which in meaning would be inclusive of Galilee.

[434] **5:12** The Greek word was used for various diseases of the skin— not necessarily leprosy.

[435] **5:13** Jesus is following the Law, Leviticus 14, as to what to do regarding healing of leprosy. In all the history of Israel subsequent to the giving of the Law and Leviticus 14, no Jew had ever been verified as healed of leprosy.

15But word about him was spreading all the more, and many crowds
would walk alongside to listen, and to be healed of their sicknesses. 16And
he would take retreat in deserted places, and pray.

The Paralytic Lowered Through the Roof

17And it came about during one of the days that, as he was teaching,
Pharisees and teachers of the Torah also were sitting there, who had come
from every village of Galilee and from Judea and Jerusalem. And the power
of the Lord was present for him to heal the sick.
18And behold, men carrying on a pallet a man who was paralyzed. And
they were trying to carry him in, to lay him before him. 19And not finding a
way to carry in because of the crowd, they went up onto the roof, and
lowered him with his bed down through the tiles, into the middle, in front
of Jesus.
20And when Jesus saw their faith, he said, "Friend, your sins are
forgiven you."
21And the Torah scholars and Pharisees began to reason as follows:
"Who is this fellow who speaks blasphemy![436] Who can forgive sins but
God alone?"
22But knowing their reasonings, Jesus in response said to them, "Why
are you debating *this* in your hearts? 23Which is easier: to say 'Your sins are
forgiven you,' or to say, 'Get up and walk'? 24But so that you may know that
the Son of Man has authority on earth to forgive sins..." He said to the
paralyzed man, "I tell you, get up, pick up your mat and be on your way
home." 25And immediately he stood up, in full view of them, and taking up
that upon which he had been lying, he went away toward home, praising
God. 26Everyone was stunned with amazement. And they glorified God,
and were filled with awe, saying, "We have seen remarkable things today."

A Revenue Agent Joins Jesus

27And after these things he went out, and he saw a revenue agent[437] by
the name of Levi, sitting at the taxes post, and he said to him, "Follow me."
28And he rose up and followed him, giving it all up.

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[436] **5:21** The Greek for blasphemy is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. Here it would mean something more like "words of blasphemy," referring to the one incident of blasphemy in verse 20. Other examples of this kind of plural are Matthew 14:9, 15:19.

[437] **5:27** The Greek word here translated "revenue agent" is τελώνης, a combination of the words τέλος for excise off the end tally, and the word ὠνέομαι which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were purchased by something like collection agencies. According to Bauer, the τελῶναι were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conquered by the conqueror, the collectors of the tax were personal reminders to the populace that they, the payers of the tax, were conquered. Hence the collectors of the tax were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

29Then Levi held a great banquet for him at his house. And there was
also a large crowd of revenue agents and others who were reclining with
him. 30And the Pharisees and their Torah scholars[438] grumbled to his
disciples, saying, "Why do you eat and drink with revenue agents and
sinners?"[439]

31And Jesus responded and said to them, "It is not the healthy who need
a doctor, but those who are sick. 32I have not come to call the righteous, but
sinners to repentance."

Jesus Questioned About Fasting

33They then said to him, "The disciples of John are often fasting and
making prayers, and likewise those of the Pharisees, but yours go on eating
and drinking."

34And Jesus said to them, "Can you make the members of the
bridegroom's party fast during *days* in which the bridegroom is with them?
35But the days will come. Yes, when the bridegroom is taken away from
them, then in those days they will fast."

36And he also spoke a parable to them: "No one tears a patch from a
new garment *and* places it onto an old garment. For then, he will both tear
the new, and the patch from the new will not match the old. 37And no one
puts new wine in old wineskins. For then, the new wine will burst the
wineskins, and it will be spilled, and the wineskins will be ruined. 38On the
contrary, new wine must be put in new wineskins.[440] 39And no one after
drinking old wine wants the new, for he says, 'The old is better.' "

Chapter 6

Man Over the Sabbath

1And he happened during a Sabbath[441] to be passing through grainfields,
and his disciples were plucking and eating the heads, rubbing them in their

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[438] **5:30a** txt φαρισαιοι και οι γραμματεις αυτων B C L W Ξ lat SBL NA28 {/} ‖ φαρισαιοι και οι γραμματεις ℵ (D) it cop$^{sa^{mss},bo}$ ‖ γραμματεις και οι φαρισαιοι F ‖ γραμματεις αυτων και οι φαρισαιοι A N 𝔐 it^{r1} (cop$^{sa^{ms},bo^{ms}}$) TR RP ‖ *lac* 𝔓^{4} 𝔓^{45} 𝔓^{75} P Q T. These are meaningfully different, since having the possessive pronoun first, as in "their Torah scholars and Pharisees" makes it sound like "their" refers to the Jews as possessors, and both Torah scholars and Pharisees as the subject, whereas "the Pharisees and their Torah scholars" makes it sound like only a subset of the Torah scholars, those belonging to the sect of the Pharisees, is being talked about. Compare Mark 2:16.

[439] **5:30** The Mishnah associated tax collectors with murderers and highway robbers. (*Nedarim* 3:4 and *Bava Qamma* 10:2)

[440] **5:38** txt *omit* 𝔓^{4} 𝔓^{75} ℵ B L W cop NA28 {/} ‖ καὶ ἀμφότεροι συντηροῦνται (Matt 9:17) A C D E latt syr cop^{bomss} TR RP

[441] **6:1a** txt σαββάτῳ 𝔓^{4} ℵ B L W it$^{b,c,l,q,r^1}$ syr$^{p,h^{mg},pal}$ cop$^{sa,bo^{pt}}$ eth NA28 ‖ τοῖς σάββασιν *Lect* cop$^{bo^{pt}}$ (Mt 12:1; Mk 2:23 ‖ σαββάτῳ δευτεροπρώτῳ A C D E 0233 it$^{a,aur,d,f,ff^2}$ vg syr^{h} arm Epiph Chrys Isid TR RP ‖ σαββάτῳ δευτέρῳ geo ‖ *sabbato mane* it^{e} ‖ *lac* 𝔓^{45} N P Q T. The UBS textual commentary: "In the opinion of a majority of the Committee, although σαββάτῳ δευτεροπρώτῳ is certainly the more difficult reading, it must not for that reason be adopted. The word δευτεροπρῶτος occurs nowhere else, and appears to be a *vox nulla* that arose accidentally through a transcriptional blunder. (Perhaps some copyist introduced πρώτῳ as a correlative of ἐν ἑτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:31, wrote δευτέρῳ, deleting πρώτῳ by using dots over the letters—which was the customary way of cancelling a word. A subsequent transcriber, not noticing the dots, mistakenly combined the two words into one, which he introduced into the text.)"

hands.[442] 2But some of the Pharisees said, "Why are you doing what on a Sabbath is not permissible?"[443]

3And in answer to them Jesus said, "Have you never read what David did when he and those with him were hungry? 4How he went into the house of God, and taking the loaves of offering, he ate, and gave to the ones with him, which was not permissible to eat, except for the priests only?"

5Then he said to them, "The Son of Man is lord of the Sabbath."

6And it came about that on another Sabbath, he went into the synagogue and was teaching, and a man was there whose right hand was shriveled. 7And the Torah scholars and the Pharisees were carefully watching him, whether he would heal on the Sabbath, in order to obtain cause to prosecute him. 8But he knew their reasoning, and said to the man with the shriveled hand, "Get up and stand in view." And he got up and stood.

9Then Jesus said to them, "I ask you, is it permissible on the Sabbath to do good or to do evil, to save life or to destroy it?"

10And looking around at them all, he said to him, "Stretch out your hand." He did so, and his hand was restored. 11And they were filled with rage,[444] and discussed with each other what they should do to Jesus.

The Twelve Apostles

12And it came about in those days that he went out into the hills to pray, and spent the whole night praying to God. 13And when it was day, he called his disciples to him, and from them he selected twelve, whom he then designated apostles: 14Simon, whom he also named Peter, and his brother Andrew; James and John; Philip and Bartholomew; 15Matthew and Thomas; James son of Halphaeus and Simon the Zealot; 16and Judas son[445] of James; and Judas of Kerioth,[446] who became a betrayer.

Blessings and Woes

17And when he came down, he stopped at a level place with them and with a large crowd of his disciples, and with a great multitude of the people from all of Judea and Jerusalem, and from the coastal areas of Tyre and Sidon 18who had come to hear him and to be healed of their diseases. And

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[442] **6:1** This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25, "If you enter your neighbor's vineyard, you may eat grapes until you are fully satisfied, but do not put any in a container. If you enter your neighbor's grainfield, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain."

[443] **6:2** The Greek word translated "permissible" is the impersonal participle ἔξεστιν - éxestin, which is derived from the same root as ἐξουσία - exousía, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

[444] **6:11** Greek, ἀνοία - anoia, a word much like our English word 'mad,' which can mean both anger and insanity. You could say Jesus' opponents went out of their minds with rage. Anger often overcomes better judgment. Thus anoia is often translated as 'folly.'

[445] **6:16a** Or *brother*

[446] **6:16b** This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words אִישׁ קְרִיּוֹת, ish Qerioth, which mean *a man from Kerioth*. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.

those oppressed by unclean spirits were being cured. 19And the entire
crowd was trying to touch him, because power was going out from him, and curing everyone.

20And he lifted his eyes toward his disciples, and began to speak:

"Blessed are you who are poor,
for yours is the kingdom of God.
21Blessed are you who are going hungry now,
for you will be satisfied.
Blessed are you who are weeping now,
for you will laugh.
22Blessed are you
when people hate you,
excommunicate you and shame you
and cast out your name as evil,
because of the Son of Man.

23"Rejoice in that day, and skip for joy! For behold, great is your reward in heaven, because the same things their ancestors did to the prophets.

24"But woe to you who are rich,
because you have received
your *share of* comfort.
25Woe to you who are well fed now,
for you will go hungry.
Woe to those who are laughing now,
for you will mourn and weep.
26Woe to you when all people
speak well of you,
for the same their ancestors did
to the false prophets.

Love Your Enemies

27"But I say to you who are listening, love your enemies, treat well the
ones hating you, 28bless the ones cursing you, pray for the ones insulting
you. 29To the one striking you on the cheek, offer the other cheek also. And the person taking your jacket, do not prevent him from taking your shirt as
well. 30To everyone asking you, give, and from the one forcefully taking
your things, do not demand them back. 31And just as you wish people
would do to you, do likewise to them.

32"And if you love the ones loving you, what credit is that to you? For
the sinners also love the ones loving them. 33And if you do good to the ones
doing good to you, what credit is that to you? The sinners also do the same.
34And if you lend to the ones from whom you foresee repayment, what credit is that to you? Sinners also lend to sinners, in such a way they may
receive the equal back. 35But love your enemies, and do good and lend,
expecting nothing, and great will be your reward, and you will be children

of the Most High, for he is kind to the unthankful and evil. 36Be
compassionate, just as your Father is compassionate.[447]

The Law of Reciprocity

37"Do not be judgmental, and you will not be judged. Do not be condemning, and you will not be condemned. Be forgiving, and you will be forgiven.

38"Be giving, and it will be given to you. A generous container: compacted, shaken[448] and running over they will hand into your arms. For with the standard you measure out, it will be measured back to you."

Correcting Others

39And he also spoke a parable to them: "Can a blind person lead a blind
person? Will they not both fall into a ditch? 40A student is not above the
teacher, but rather, every student when fully trained will be like his teacher.

41"Why do you look at the speck in your brother's eye, but the log that is
in your own eye you do not consider? 42How are you able to say to your
brother, 'Brother, allow me to take out the speck that is in your eye,' while you are not seeing the log that is in your own eye? You hypocrite, first get the log out of your own eye, and then you will see clearly the speck that is in your brother's eye, to remove it.[449]

A Tree and its Fruit

43"Now there is no good tree producing bad fruit, nor again a bad tree
producing good fruit. 44For each tree is known by its own fruit. For they do
not gather figs from thornbushes, neither do they pick a grape from a brier.

45"The good person, out of the good stockpile of his heart, brings forth good, and the evil person out of the evil, brings forth evil. For out of the abundance of the heart one's mouth speaks.

The Two Kinds of Builders

46"And why do you keep calling me 'Lord, Lord,' and yet not do the
things which I say? 47Anyone who comes to me and hears my words and
does them, I will show you what that person is like. 48That person is like a
man building a house, who dug and deepened and laid a foundation on the rock. And when a flood occurred, the river dashed against that house, but was not able to shake it, because it was well built.

49"But the one who has heard them and not done them, is like a man who built a house on the ground without a foundation, against which

[447] **6:36** Exodus 34:6-7; Psalm 103:8-14; Joel 2:13; Jonah 4:10-11

[448] **6:38** In other words, settled. Along with being pressed down and compacted, the container would be holding the most it possibly could.

[449] **6:42** Note that Jesus is not forbidding the correcting of others, nor telling us not to remove a speck from someone else's eye. But strangely enough, that is how many people interpret this passage. Rather, what this passage is saying is that we should examine ourselves before we correct others. And then do correct others. See Luke 17:3, and several other passages in the New Testament.

dashed the river, and very soon it collapsed, and the destruction of that
house was great."

Chapter 7

One Centurion's Faith with Authority

1When he had finished all his sayings in the ears of the people, he
entered Capernaum. 2And the slave of a certain centurion,[450] who was very
valuable to him, was sick and about to die. 3And having heard about Jesus,
he sent elders of the Jews to him, asking him to come and heal his slave. 4So
when they came to Jesus, they were pleading earnestly with him, saying,
"He is worthy that[451] you confer this upon him, 5for he loves our nation, and
he built us the synagogue."

6So Jesus went with them. And when he was not far from the house, the
centurion sent friends saying to him as follows: "Lord, don't trouble yourself,
for I am not fit that you should enter under my roof. 7So also neither did I
consider myself worthy to come to you. But say with a word that my slave
must be healed.[452] 8For I too am a man stationed under authority, having
soldiers under myself. And I say to this one, 'Go,' and he goes; and to
another, 'Come,' and he comes; and to my slave, 'Do this,' and he does."

9And when Jesus heard these words, he was amazed at him, and
turning to the crowd following him, he said, "I tell you, not in Israel have I
found such faith."

10And when the ones who had been sent returned to the house, they
found the slave well.

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[450] **7:2** A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort— 1,000 men, would have ten *centurions*, each commanding 100 of the men.

[451] **7:4** Interestingly, this message from the Roman centurion in Luke 7:4 contains a Latinism in the Greek. In the phrase Ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο, the use of the relative pronoun instead of the customary ἵνα (hina) is a Latinism: *dignus qui* with the subjunctive.

[452] **7:7b** The Greek verb for heal here, ἰάομαι, is in the 3rd person, singular, aorist, imperative, passive form, ἰαθήτω. This is difficult to construe, and that is why later copyists changed it to the simple future indicative passive form ιαθήσεται in conformity with the Matthew account in 8:8. Perhaps the copyists thought that the imperative form reflected badly on the centurion as being too demanding, as thus: "Say in a word, and let my servant be healed." And if the copyists felt a desire to do this, it is also very possible that here is an instance of Matthew making more palatable the Greek of a written Greek original *Spruchquelle* as compared to Luke's more conservative and word for word reproduction, rather than the scenario that Matthew translated the Aramaic of an Aramaic Spruchquelle into the future indicative in Greek, but Luke into the aorist imperative. As for the word 'and' here, καί, it is here used as an explicative καί and introducing a command in indirect quotation; in other words, to particularize the word to be spoken, as thus: "But say in a word, namely, that my slave be healed." This use of καί is not terribly uncommon in the New Testament, and this rendering preserves an imperative mood. Moreover, it is preceded here by εἱπον, which regularly precedes discourse. As for the centurion's peremptory tone, how remarkable is it that a soldier, and a commanding officer at that, would have that kind of personality? He was a bold man, but he humbled his tone well enough by twice stating that he was not worthy. It is commendable to be bold in this way, as indeed the Lord commended him for it. But how bold really was it? For after all, he had heard that Jesus was already doing such things as he was requesting, and was doing it for everybody who asked, and also some who did not ask. So it wasn't so bold and demanding after all, with the exception of expecting the same for a Gentile, which he covered by admitting his unfitness.

Jesus Raises a Dead Man at Nain

11And it came about that on the next day, he went into a town called Nain, and his disciples and a large crowd went along with him. 12And as he approached the town gate, behold, a dead person was being carried out, the only son of his mother, and she was a widow. And a considerable crowd from the town was with her. 13When he saw her, the Lord was moved with pity for her, and he said to her, "Don't cry."

14And he went up to the coffin and touched it, and the pallbearers stood still. And he said, "Young man, I say to you, rise up!" 15And the dead man sat up, and began to speak. And he gave him back to his mother.

16And fear took hold of all, and they praised God, saying, "A great prophet has been raised up among us," and, "God has come to help his people." 17And this news about him spread throughout the land of the Jews and the surrounding country.

Jesus and John the Baptizer

18And John's disciples reported to him about all these things. And after calling two of his disciples to him, John 19sent word to the Lord, as follows: "Are you the one who was to come, or should we expect another?"

20And when they had come to him, the men said, "John the Baptizer sent us to you saying, 'Are you the one who was to come, or should we expect another?'"

21In that same hour he healed many *people* of diseases and sicknesses and evil spirits, and gave sight to many who were blind. 22And in answer, he said to them, "Go and report back to John what things you saw and heard: The blind see again, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and good news is preached to the poor. 23And *tell him*, 'Blessed be whoever is not offended on account of me.' "[453]

24And as John's messengers were leaving, he began to speak to the crowd about John: "What did you go out into the desert to see? A reed getting swayed to and fro by the wind? 25On the contrary, what did you go out to see? A man dressed in delicate clothes? Behold, those in expensive

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[453] **7:23** Why did Jesus tell John this? Would John be offended by all the good works here recently listed? Not likely. It is more likely that what John would be offended by was Jesus' non-abstentious lifestyle, or even what in John the ascetic's view might be "shady" practices. John had already testified earlier, emphatically and with certainty, that Jesus was the Expected One. But now it appears, John was having his doubts about him. Jesus was apparently a contrast to John in the following: He did not worry too much about ceremonial washing (Diatess 5:45, 14:1-10; 5:25; Matt. 15:1-20; Mark 7:1-23; John 3:25,26, John 2:6). He de-emphasized the concept of clean v. unclean foods (Diatess 14:9; Matt. 15:11,17; Mark 7:15-19). He did not fast, or at least did not teach his disciples to fast (Diatess. 7:24; Matt. 9:14; Mark 2:18; Luke 5:33). He drank alcohol, enabling Pharisees to dare call him a "drunkard," (Luke 7:33, 34; Matt. 11:18-19; Diatess. 10:30). He associated with "shady" characters (Diatess 7:22, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:34, 7:39, 15:1-2, 19:7). He violated the Sabbath by allowing his disciples to husk grain (Mark 2:23-28; Matt. 12:1-8; Lk 6:1-5). He did not pay the two-drachma tax, except for only the 2 people who were discovered, out of the total of 13 in his party (Diatess. 17:22-26; Matt. 17:24-27. On this tax, which was voluntary at best, and illegal at worst, see my endnote in my translation of the gospel of Matthew.) It remains today, that some who consider themselves righteous are offended by these truths about Jesus' lifestyle. But "Blessed be whoever is not offended on account of me." "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit." Romans 14:17

clothes and living in luxury are in royal palaces. 26On the contrary, what
did you go out to see? A prophet? Yes indeed I tell you, and more than a
prophet. 27This is the one about whom it is written:

> 'Behold, I am sending my messenger
> before your face,
> who will prepare your way
> before you.'[454]

28I tell you, among those born of women, no one is greater than John the
Baptizer. Yet the one who is least in the kingdom of God is greater than he."
29(And all the people who heard, even the revenue agents, vindicated
God, having been baptized with the baptism of John. 30But the Pharisees
and the lawyers, not baptized by him, rejected the purpose of God for
themselves.)
31"To what, then, shall I compare the people of this generation? And
what are they like? 32They are like children sitting in the marketplace and
calling out to one another and saying:

> 'We played the flute for you,
> and you didn't dance;
> we sang a dirge,
> and you didn't cry.'

33For John the Baptizer came neither eating bread nor drinking wine, and
you say, 'He has a demon.' 34The Son of Man came eating and drinking, and
you say, 'Behold a glutton and a drunkard, a friend of revenue agents and
sinners.' 35Regardless, wisdom is vindicated by all her children."[455]

A Prostitute Washes Jesus' Feet with her Tears

36But one of the Pharisees asked him to eat with him, and he went to the
Pharisee's house and reclined.[456] 37And behold, a woman who was being a
sinner in that town came, who having learned that he is reclining at the
Pharisee's house, had brought an alabaster bottle of perfume, 38and
appeared behind Jesus, weeping at his feet. And with the tears she began to
bathe his feet. And with the hairs of her head she was wiping off, and
earnestly kissing his feet, and anointing them with the perfume.
39When the Pharisee who had invited him saw this, he thought to
himself as follows, "If this man were a prophet, he would know who and of
what sort is the woman touching him— that she is a sinner."
40And Jesus spoke up, and said to him, "Simon, I have something to tell
you."
"Tell me, teacher," he says.

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[454] **7:27** This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.

[455] **7:35** Greek τέκνων; perhaps a misunderstanding of the Aramaic for "works." Which would make sense: emphasis on ALL. You have to look at ALL the works of a person, not judge on superficial things like eating and drinking, which in fact Paul says in Romans 14:17, but of righteousness, peace, and joy in the Holy Spirit.

[456] **7:36** In that time and culture, those eating a meal lay on a futon of sorts, on their sides and resting on an elbow, with their feet off the floor. That is how the woman could both stand behind him at his feet, and wipe his feet with her hair.

41"Two men were debtors to a certain moneylender. One owed five hundred denarii,[457] and the other fifty. 42And as they did not have the money to pay him back, he freely forgave them both. Now which of them will love him more?"

43In answer Simon said, "I suppose the one whom he freely forgave more."

And he said to him, "You have judged correctly." 44And turning toward the woman, he was saying to Simon, "Do you see this woman? Your house I entered. Water you did not give me for my feet, but this woman bathed my feet with her tears, and wiped them off with her hair. 45A kiss you did not give me, but this woman, from the time I entered, has not stopped earnestly kissing my feet. 46With oil you did not anoint my head, but this woman with perfume anointed my feet. 47For which reason, I tell you, her many sins have been forgiven, that she loved much. But someone who has been forgiven little, loves little."[458]

48And he said to her, "Your sins have been forgiven."

49And those reclining with him began to say to themselves, "Who is this who even forgives sins?"

50But he said to the woman, "Your faith has saved you. Go with peace."

Chapter 8

Jesus' Financiers

1And it came about after this that he traveled about through one city and village after another, proclaiming the good news of the kingdom of God. The Twelve were with him, 2and also some women who had been cured of evil spirits and diseases: Mary, called the Magdalene,[459] from whom seven demons had come out; 3and Joanna the wife of Kuza, the manager of Herod's household; and Susanna; plus many others; these women were providing for them out of their own means.

The Parable of the Sower

4And when a great crowd was coming together, people from every one of those towns coming toward him, he spoke by means of a parable: 5"The sower went out to sow his seed. And in the process of sowing, some seed fell beside the way and was trampled on, and the birds of the sky devoured it. 6And other seed fell on rock, and after it grew, it withered, having no way to get moisture. 7And other seed fell in the midst of thorns, and the

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[457] **7:41** A *denarius* was a coin worth about a day's wages.

[458] **7:47** Verse 47 is difficult in terms of Greek exegesis, and can't help but be influenced by one's existing beliefs regarding sin and salvation. Are the woman's many sins forgiven because she loved much? Or does she love much because her many sins are forgiven? Consult the many English translations, and you will be surprised to see which falls on which side of this problem. Nevertheless, a few things are clear: Jesus means to point out that the woman loved more because she was forgiven more. And also clear is where Jesus declared in verse 50 that it was her faith that had saved her. And it was not faith without repentance. For her weeping and humility could indicate repentance, and since Jesus knew the hearts of all humans (John 2:24-25; Diatess. 5:36), he apparently knew that in her was true repentance.

[459] **8:2** A *Magdalene is* someone who is from the town of *Magdala*, just as a Seattleite is someone who is from the city of Seattle.

thorns grew up and choked it. 8And other seed fell into good soil, and when grown it produced fruit a hundredfold."

After he said these things, he called out, "Whoever has ears to hear, hear."

The Parable of the Sower Explained

9And his disciples asked him the intent[460] of this parable, 10and he said, "To you it is given such that you will know the mysteries of the kingdom of God, but to the rest in parables,[461] so that,

> "'Though seeing, they will not see,
> and though hearing,
> they will not understand.'[462]

11 "This, then, means the parable: The seed is the word of God. 12And the ones beside the way are those who when they hear, next comes the devil, and takes away the word from their heart, so that they will not believe and be saved. 13And the ones on the rock are those who when they hear, receive the word with joy. They are also ones who have no root, and believe for a time, and in the time of trial shrink back. 14And the seed falling in the thorns, these are those who hear, and as they go, are choked by the worries and riches and pleasures of life, and do not bear fruit to the end. 15And the seed in good soil, these are those who when they hear the word, retain it in a good and worthy heart, and bear fruit with perseverance.

16"Now no one after lighting a lamp covers it with a bucket, or puts it under a bed, but instead puts it on the lamp stand, so that those coming in may see the light. 17For there is nothing hidden that will not be made manifest, nor secret, that will not become clearly known, and come into illumination. 18Watch therefore how you listen, for whoever has, it will be

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460 **8:9** The Greek word is the 3rd person, singular, present, optative form of the verb 'to be.' It says, literally, "What is the being of this parable?" Except in optative mood. "What is this parable supposed to be? Except there must be a word which encompasses both 'meaning' and 'reason for being.' Thus, "What is this parable meant to accomplish?" The word 'essence' comes to mind, but 'essence' does not include the "reason why you speak in parables" idea. The word 'intent' encompasses the meanings "import, significance, and meaning," and also the mood of potential. We know this 'why' meaning must be part of the meaning of the disciples' question, both because of Jesus' answer, explaining 'why' he used parables; and also from the parallel account in Matthew 13:10, where the disciples say simply, "Why do you speak to the people in parables." (In Mark it is very ambiguous.) Luke elsewhere in his Greek uses the word 'to be' for the meaning and intent of impersonal events. See for example, Acts 2:12, where in reference to the disciples' speaking in dozens of languages simultaneously, the onlookers say, literally, "What does this wish to be?" But instead of the verb 'to be' in the optative mood, 'to be' is an infinitive, and the verb 'thelo' for 'wish, will' is used with it. However, Luke uses the exact same inflection of this same verb in Luke 3:15 as here in 8:9, where the crowd wonders if John the Baptizer might possibly be the Messiah.

461 **8:10a** Or, "To you it is granted (perfect tense) to know the mysteries of the kingdom of God, but to the rest in parables, so that..." The problem with this latter reading is determining what verb is to be implied or supplied for the phrase "but to the rest in parables." This is why I interpreted the infinitive as one of result: "such that you will know." Then the same idea, that is the idea, "in such a way," easily carries over to the "but to them in parables."

462 **8:10b** Isaiah 6:9

granted him, and whoever has not, even what he seems to have will be taken away from him."

Jesus' Mother and Brothers

19And his mother and brothers came to him, and were not able to get near him because of the crowd. 20And it was reported to him, "Your mother and brothers are standing outside, wanting to see you."

21But he in answer said to them, "These are my mother and brothers, the ones hearing and doing the word of God."

Jesus Commands the Elements

22And it came about during one of those days that he and his disciples had gotten into a boat, that he said to them, "Let's cross over to the other side of the lake." And they put out to sea.

23And as they sailed, he fell asleep. And a storm of wind came down onto the lake, and they were being swamped, and in great danger.

24And after approaching him, they roused him, saying, "Master, we are going to die!"

And when he was awake, he rebuked the wind, and the roughness of the water, and they stopped, and it was calm. 25And he said to them, "Where is your faith?"

But they were amazed and fearful, saying to one another, "Who then is this? For he even commands the wind and the water, and they obey him!"

The Legion of Demons Near Gadara

26And they sailed down into the territory of the Gadarenes,[463] which is opposite Galilee. 27And as he was going on shore, a man from the town met him, demon-possessed, and not having put clothes on for quite some time, and who was living not in a house but in the tombs.

28And when he saw Jesus, he fell down before him crying out, and in a loud voice he said: "What business is there between you and me, O Jesus, you son of the Most High God? I beg you, do not torture me!"

29For Jesus was commanding the evil spirit to come out of the man. For many times it had possessed him, and he would be bound with chains and leg irons and guarded, but tearing the bonds apart, he would be driven by the demon into solitary places.

30And Jesus questioned him: "What is your name?"

And he said, "Legion.[464]" For many demons had entered into him.
31And they were pleading with him that he not order them to depart into the Abyss.

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[463] **8:26** Some manuscripts say Gerasenes, some Gadarenes, some Gergesenes. Topographically (the right cliffs, and the prepositional phrase of Lk 8:26, "down to the territory of..."), and culturally (the raising of pigs), Gadarenes is the most likely, which is the reading of Matthew 8:28. For Luke 8:26, both the UBS4 and NA26 read Γερασηνῶν, and the UBS4 gives that a {C} rating of certainty.

[464] **8:30** Among the Romans a *legion* was a select body of soldiers— a complete army of cavalry and infantry, numbering from 4,200 to 6,000 men, usually with approximately an equal number of auxiliary troops, thus totaling about 10,000. The *legion* was divided into

32And a considerable herd of pigs was feeding there on a hillside, and they begged him to allow them to enter into them, and he allowed them.

33So coming out from the man, the demons entered into the pigs, and the herd rushed down the steep bank into the lake, and drowned.

34And seeing what had happened, the herders fled, and reported it to the town and to the farms. 35And they came out to see what had happened. And they came to Jesus, and found the man from whom the demons had gone out sitting at Jesus' feet, dressed, and in his right mind, and they were afraid. 36And the ones who had seen reported to them how the demon-possessed man had been cured. 37And all the population of the neighborhood of the Gadarenes asked him to go away from them, for they were overcome with great fear. So he got into the boat *and* turned back.

38But the man from whom the demons had gone out was begging to accompany him. But Jesus sent him away, saying, 39"Return to your house, and recount all the things God has done for you." And he went, throughout the whole town, proclaiming what things Jesus had done for him.

A Dead Damsel and a Sick Woman

40And it came about that upon his return, a crowd was welcoming him, for they were all expecting him. 41And behold, a man had come whose name was Jairus, and this man was a synagogue ruler. And falling at Jesus' feet, he begged him to come to his house, 42because he had an only daughter, about twelve years of age, and she was dying.

And as he was on his way, the crowds were pinching him in. 43And a woman suffering a flow of blood since twelve years, who had spent everything she owned on doctors and not been able to get healing from anyone, 44came up behind and touched the tassel[465] of his cloak, and immediately her flow of blood stopped.

45And Jesus said, "Who was it touching me?"

When everyone denied it, Peter said, "Master, the crowds are pushing in together and jostling you."

46But Jesus said, "Someone touched me, for I sensed power go out from me."

47Then the woman, seeing that she was not going unnoticed, came, trembling.[466] And falling at his feet, she related before all the people the reason she had touched him, and how she had been instantly healed. 48And he said to her, "Daughter, your faith has healed you. Go with peace."

49While he was still speaking, someone comes from the synagogue ruler's, saying, "Your daughter has died. Don't trouble the teacher any more."

50But having heard, Jesus responded to him, "Don't be afraid. Only believe, and she will be healed."

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ten cohorts of 1,000 each. In this case, a more general meaning of the word *legion* probably applies: a very large number.

[465] **8:44** See Numbers 15:38, Deut. 22:12

[466] **8:47** The reason for her fear was probably because she knew she had violated the Rabbi's cleanness. As a woman with a flow of blood, she was perpetually unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean as well.

51And when he went into the house, he did not allow anyone to enter
with him except Peter and John and James, and the father of the maiden and
the mother. 52And all were weeping and wailing for her. But he said, "Do
not weep. She is not dead but sleeping." 53And they laughed scornfully at
him, knowing that she had died.

54Then, holding her hand, he called out, as follows: "Damsel, wake
up!"[467] 55And her spirit returned, and she stood up at once, and he ordered
that she be given something to eat. 56And her parents were astonished.
Then he charged them not to tell anyone what had happened.

Chapter 9

Jesus Sends Out the Twelve

1And having called the Twelve together, he gave them power and
authority over all the demons and diseases, in order to heal. 2And he sent
them to proclaim the kingdom of God and to cure,[468] and said to them: "Take
nothing for the journey— neither staffs,[469] nor knapsack, nor bread, nor silver,
neither have two tunics each.[470]

4"And into whatever house you might enter, there remain, and from
there go forward. 5And all the *places* that do not welcome you, going forth
from that town, shake the dust off your feet, as a testimony against them."

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[467] **8:54** The Greek verb is ἐγειρω and would generally mean "rouse yourself; wake up; get up." In figurative use it means, "wake up from death," or in the passive, "be raised from the dead." So also with the Greek word ἀνίστημι - **anístēmi**, which means "stand up," but which spiritually means "rise from the dead."

[468] **9:2** txt ἰᾶσθαι B syr^{c,s} WH NA25 ‖ ἰᾶσθαι τοὺς ἀσθενεῖς ℵ A D L Ξ it^{a,aur,b,d,e,ff2,l,q,r1} vg arm (eth) geo [NA27] {C} ‖ ἰάσασθαι τοὺς ἀσθενεῖς 070 ‖ ἰάσασθαι τοὺς ἀσθενοῦντας W ‖ ἰᾶσθαι τοὺς ἀσθενοῦντας C E TR RP ‖ ἰᾶσθαι πάντας τοὺς ἀσθενοῦντας it^{f} ‖ *lac* 𝔓^{45} 𝔓^{75} N P Q T. I think the additions were only natural and that the variety of them betrays their spuriousness.

[469] **9:3a** txt μήτε ῥάβδους A C^{2} TR RP ‖ μήτε ῥάβδον ℵ B C* D E* L W NA27 {\} ‖ *lac* 𝔓^{45} 𝔓^{75} N P Q T. The UBS (singular) reading would mean Jesus is saying, "Take nothing for the journey, neither a staff..." Whereas in Mark 6:8, both Greek texts say that Jesus instructed them "that they should take nothing for the trip except a staff only." Did an Alexandrian copyist accidentally change the number of this word to the singular in conformity with the surrounding subjects in the phrase? Or did a later copyist that gave us the Byzantine tradition change it to the plural in an attempt to eliminate the contradiction with Mark 6:8? Some interpreters say that the plural of staffs is similar to how Jesus tells them, later in the same verse of Luke 9:3, not to take more than one tunic. So let us suppose that that is true, that Jesus told them to take only one staff each, instead of more than one staff each. Then the question arises: why would anyone take more than one staff anyway? And have you ever seen anyone use more than one staff at a time? I think I have seen that once or twice in my lifetime, and that was because the person was lame or injured. (Actually, in 2007 I just met a guy who does use two walking sticks; he is not injured. They are metal, somewhat like ski poles. It seemed ridiculous to me; he is apt to catch one on something and trip over it.) But we have no reason to think here that any of the disciples was lame or injured. The only other reason that I could come up with as a reason why the disciples might take more than one staff each, was to carry a spare staff. To do that would not make much sense to me though, as someone who has done a lot of hiking in my lifetime (for lack of automobile roads in my part of New Guinea). I would not want to carry the extra weight or bulk for insufficient reason. But then again, I hiked in rain forest, where I could cut myself a new walking stick at any time without any trouble finding one. The disciples, on the other hand, were hiking in a place much more arid, where it would not be near as easy to find another walking stick after the rocky surface had worn down their first one.

[470] **9:3b** txt ἀνὰ δύο A C^{3} D E* W it^{d} syr^{h} Basil TR RP (NA27: [ἀνὰ] δύο) {C} ‖ δύο ℵ B C* L Ξ 070 it^{a,aur,b,e,f,ff2,l,q,r1} vg syr^{s,c,p,pal} cop^{sa,bo} arm eth geo W-H ‖ "and not even two" syr^{s} ‖ *lac* 𝔓^{45} 𝔓^{75} N P Q T.

6And going forth they went throughout all the villages, preaching the
good news, and healing everywhere.

Herod Hears of Jesus

7Now Herod the tetrarch heard about all that was going on, and kept
becoming perplexed, because it was said by some that John had been raised
from the dead, 8and by some that Elijah had appeared, and still others that a
prophet, one of the Ancients, had come back to life.
9But Herod said, "John, I beheaded. Who, then, is this I hear such things
about?" And he tried to see πhim.

Jesus Feeds the Five Thousand

10And when the apostles returned, they reported to him what things
they had done. Then he took them, and retreated in private toward a town
called Bethsaida.[471] 11But the crowds who knew, followed him. So,
welcoming them, he spoke to them about the kingdom of God, and the ones
having need of healing, he cured.
12But the daylight began to decline, and the twelve approached *and* said
to him, "Dismiss the crowd, so they can go to the surrounding villages and
farms to sleep and find supplies. Because here, we are in a remote place."
13And he said to them, "You give them something to eat."
But they said, "We have no more than five loaves and two fish, unless
we were to go and buy food for all this crowd." 14For there were about five
thousand men.
And he said to his disciples, "Get them to recline in groups of about fifty
each." 15And they did so, and got them all to recline. 16And taking the
loaves and the two fish, *and* looking up to heaven, he blessed them and
broke them, and gave to the disciples to set before the people.
17And they all ate and were satisfied, and their leftovers picked up were
twelve large baskets of fragments.

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[471] **9:10** txt

εἰ̓ς πολιν	καλουμενην Βδα.	𝔓^{75} ℵ^{1} B L Ξ* (syr^{s}) cop^{sa,bo} TH NA28 {B}
εἰ̓ς κωμην	λεγομενην Βδα.	D (it^{d})
εἰ̓ς τοπον ερημον		ℵ^{*,2} 157 syr^{c} cop^{bomss}
εἰ̓ς ερημον τοπον		1241
εἰ̓ς κωμην	καλουμενην Βδα. εἰ̓ς τοπον ερημον	Θ it$^{r^1}$
εἰ̓ς τοπον	καλουμενον Βδα.	Ψ
εἰ̓ς τοπον ερημον	καλουμενον Βδα.	it$^{a,aur,b,e,f,ff^2,l,q}$ vg
εἰ̓ς ερημον τοπον	πολεως κλουμενης Βδα(ν).	A *f*^{13} 565
εἰ̓ς τοπον	πολεως κλουμενης Βδα(ν).	*f*^{1} 205 700
εἰ̓ς τοπον ερημον	πολεως κλουμενης Βδα(ν).	C E N W Ξ^{c} 𝔐 syr$^{(p),h}$ (arm) (eth) (geo) TR RP
lac		𝔓^{45} F P Q T

I think the great variety of readings in the Greek manuscripts here arose from many scribes' simplistic understanding of the preposition εἰ̓ς having to mean "into Bethsaida," or "in Bethsaida," and then changing the text in order to eliminate a perceived contradiction. But Luke in his gospel and Acts often uses the preposition εἰ̓ς to mean "toward," "in the direction of." There is no contradiction here in the UBS/NA28 text with other gospels, since the rendering, "retreated toward Bethsaida" allows them to have stopped before reaching Bethsaida, stopped in a deserted place. The reading in the UBS text best explains the rise of all the other readings, and is original. The usual renderings of the Majority Text, such as "retreated into a deserted place belonging to the city of Bethsaida" sound concocted and unnatural do they not?

Peter's Confession of Messiah

18And it came about that, when he was praying in private, the disciples
were with him, and he queried them, saying, "Who do the crowds maintain
me to be?"
19And they in answer said, "John the Baptizer; and others, Elijah; and
others that a prophet, one of the Ancients, has risen again."
20And he said to them, "But you, who do you maintain me to be?"
And Peter in answer said, "The Christ[472] of God."

Jesus Predicts His Death

21But he, admonishing them, charged them to tell this to no one,
22saying, "The Son of Man must suffer many things and be rejected by the
elders, the chief priests, and Torah scholars, and be killed, and on the third
day be raised again."
23Then toward everyone he was saying, "If someone wants to come after
me, he must deny himself, and take up his cross daily,[473] and follow me.
24For whoever wants to save his life will lose it; but whoever loses his life for
my sake, this one will save it. 25For how does it benefit a human being
when he has gained the whole world, but has lost or been forfeited his very
self? 26For whoever is ashamed of me and of my words, that person the Son
of Man will be ashamed of, when he comes in his glory, and of the Father,
and of the holy angels. 27But truly I say to you: There are some, of the ones
standing here, who will certainly not taste death until they see the kingdom
of God."

The Transfiguration

28And it came about, something like eight days after these words, that
having taken Peter and John and James, he went up into the mountain, to
pray. 29And it came about that as he prayed, the appearance of his face *was*
different, and his clothes *were* a glistening white. 30And behold, two men
were conversing with him, who were Moses and Elijah, 31who, having been
made visible in glory, were relating about the exodus[474] of him, which was
soon to be coming true in Jerusalem.
32But Peter and the ones with him were heavy-eyed with sleepiness.
But when they had fully woken up, they saw his glory, and the two men
standing with him. 33And it came about that as those were moving off from
Jesus, Peter said to him, "O Master, it is good for us to be here, and we
should make three shelters, one for you and one for Moses and one for
Elijah." (Not knowing what he is saying.)
34And as he was saying these things, a cloud came, and it began to
overshadow them. And they were afraid as they went into the cloud.

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[472] **9:20** That is, the Anointed One of God, or God's anointed; the one God chose and enabled to be the Messiah, prophet, priest and king of Israel.

[473] **9:23** txt καθ' ἡμέραν "daily" 𝔓^{75} א^{*,2b} A B L R W Ξ it^{aur,f} vg syr^{c,p,h**} cop^{samss,bo} Did TR TH NA28 {/} ‖ *omit* א^{*,2a} C D 𝔐 it syr^{s,hmg} cop^{sams} Or? RP ‖ *lac* 𝔓^{45} N P Q T

[474] **9:31** A euphemism for death, like our phrase, "passing on."

35And a voice came from the cloud, saying, "This is my Son, the Chosen One;
[475] listen to him." 36And when the voice happened, they found Jesus alone.
And they kept quiet and told no one in those days anything that they had
seen.

The Disciples Accused of Impotence to Heal

37And it came about that during the following day, as they were coming
down from the mountain, a large crowd met him. 38And behold, a man in
the crowd shouted out, saying, "Teacher, I beg of you to look at my son;
because he is my only born, 39and behold, a spirit takes over him and he
suddenly cries out, and it convulses him with foaming *at the mouth*. And it
hardly goes away from him, wearing him out. 40And I pleaded with your
disciples that they cast it out, and they were not able to."
41And in response Jesus said, "O unbelieving and perverted generation,
how long must I be with you, and put up with you? Bring your son here."
42And even as he was approaching Him, the demon dashed him to the
ground, and thrashed him back and forth. But Jesus rebuked the unclean
spirit, and the child was restored to wholeness, and He gave him back to his
father. 43And all were struck by the majesty of God.
And while everyone marvelled at all that he was doing, he said to his
disciples, 44"You place into your ears these words. For the Son of Man is
about to be transferred into[476] the hands of human beings."
45But they were not understanding this statement, and *the meaning* was
being kept hidden from them, with the result that they did not see it.[477] And
they were afraid to ask him about this statement.

Who Is the Greatest?

46So[478] contention came into[479] them, as to who of them was greatest.[480]

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[475] **9:35** txt ἐκλελεγμένος $\mathfrak{P}^{45}$ $\mathfrak{P}^{75}$ ℵ B L Ξ it^{a,aur,ff2,l} vgst syr^{s,hmg} cop^{sa,bo} arm (eth) NA27 {B} ‖ ἀγαπητός (Mk 9:7) A C* E N P W it^{b,e,f,q} vg^{cl,ww} syr$^{(c),p,h,pal}$ geo Marcion^{T,E} Cyril Tertullian Ambrose TR RP ‖ ἀγαπητός, ἐν ᾧ ηὐδόκησα D ‖ ἀγαπητός, ἐν ᾧ εὐδόκησα C^{3} it^{d} (cop$^{bo^{ms}}$) ‖ *lac* Q T. It is much easier to explain why copyists would change it to "beloved," than why they would change it to "chosen." This is an example of "scribal assimilation," where the copyists, whether deliberately, or merely because they were more familiar with the other gospels, changed the reading to harmonize it with Matthew's gospel, or even Luke's account of the baptism of Jesus, where God says, "My beloved Son." Or perhaps the concept of "chosen son," since God had only one son, was too difficult, leading copyists to change it to agree with Matthew.

[476] **9:44** Turned over to, delivered into the custody or jurisdiction of.

[477] **9:45** The verb "to see" in the Greek is in the infinitive form, which DeBrunner [§391(5)] says is an "infinitive of result." This would mean that, instead of the meaning being hidden "with the intended purpose that they would not see it," the sense would be a little weaker, that it was hidden from them, "and the result was that they did not see it."

[478] **9:46a** Verse 46 begins with the conjunctive or transitional particle δὲ - **dè**. The sense seems to be still connected to v. 45, in that there, Jesus admonished them to be sure to understand that he was soon going to be apparently defeated, but they did not understand this, and indeed, as illustration that they did not understand, a contention next arose in them as to who of them is greatest in Jesus' imminent (so they thought) rising to rule over Israel.

[479] **9:46b** The Greek phrase is the verb εἰσέρχομαι - **eisérchomai** combined with the prepositional phrase ἐν αὐτοῖς- **en autoîs**. **Eisérchomai** means "enter into," and the preposition "**en**" would usually mean "in," but speaking of a group, as here, could mean

47 And Jesus, knowing[481] the contention of their hearts, took a child by the hand, *and* stood him next to himself. 48 And he said to them, "Whoever welcomes this child on the basis of my name, is welcoming me, and whoever welcomes me, is welcoming the one who sent me. For the person who is smallest among you all, that is who is great."

Do Not Hinder Other Camps of God's People

49 And in response, John said, "Master, we saw someone casting out demons in your name, and we tried to stop[482] him; for he is not following *you* together with us."[483]

50 But Jesus said to him, "Do not stop *such*, for someone who is not against you is for you."

Jesus Rejected by a Samaritan Village

51 And it came about that the days leading to his being taken up were running out, and he set his face to head toward Jerusalem. 52 And he sent out messengers before his face. And when they proceeded forth they went into a Samaritan village, so as to prepare *it* for him. 53 And they did not welcome him, because his face was heading toward Jerusalem.

54 And when they saw *this*, the disciples James and John said, "Lord, do you will that we command fire to come down from heaven and consume them?"[484]

55 But when he turned *to them*, he rebuked them.[485] [486] 56 And they moved on, to a different village.

"among." The BAG lexicon gives two possibilities for **eisérchomai**, both "entered into them," 1 b β on p. 232d, and "arose among them," 2 b on p. 233b. The BDF Greek Grammar in §202 under "Eis-" says the preposition "en" here is used as "eis," or "into." And in §218, Blass is adamant that the "**en**" here in Luke 9:46 is an example of the "hyper-correct use of "en" (in) for "eis" (into), the most obvious and certain of which are Lk 9:46 'came into them, into their hearts' (cf. v. 47)..." The thing for Blass that re-inforces in his mind that the debate "entered their hearts," is that in the next verse, it says Jesus "knew what was in their hearts." This makes much sense. Yet no English translation that I possess follows Blass in this. But for me, the combination of Bauer and Blass are authorities too great to controvert.

480 **9:46c** The Greek verb "to be" here is in the optative mood, which DeBrunner says is an example of Luke's use of the optative when following a secondary tense, to introduce indirect discourse.

481 **9:47** txt ειδως ℵ B cop^{sa} arm eth geo TH NA28 {C} ‖ ιδων A C D E L W Ξ 𝔐 latt cop^{bo} (Or) Jer TR RP ‖ *lac* 𝔓^{45} 𝔓^{75} N P Q T.

482 **9:49** The Greek verb for "stop" or "bar," κωλύω - **kōlúō**, is in the imperfect form, which DeBrunner in §326 says is a "conative imperfect," which means "tried to prevent." A little over half of my English translations agree, and render this as "tried to" stop, or something similar.

483 **9:49** According to DeBrunner, BDF §193(1), this is an "associative (commitative) dative," thus, not meaning "following us," but rather, "following [you] together with us."

484 **9:54** txt 𝔓^{45} 𝔓^{75} ℵ B L Ξ it^{aur,e,l} vg syr^{c,s} cop$^{sa,bo^{pt}}$ eth^{mss} arm geo^{1} Diatess Cyril Jerome NA27 {B} ‖ *add* αὐτοὺς ὡς καὶ Ἠλίας ἐποίησεν "even as Elijah did?" A C D E W it^{d,f} syr^{p,h,pal} cop$^{bo^{pt}}$ geo^{2} Basil (Chrysostom) TR [HF] RP ‖ *add* αὐτοὺς ὡς Ἠλίας ἐποίησεν it$^{a,b,q,r^{1}}$ vg^{mss} (Ambrosiaster) Gaudentius Augustine.

485 **9:55** txt 𝔓^{45} 𝔓^{75} ℵ A B C E L W Ξ 047 it^{aur,e,l} vgst syr^{c,s} cop$^{sa,bo^{pt}}$ eth^{pt} Basil Cyril-Jerusalem Jerome NA27 {A} ‖ *add* καὶ εἶπεν, Οὐκ οἴδατε ποίου πνεύματός ἐστε D it^{d} geo (Epiphanius) Chrysostom Theodoret^{vid} ‖ *add* καὶ εἶπεν, Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς it$^{a,b,f,q,r^{1}}$ vg^{cl,ww} syr^{p,h,pal} cop$^{bo^{pt}}$ arm goth Ambrosiaster Ambrose Clement? Chrysostom Epiphanius

The Cost of Following Jesus

57And as they were proceeding on the way, someone said to him, "I will follow you, wherever you might go."

58And Jesus said to him, "The foxes have dens, and the birds of the sky, nestling places, but the Son of Man has nowhere he can lay his head."

59And to another *man*, he said, "Follow me."

But he said, "Lord, give me leave to first go and bury my father."

60But Jesus said to him, "Leave those who are dead to bury their dead themselves; and you, after you have come away,[487] you publicize the kingdom of God."

61And another also said, "I will follow you, Lord. But first give me leave to say farewell to my household."

62But Jesus said, "No one putting hand to plow and looking back to the things behind, is cut out for the kingdom of God."

Chapter 10

Jesus Sends Out the Seventy-Two

1And after these things, the Lord appointed another seventy-two,[488] and sent them out two by two before his face, into every town and place where
he himself was about to go.
2And he was saying to them, "The crop is large, but the workers are few. Request therefore of the lord of the harvest, that he send out workers into his harvest.
3Be on your way. Behold, I am sending you out like sheep in the midst of wolves.
4You must carry no moneybag, no knapsack, no sandals, and greet no one along the way.[489]

5"And into whatever house you enter, first you say, 'Peace to this house.'
6And if a child of peace is there, your peace will settle upon him. Otherwise, it will bounce back onto you.
7And in that same house you are to remain, eating and drinking the things belonging to them; for the worker is worthy of his pay; you are not to be moving from house to house.

Didymus TR HF RP. Not counting the latter MS, the main additions are: "...and said, 'You do not know what spirit you are of / will be.'"

486 **9:55-56** txt 𝔓^{45} 𝔓^{75} ℵ A B C D E L W Ξ 047 it^{l} vgst syr^{s} cop$^{sa,bo^{pt}}$ eth^{pt} Basil Cyril-Jerusalem Epiphanius Jerome Marcion Chrysostom Didymus NA27 {A} ‖ *add* Ὁ γὰρ Υἱὸς τοῦ Ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι it^{f,q} syr^{c,p,h,pal} cop$^{bo^{pt}}$ arm Clement? Ambrose TR HF RP ‖ *add* Ὁ Υἱὸς τοῦ Ἀνθρώπου ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι it^{a,b,r1} ‖ *add* Ὁ Υἱὸς τοῦ Ἀνθρώπου ἦλθεν ψυχὰς ἀπολέσαι, ἀλλὰ σῶσαι it^{aur,e} vg.

487 **9:60** Or, "after you have gone away." It could mean, either after the man leaves Jesus, or after the man leaves (comes away from) the dead. In Greek, the word for "come" was the same as the word for "go." The context here allows the possibility of either. Something else to think about is that in this one conversation between Jesus and the man who wanted to bury his father, three different Greek words are used that could be translated "leave" in English: ἐπιτρέπω - **epitrépō** ("give me leave"), ἀπέρχομαι - **apérchomai** (twice, "go off" and "come away"), and ἀφίημι - **aphíēmi** ("leave").

488 **10:1** txt ἑβδομήκοντα δύο 𝔓^{75} B D 0181 it^{a,aur,b,d,e,l} vg syr^{c,s} cop$^{sa,bo^{ms}}$ arm geo Diatess Adam AposCon Ambrosiaster Aug Marcion^{A} SBL (NA28 [δύο]) {C} ‖ ἑβδομήκοντα ℵ A C E L W Ξ 𝔐 it$^{f,q,r^1?}$ syr^{p,h} cop^{bo} eth MarcionT Ir-lat Clem Or Eus Bas Cyr Thodoret; Tert Ambrose^{vid} Jer TR RP TH ‖ ἑβδομήκοντα μαθητάς *Lect* (syr^{pal}) ‖ *lac* 𝔓^{45} N P Q T. See Endnote #2 at the end of this document, which more fully discusses this question.

489 **10:4** The meaning of the Greek is such that these commands and prohibitions are generally valid, for the whole campaign, and not just right now as they are first leaving.

8"And into whatever town you enter that[490] they welcome you, eat the things being set before you, 9and heal the sick in it, and say to them, 'The kingdom of God has drawn over you.' 10But into whatever town you enter that they do not welcome you, go out into the streets of it, and say, 11'Even the dust sticking to us from your town onto our feet, we are shaking off to you. Even so, know this, that the kingdom of God has drawn near.' 12I assure you, it will be more bearable for Sodom in That Day, than for that town.

13"Woe to you, Khorazin! Woe to you, Bethsaida! For if the miracles that took place in you took place in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14In any case, it will be more bearable in the judgment for Tyre and Sidon than for you. 15And you, Capernaum, will you be exalted up to heaven? You will go down to Hades![491]

16"The person who listens to you is listening to me, and the one rejecting you, is rejecting me. And the one rejecting me, is rejecting the one who sent me."

17And the seventy-two[492] returned, with joy, saying, "Lord, even the demons submit themselves to us in your name."

18And he said to them, "I was watching as Satan fell from heaven like lightning.

19"Behold, I have given you authority to tread upon snakes and scorpions, and over all the power of the enemy; and nothing will by any means harm you. 20Nevertheless, do not rejoice in this, that the spirits submit to you; but rejoice that your names are written down in heaven."

21In that same hour, he exulted in the Holy Spirit, and said, "I praise you, Father, O Lord of heaven and earth, that you have hidden these things from the learned and intelligent, and revealed them to babes. Yes, O Father, for that is what was pleasing in your sight.

22"Everything has been turned over to me by my Father, and no one knows who the Son is, except the Father; and who the Father is, except the Son, and those to whom the Son decides to reveal *it*."

23And after he had turned toward his disciples privately, he said, "Blessed are the eyes that see what you see. 24For I tell you, many prophets

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[490] **10:8** A Hebraism, the substituting of καὶ for ὅτι. Also in verse 10.

[491] **10:15** This sentence is quite different in the Majority Text, as also Matthew 11:23. It appears that what I have above, is the original reading. But various transcriptional factors involving the way Greek was written without spaces between words (see the UBS Textual Commentary) and also seemingly a better contextual sense, caused copyists to change the verbs from "will you be exalted" to "you who are exalted," and from "you will go down," to "you will be brought down." Regarding the "You Capernaum, you who are exalted to heaven," the context speaks of what chance each city had to see the light, and experience the kingdom of God having drawn near over them. It does make sense to me, as perhaps to some of the manuscript copyists, that the point Jesus is making is that Capernaum, having been Jesus' base of operations, and his "own town," had already been lifted up to heaven, compared to any other town, in terms of the kingdom of heaven having drawn near. But the UBS textual commentary says, "The unexpected expression, 'And you, Capernaum, will you be exalted to heaven?' is a sharp and startling interrogation, entirely in the manner of Jesus' use of vivid language."

[492] **10:17** txt ἑβδομήκοντα δύο 𝔓[75] B D R 0181 it[a,aur,b,d,e,l] vg syr[s,hmg] cop[sa,boms] arm geo Diatess Adam AposCon (Ambrosiaster) Aug SBL (NA28 [δύο]) {C} ‖ ἑβδομήκοντα 𝔓[45] ℵ A C E L N W Ξ 𝔐 it[f,i,q] syr[c,p,h,pal] cop[bo] eth Ir-lat Hipp[Arab] Clem Or Eus Chrys TR RP TH ‖ ἑβδομήκοντα μαθηταί 1243 ‖ *lac* P Q T. See Endnote #2 at the end of this document, which more fully discusses this question.

and kings wanted to see what you are seeing, and did not see it, and to hear what you are hearing, and did not hear it."

The Parable of the Good Samaritan

25And behold, a lawyer arose, testing him, saying, "Teacher, what must I do to inherit eternal life?"

26And he said to him, "What is written in the law? What is your reading of it?"[493]

27And he in answer said, "You shall love Yahweh your God from your whole heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself."

28And He said, "You have answered correctly. Do this, and you will live."

29But wanting to justify himself, he said to Jesus, "And who is my neighbor?"

30In reply, Jesus said, "A man was going down from Jerusalem to Jericho, and he fell among bandits. And they, when they had stripped him and inflicted wounds, went away, leaving him half dead.[494]
31And by chance a priest was going down that road, and when he saw him, he avoided *him*.
32And likewise also a Levite, when he came near that place and saw,[495] passed on around.
33But a Samaritan came traveling by him, and when he saw, was moved with pity.
34And he approached *and* stopped up his wounds, *and* applied olive oil and wine. And mounting him on his own animal, he took him to an inn and took care of him.
35And on the morrow, he took out two denarii,[496] gave *them* to the innkeeper, and said, 'Take care of him, and whatever you spend beyond *this*, I will reimburse you when I return.'

36"Which of these three seems to you a neighbor for the one who fell among bandits?"

37And he said, "The one who did the mercy with him."

And Jesus said to him, "Go yourself and do likewise."

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[493] **10:26** The Greek says literally, "How do you read it?" The BDAG lexicon says this means "What does it say."

[494] **10:30** txt ἡμιθανῆ 𝔓^{45} 𝔓^{75} ℵ B D L Ξ TH NA28 {/} ‖ ἡμιθανῆ τυγχάνοντα A C E N 070 𝔐 TR RP ‖ *lac* P Q T. The BDAG lexicon says this 𝔐 reading means "leaving him for half dead, *as indeed he was*." The BDF grammar §414(1) glosses the word τυγχάνειν as "happen to be." Thus: the bandits supposed that he was half dead without knowing for sure, but it so happens that he was indeed half dead.

[495] **10:32** txt

	κατα τον	τοπον ελθων	και ιδων	𝔓^{75} ℵ^{2} B L Ξ 070 SBL TH
γενομενος	κατα τον	τοπον	και ιδων	𝔓^{45}
γενομενος	κατα τον	τοπον	και ιδων αυτον	D lat
[γενομενος]	κατα τον	τοπον ελθων	και ιδων	NA28 {/}
γενομενος	κατα τον	τοπον	ιδων αυτον	syr^{s,c,p} arm
γενομενος	κατα τον	τοπον ελθων	και ιδων αυτον	A syr^{h} cop
γενομενος	κατα τον	τοπον ελθων	και ιδων	C N W 𝔐 TR RP
		omit (h.t.)		א*
		lac		P Q T

[496] **10:35** One denarius was worth a day's wage.

Jesus at Mary and Martha's House

38And when he moved on, he entered a certain village. And a woman
by the name of Martha hosted him for dinner. 39There was also a sister to
that one, named Mary, and she having sat down at the Lord's feet, was
listening to his word.
40But Martha was being drawn away by many chores of hospitality. But
when she did come over, she said, "Lord, doesn't it concern you that my
sister has left me to serve alone? Tell her therefore that she should help
carry the load with me."
41But in answer, Jesus said to her, "Martha, Martha. You are getting
concerned and agitated over many things. 42But there is only one thing that
warrants it. For Mary has selected the good portion, which will not be taken
away from her."

Chapter 11

Prayer

1And it came about when he was praying in a certain place, that as he
was finishing, one of his disciples said to him, "Lord, teach us to pray, even
as John taught his disciples."
2And he said to them, "When you pray, say:

" 'Father, [497] hallowed be your name.
May your kingdom come. [498]
3Give us each day our daily bread.
4And forgive us our sins,
  for we ourselves also forgive
    everyone who is indebted to us.
And lead us not into temptation.' " [499]

5And he said to them, "Suppose one of you shall have a friend, and will
go to him at midnight and say to him, 'Friend, lend me three loaves,
6because a friend of mine has shown up, from a journey toward me, and I
have nothing to set before him.'
7"That one inside may say in answer, 'Do not cause me hassles. The
door is already shut up, and my children are in bed with me. I can't get up

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[497] **11:2a** txt $\mathfrak{P}^{75}$ א B (L arm +ἡμῶν) it^{aur} vg syr^{s} Marcion Tertullian Or Cyril NA28 {A} ‖ *add* ἡμῶν ὁ ἐν τοῖς οὐρανοῖς (*harmonization to Mt 6:9*) A C D P W it$^{(a),b,d,e,f,(ff2,i)l,q,r1*}$ syr^{c,p,h} cop^{sa,bo} eth geo Diatess Orig TR HF RP ‖ *lac* $\mathfrak{P}^{45}$ N Q T.

[498] **11:2b** txt σου $\mathfrak{P}^{75}$ B L vg syr^{c,s} arm Diatess^{syr} (Marcion$^{acc. to Tertullian}$) Or; Tertullian^{vid} Aug^{vid} NA27 {A} ‖ σου·γενηθήτω τὸ θέλημά σου it^{a} vg^{mss} cop^{sa,bomss} geo ‖ σου· γενηθήτω τὸ θέλημὰ σου, ὡς ἐν οὐρανῷ, οὕτω καί ἐπὶ τῆς γῆς א* ‖ σου· γενηθήτω τὸ θέλημὰ σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ γῆς א^{3} 070^{vid} A C D P W it$^{aur,b,d,e,f, ff2,i,(l),q,r1}$ vg^{mss} syr^{p,h} cop^{bo} eth ‖ σου· γενηθήτω τὸ θέλημὰ σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς א^{2} E it$^{aur,b,d,e,f,ff2,i,(l),q,r1}$ vg^{mss} syr^{p,h} cop^{bo} eth (Titus-Bostra) Cyril TR RP ‖ lac $\mathfrak{P}^{45}$ N Q T.

[499] **11:4** *txt* $\mathfrak{P}^{75}$ א^{*,3} B L it^{aur} vg syr^{s} cop^{sa,bopt} arm geo Marcion Tertullian Or Cyril Aug ‖ *add* ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ (*harmonization to Mt 6:13*) א^{2} A C D E W it^{aur,b,d,e,f,ff2,i,l,q,r1*} vg^{mss} syr^{c,p,h} cop^{bopt} eth Diatess^{syr} (Titus-Bostra) TR HF RP ‖ *lac* $\mathfrak{P}^{45}$ N P Q T. (Swanson erroneously cites P here where in fact it has lacuna, acc. to McFall.) The first corrector of Codex Sinaiticus transposes the words to after "earth" in another addition to the text earlier.

to give you something.' 8I tell you, even if he will not get up and give you
something because of being your friend, yet because of brash persistence on
your part he will get up, and give you as much as you need.

9"So I say to you: Keep asking, and it will be given to you; keep seeking,
and you will find; keep knocking, and it will be opened to you. 10For
everyone who keeps asking, receives; and the person who keeps seeking,
finds; and to the one who keeps on knocking, it will be opened.[500]

11"And which father among you, if his child will ask for a fish, will hand
him a snake instead?[501] 12Or again, if he asks for an egg, will hand him a
scorpion? 13If you, then, though you are evil, know how to give good gifts
to your children, how much more will the Father from heaven give the Holy
Spirit to those who ask him?"

Jesus and Baalzibbul

14And he was casting out a demon of muteness. And it came about that
after the demon went out, the mute man spoke. And the crowd was
amazed.

15But some of them said, "It is by Ba'al-zibbul,[502] the prince of demons,
that he drives out demons." 16And others, testing him, wanted from him a
sign out of heaven.

17But he, knowing their thoughts, said to them, "Every kingdom divided
against itself is desolated, and a house divided against itself falls. 18So also,
if Satan was divided against himself, how will his kingdom stand? I say this
because you claim I drive out demons by Baal-zibbul. 19Now if I drive out
demons by Baal-zibbul, by whom do your followers drive them out? So
then, they will be your judges. 20But if I am driving out demons by the
finger of God, then the kingdom of God has come upon you.

21"When a strong man, fully armed, guards his own castle, his
possessions are safe. 22But when a stronger one than he comes and
overpowers him, he takes away the armor upon which his confidence was
based, and divides out the spoils.

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[500] **11:10** The "continuous" aspect of the Greek verbs here is a part of their meaning that is essential to this passage. In fact, the whole point of the parable is persistence, verse 8. So to translate v. 9 as, “Ask, and it will be given to you,” would be incorrect and misleading. Someone might interpret it to mean that you will only have to ask once.

[501] **11·11**

	𝔓^{45} 𝔓^{75} B it^{ff2,i,l} syr^{s} cop^{sa} arm Marc^{Ep} Or TH NA28 {B}
αρτον μη λιθον επιδωσει αυτω η	ℵ L it$^{aur,b,c,(d),f,r^1}$vg Aug
αρτον μη λιθον επιδωσει αυτω η και	A D E R W 𝔐 it^{q} syr^{c,p,h} cop^{bo} eth geo Adam Sev RP
αρτον μη λιθον επιδωσει αυτω ει και	TR
αρτον μη λιθον επιδωσει αυτω και	εαν αιτησι ωον μη επιδωσει αυτω σκορπιον η και C
lac	N P Q T

Editors opposing the Byz reading say it is a harmonization to Matthew 7:9.

[502] **11:15** The Greek manuscripts say Beelzeboul. The Textus Receptus, KJV and NKJV say Beelzebub, even though there is not one Greek manuscript that says that; only a few Latin and Syriac. Beelzeboul comes from the Hebrew Ba'al-zibbul. "Ba'al" means Lord or Prince. Ba'al was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Ba'alzebub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Ba'alzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Ba'al. Later the name Baalzebub became associated with the Aramaic Beeldebaba, "enemy." Thus the conflation of Ba'alzebub and Beeldebaba, "Beelzebub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.

23"The person who is not with me is against me, and the one not gathering with me is scattering."

24"When an evil spirit comes out of a human being, it goes through waterless places, seeking rest. And not finding it, at that time[503] it says, 'I will return to the house from which I came out.' 25And when it arrives, it finds the house unoccupied, swept clean and put in order. 26Then it goes and brings with it seven other spirits more wicked than itself, and they come inside and live there. And the final condition of that human is worse than the first."

27And it came about that as Jesus was saying these things, a woman in the crowd lifted up her voice and said to him, "Blessed are the womb that bore you, and the breasts on which you sucked."

28But he replied, "Blessed rather[504] are those who hear the word of God and obey it."

The Sign of Jonah

29And as the crowds were pressing together upon him, he began to say, "This generation is a wicked generation; it asks for a sign. And no sign will be given it except the sign of Jonah.[505] 30For just as Jonah was a sign to the Ninevites, so also the Son of Man will be to this generation. 31The Queen of the South will be raised at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to listen to the wisdom of Solomon, and behold, one greater than Solomon is here. 32The men of Nineveh will rise at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.

The Light of the Body

33"No one after lighting a lamp puts it out of view, or under a basket,[506] but rather on the lamp stand, so that those who come in may see the light. 34The lamp of the body is your eye. When your eye is open and generous,

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503 **11:24** txt τοτε λεγει 𝔓^{75} א^{2} B L Ξ 070 it^{b,l} syr^{h} cop^{sa,bo} Or^{lat} [NA28] {C} ‖ λεγει 𝔓^{45} א* A C D E R W it$^{a^2,aur,d,f,ff^2,i,q,r^1}$ vg syr^{c,s,p} arm eth geo TR SBL TH RP ‖ *lac* N P Q T. The NA28 has the word τοτε in square brackets because it is suspect as a scribal assimilation to the parallel in Matthew 12:44.

504 **11:28** Or possibly, "Well yes, but blessed more are those who..."

505 **11:29** Matthew 12:40 (DRP) says, "For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." And further, according to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. Jonah volunteered to be killed in order to save the rest of the souls on the boat, would be dead for 3 days, and then would come back to life. Jonah said about himself that he was in Sheol / Hades (Jonah 2:2). This is yet another way in which Jonah was a sign of Christ.

506 **11:33** The reading that includes the words "or under a basket" is that of א A B C D W δ θ ψ *f*^{13} 28 33 it^{a} syr$^{(c)}$ cop^{bo} *al.* However, those words are absent from 𝔓^{45} 𝔓^{75} L Ξ 070 *f*^{1} 205 syr^{s} cop^{sa} arm geo *al.* The UBS textual commentary says, "Since Luke preferred not to use μόδιον in 8:16, a word which is present in the parallel in Mark (and Matthew), it may well be that the word, with its clause, was absent from the original form of the present passage also. On the other hand, since the clause is attested by weighty and diversified external evidence, a majority of the Committee was unwilling to drop it altogether and compromised by enclosing the words within square brackets."

your entire body is brightly lit also. But when your eye is suspicious and stingy,[507] your body is in darkness also. 35See to it, therefore, that the light in you is not darkness. 36If then your whole body is brightly lit, not having any part dark, it will all be lighted, like when the lamp by its brightness illumines you."

Six Woes

37And as he was speaking, a Pharisee asks him to have lunch with him; so having gone inside, he reclined. 38And the Pharisee when he saw, was shocked that he did not first baptize before the meal.[508]

39And the Lord said to him, "As it is, you Pharisees clean the outside of the cup and platter, but the inside of you is loaded with acquisitiveness[509] and wickedness.

40"O foolish ones! Did not the one who made the outside, make the inside also? 41But the things lying within[510] give to the poor, and behold, all things are now clean for you.[511]

42"But woe to you, Pharisees! For you tithe the mint, and even the rue[512] and every kind of garden herb, and neglect the justice and the love of God. But these latter things you ought to practice, without leaving the former undone.

43"Woe to you, Pharisees! For you love the prominent seats in the synagogues, and the greetings in the marketplaces.

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[507] **11:34** Literally, "if your eye is evil." From the Hebrew, רָעָה עַיִן - **rāʿāh ʿayin**; see endnote at the end of my translation of the gospel of Mark, for a full discussion of this concept: http://www.bibletranslation.ws/trans/markwgrk.pdf

[508] **11:38** The Greek word βαπτίζω - **baptízō** was used for the ceremonial dunking of not only human beings' bodies (vessels), but for the ceremonial dunking of dishes and hands as well. But because the word has been transliterated into English only in the case of dunking the human body, English speakers have not acquired a full understanding of what it means. This translator therefore thought it best to transliterate the word in every instance.

[509] **11:39** Acquisitiveness means continuously acquiring things, always wanting more things. This is wickedness, both because it makes an idol of possessions over and above God, and also because there are so many people who have little. It has already been established in the gospel of Luke, 3:11, that one fruit characteristic of repentance, was to give away extra things you had, to the poor.

[510] **11:41a** Somewhat a play on words. Their inside is "loaded up" with wickedness, and Jesus segues from that to the idea of the inside of their warehouse, or perhaps their platter, being loaded up with goods, which is evil in itself; but if they give what is lying inside to the poor, the inside of their vessel will be clean. Another play on words is that in New Testament Greek, "vessel" sometimes means your body, which is your container or dish, so to speak.

[511] **11:41b** A variable here is the dative case of the words meaning "for you" in the phrase πάντα καθαρὰ ὑμῖν ἐστιν. Some translations say "for you," others "to you," and others leave it untranslated altogether. The rendering "clean for you" is easy enough to understand. Clean "to you" could be an "ethical dative," meaning "clean in your sight." For the N.T. teaches that some things are clean to some people, but unclean to others, depending on their conscience. Perhaps here, the giving to charity changes the evil conscience of the rich. When a rich person is rich selfishly, he has an evil conscience, and his wealth can be unclean in his own eyes, whereas if he is generous, he no longer feels guilty? Something to think about. Paul said in Romans 14:14, "to him that thinks any thing to be unclean, to him it is unclean."

[512] **11:42** Another garden herb, *ruta graveolens*. Deuteronomy 14:22 commands the Israelites to give God a tithe from all their crops. But according to the Mishnah (Shebi'ith IX 1; cf. Billerb. II 189) it was not necessary to tithe the rue. Hence Jesus' words, "even" the rue.

44"Woe to you![513] For you are like graves that are not marked, and the
people when walking over them do not know it."[514]

45And in response, someone from the class of lawyers says to him,
"Teacher, in saying these things, you are insulting us also."

46But he said, "And to you lawyers also, woe! For you make people
carry loads oppressive to bear, and you yourselves, not one of your fingers
do you touch to such loads.

47"Woe to you! For you build mausoleums for the prophets, and it was
your forefathers who murdered them. 48So then, approving witnesses you
are, to the deeds of your forefathers; for they do the killing of them, and you
do the building.

49"For this reason also the wisdom of God has said, 'I am sending to
them prophets and apostles; and some of them they will kill, and some of
them they will persecute,' 50with the result that the blood of all the prophets
spilled since the founding of the world will be demanded of this generation,
51from the blood of Abel, up until the blood of Zechariah, who perished
between the altar and the sanctuary; yes, I tell you, *all* will be demanded of
this generation.

52"Woe to you, lawyers! For you have taken away the key *to the door* of
knowledge. You yourselves have not gone in, and the ones going in you
have barred."[515]

53And then as he went forth from there,[516] the Torah scholars and
Pharisees began to be extremely hostile, and to provoke him to speak
unpreparedly[517] about a great variety of topics, 54ambushing him, to pounce
on something coming from his mouth.[518]

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[513] **11:44a** *omit* 𝔓^{45} 𝔓^{75} א B C L it^{a,aur,e,ff2,l} vg syr^{s,c} cop^{sa,bopt} arm geo TH NA28 {\} ‖ γραμματεις και φαρισαιοι D it^{d,i,r1} ‖ γραμματεις και φαρισαιοι υποκριται A E W 𝔐 it^{b,f,q} syr^{p,h} cop^{bopt} TR RP ‖ *lac* N P Q T

[514] **11:44b** Jesus is bringing up an analogy much more grave than is apparent, unless one is familiar with Numbers 19:16-22. At stake is whether someone remained an Israelite, or was cut off from Israel. If an Israelite touched a grave, he was unclean for seven days. If after he touched a grave, he did not do the prescribed cleansing process, he was to be cut off from Israel.

[515] **11:52** The Greek verb I translated "barred" is κωλύω, which is related to the word for "limb" of the body, κῶλον. Thus we get a picture of someone blocking the way by putting their arm across the way, like a bar. So even after someone figured out how to enter, in spite of the key being withheld, the lawyers would still further block the way, probably by passing a law against it, and enforcing that law. Even as the international pictogram for something which is forbidden by law, is the picture of the activity, with a bar across it. Even when not making it illegal, the "clergy" down through the ages to the present time, have in other ways led the "laity" to believe that the Bible is either too hard to understand or translate without their key, without being initiated into their clergy club, or else it is against church policy, or something like that.

[516] **11:53a** txt κακειθεν εξελθοντος αυτου 𝔓^{75} (-ντες) א B C L syr^{hmg} cop^{sa,bo} TH NA28 {\} ‖ κακειθεν εξελθοντος 𝔓^{45vid} ‖ λεγοντος δε αυτου ταυτα προς αυτους A E W 𝔐 syr^{p,h} TR RP ‖ λεγοντος δε ταυτα προς αυτους ενωπιον παντος του λαου D (it) (syr^{s,c,hmg}) arm ‖ *lac* N P Q T. Wieland Willker suggests that perhaps the reading "as he went forth from there" was deemed unacceptable since the place where Jesus was speaking was not stated.

[517] **11:53β** The Greek verb I translated "to provoke to speak unpreparedly" is ἀποστοματίζω, of which we do not have a large sampling in Greek literature. You will find a great variety of renderings of it in the English translations. I have stuck with the most ancient and traditional interpretation.

[518] **11:54** txt *omit* 𝔓^{45} 𝔓^{75} א B L syr^{s} cop^{sa,bo} TH NA28 {\} ‖ ινα ευρωσιν κατηγορησαι αυτου D ‖ ινα κατηγορησουσιν αυτου A W* ‖ ινα κατηγορησωσιν αυτου C E W^{c} 𝔐 lat vg syr$^{(c,p),h}$ TR RP ‖ *lac* N P Q T

Chapter 12

Warnings and Encouragements

[1]When a vast multitude had gathered, such that they were trampling on one another, he began to say to his disciples first, "Be on your guard against the yeast of the Pharisees, which is hypocrisy. [2]But[519] there is nothing covered up that will not be revealed, and *nothing* secret that will not be made known. [3]Therefore, what things you have said in the darkness, will be heard in the light, and what you have spoken close to an ear in the cellars, will be proclaimed on the housetops.

[4]"I tell you, my friends, do not be afraid of the ones killing the body, and after that having nothing worse left to do. [5]But I will suggest to you whom you should fear. Fear the one who after the killing, has the power to cast into Gehenna. Yes, I tell you, fear him.

[6]"Are not five sparrows sold for a penny?[520] And not one of them is forgotten before God. [7]But in your case, even the hairs of your head, each is numbered. You should not be afraid. You matter more than many sparrows.

[8]"But I tell you, whoever stands up for me before human beings, the Son of Man also will stand up for him before the angels of God.[521] [9]Whereas the one disowning me before human beings, will be disowned before the angels of God. [10]And everyone who will speak a word against the Son of Man, it will be forgiven him. But to the person who blasphemes against the Holy Spirit, it will not be forgiven.

[11]"And when they deliver you over to the synagogues, and to the rulers and to the authorities, do not worry how or what you should defend, or what you should say. [12]For the Holy Spirit will instruct you in that very hour what needs to be said."

False Financial Security

[13]And someone in the crowd said, "Teacher, tell my brother to divide the inheritance with me."

[14]But he said to him, "Man, who appointed me judge or arbiter over you *two*?"

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[519] **12:2** The particle δέ is meant to make a contrast here, between hypocrisy, in v. 1, and the disclosure of v. 2. For hypocrisy entails a covering up of one's true inner motives, a pretention. A hypocrite has a secret life.

[520] **12:6** Literally, "two assarion," which were little fragments of brass coin. It imeans, practically, "a pittance, a trifle, a doit." We say, "I sold it for peanuts." We don't say exactly how many peanuts, like "I sold it for three peanuts." That is not the point.

[521] **12:8** This is not a standard Greek sentence, but "Biblical Greek," like that in the Septuagint, which is to say, Greek influenced strongly by the Semitic languages. Here we have a very unusual use of the Greek preposition ἐν, the lexical gloss of which is "in" in English; thus: "Whoever confesses in me before humans, I will also confess in him before the angels of God." It is a Semitic principle of, "You do something in my advantage, something 'for' me, and I will do something in your advantage, something 'for' you, in exchange." Blass, §220(2), and Bauer, IV 5, say it means "whoever acknowledges me before men, him also I will acknowledge before the angels of God."

15And he said to them, "Watch out, and be on your guard against every form of covetousness. For the life of one is not in the abundance of one's possessions."[522]

16And he spoke a parable to them as follows: "The land of a certain rich
man yielded abundantly, 17and he was thinking to himself, 'What shall I do?
For I have no place where I can stack my produce.'

18And he said, 'This is what I will do. I will pull down my warehouses,
and build bigger ones, and there I will stack all my wheat, and all my goods.
19And I will say to my soul, "Soul, you have much goods sitting there into
many years. Relax, eat, drink, be merry." '

20But God said to him, 'You fool, this very night they are demanding your soul back from you,[523] and the provisions you have made, whose will they be?'

21"Such is the person saving up for himself, and not becoming rich to God."[524]

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[522] **12:15** Greek: οὐκ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ. The preposition ἐκ -ek (from) is the word posing some difficulty. Bauer, 3 f, says this means, "He does not live because of..." For the whole 3 f section he gives the meaning, "of the reason which is a presupposition for something: *by reason of, as a result of, because of*. This calls to my mind the verse in Proverbs where it says, "Guard your heart, for out of it are the issues of life."

[523] **12:20** Bauer says this is a figure of speech, found in other writers such as Cicero, and Epictetus, using the concept of a human being's life as a loan. And that now, "they," the creditors, are demanding payment in full, of the loan, "calling in the loan." The Greek verb for "demand back," ἀπαιτέω, is used only twice in the N.T., both times by Luke, one time here, and the other time being in the Sermon on the Mount in Luke 6:30b, "...from the one forcefully taking your things, do not demand them back." It is used nine times in the Septuagint: four times for the demanding of repayment of loans, twice for extortion; once for the demand by Pharaoh for all the gold and silver of the land; and finally, one time in Isaiah 30:33, very much like Luke's use here. That occurrence is also for God's demanding of someone's life prematurely, the life of the king of Assyria. The exact phrase there is Σὺ γὰρ πρὸ ἡμερῶν ἀπαιτηθήσῃ, the same 3rd person, singular, passive inflection on ἀπαιτέω as on the verb ἐκζητέω in Luke 11:50, "so that the blood of all the prophets that has been spilled from the foundation of the world, would be demanded of this generation." However, here in Luke 12:20 we have 3rd person plural, and active voice: "they are demanding." Apart from Bauer's explanation,m this reminds me of the place in the prophet Daniel, in chapter 4 verses 13 & 17, where it says, "This sentence is by the decree of the angelic watchers, and the decision is the command of the holy ones, in order that the living may know that the Most High is ruler over the realm of mankind..." It implies in v. 17 that there exists a council of some sort, composed of "holy ones," that is, angels, who make decisions on behalf of God. See also Psalm 82:1, "God stands in the assembly of gods, and in their midst, he judges gods." Sometimes angels are referred to as gods, or "sons of god." But the point I am making is that such a council of angels, like the group who decided when Nebuchadnezzar was to die, are a "they," plural, like when God told the rich man here in Luke, "they are demanding your soul back from you." So in this instance, it would make sense to render it "This very night they are demanding your soul back from you." Most English translations render this as a passive with an unexpressed subject or agent, i.e., "your soul is being demanded of you." This is because in Indo-European languages this syntax is a phenomenon called the "3rd person plural with unexpressed indefinite subject used to form a passive." It should be noted that this is not an Aramaism or Semitism. In the long list of Semitisms in Koine Greek in the BDF grammar on p. 273, this "3rd person plural with unexpressed indefinite subject" is not to be found. Indeed, examples of this syntax may be found in classical Greek writings, in Latin, German, Spanish and French etc. as well. In fact, in Indo-European languages in general, a passive sentence may be formed with a third person plural verb form with or without an impersonal subject. But in the Greek New Testament, this is not consistently rendered as passive in English by Greek scholars. For example, in Revelation 12:6: ἵνα ἐκεῖ τρέφωσιν αὐτὴν is rendered in the KJV as " that they should feed her there." Though most do, such as the NASB: "so that there she would be nourished." But why should Greek do that, when it has the common passive verb forms? In Revelation 12:14, just 8 verses later, and even talking about the same subject, the Greek in Revelation uses the passive form of the same verb: τρέφεται!

True Financial Security

22And to his disciples, he said, "Because of this I say to you, do not
worry about life, what you will eat, nor about the body, what you will wear.
23For life means more than food, and the body more than clothes.
24"Consider the ravens, that they neither sow nor reap, and God feeds
them. How much higher priority you are than birds!
25"Now which of you by worrying is able to add onto his lifespan one
foot?[525] 26If therefore you cannot accomplish even this very little thing, why
do you worry about the rest?
27"Consider the lilies, how they grow. They neither labor nor weave.
But I tell you, not even Solomon in all his splendor, was bedecked like one
of these. 28Now if God thus clothes the wild grass, which is here this day
and the next is thrown into the stove, how much more would he rather
clothe you, O you of little faith?
29"And you also should not seek after how you will eat and how you
will drink; that is, do not be anxious. 30Because all these things, the nations
of the world are striving for. But your Father knows that you have need of
these things. 31Only seek instead his kingdom, and these things will be
included for you.
32"Do not be afraid, little flock; for it has given your Father pleasure to
give you the kingdom. 33Sell your possessions, and give to the poor: make
for yourselves money bags unfailing, a stockpile not shrinking; in the
heavens, where neither a thief ever gets close, nor a moth ever destroys.
34For where your treasure is, there your heart will be also.

Be Ready

35"You must keep your waists girded and your lamps burning, 36and
you must be like people waiting for their own master, *waiting* for when he
returns from the wedding celebrations, so that when he arrives and is
knocking, they may immediately open for him. 37Happy are those slaves
who when the master arrives, he finds watching. Truly I tell you, he will
gird himself and bid them recline, and after coming in, he will serve them.
38Those slaves are happy, whether he arrives in the second watch and finds

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[524] **12:21** Though he was rich in his own eyes, and rich to his neighbors, he was not rich to God. To God, he was "wretched, pathetic, poor, blind, and naked," Revelation 3:17-18. It is preposterous for a human being to think he is rich, when his very life he possesses only as a loan. The Greek word translated "to" in the phrase "to God," is the preposition εἰς, used with the accusative form of the word God. Luke also uses this preposition with the accusative as meaning "in." Thus Tyndale translated this, "and is not rich in God." His rendering may well be right. It is perhaps possible this could alternatively mean, "becoming rich with God as the goal, becoming rich for the sake of God," as opposed to becoming rich for oneself. Scripture elsewhere teaches us that there exists a very rare breed: a rich believer, who makes much money for the purpose of giving it away for the cause of spreading the gospel, or otherwise advancing the kingdom of God. And in the lists of spiritual gifts, there is a gift called "the gift of giving." Certainly, people cannot keep giving as their full-time ministry, unless they keep earning. Though it is naturally impossible for a camel to go through the eye of a needle, with God it is possible.

[525] **12:25** Literally, one cubit. There was an expression in classical Greek, πήχυιον ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."

them so, or even in the third watch. [39]And this you know, that if the
manager of the household knew what hour the thief was coming, he would
not have allowed his house to be broken into. [40]You also must be the same,
because the Son of Man is coming at an hour you would not think he
would."

[41]Then Peter said, "Lord, are you saying this parable to us, or to
everyone else as well?"

[42]And the Lord said, "So who is the faithful and sensible steward, whom
the master will place over his domestic service, to be giving out rations in
due time? [43]Happy will be that slave who when his lord comes, he finds
doing so. [44]Truly I tell you, he will place him over all his possessions.

[45]"But if that slave says in his heart, 'My master is taking his time to
come,' and he begins to slap around the workboys and the workgirls, and to
eat and drink and get drunk, [46]the master of that slave will come at an hour
he is not expecting, and at a time he does not know, and will cut him in two,
and appoint him his inheritance with the unbelieving.

[47]"And that slave, knowing the will of his master, and not having
prepared or done in accordance with his will, he will be lashed many times.
[48]Whereas the one not knowing, and having done things deserving of
scourgings, he will be lashed few times. So then, anyone to whom much has
been given, much will be required of him, and from him to whom much has
been entrusted, that much more will be demanded.

Jesus Causes Division

[49]"I have come to cast fire upon the earth, and how I wish it were
already kindled! [50]But I have a baptism to be baptized, and how tormented
I am until that has been accomplished.

[51]"You think that I have come to provide peace on the earth. Not at all, I
tell you, but rather division. [52]For from now on, five in one household will
be divided: three against two, and two against three. [53]Father will be
divided against son, and son against father; mother against daughter and
daughter against mother; mother-in-law against her daughter-in-law, and
daughter-in-law against mother-in-law."

Judge For Yourselves

[54]And he was also saying to the crowds, "When you see a cloud rising in
the west, right away you say, 'A rainstorm is coming,' and it happens so.
[55]And when the south wind blows, you say, 'It will be hot,' and it happens.
[56]Hypocrites! The face of the earth and sky you know how to interpret, but
this present time you do not know how to interpret?

[57]"And why also do you not judge equity yourselves? [58]For as you are
going with your adversary to court, on the way make every effort to be free
of him,[526] lest he drag you before the judge, and the judge hand you over to
the officer, and the officer throw you in prison. [59]I tell you, no way will you
come out of that place, until you have paid back the very last penny."

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[526] **12:58** That is, by satisfying him, coming to a settlement with him.

Chapter 13

Repent or Perish

1And some who were present at that time, were reporting to him about
the Galileans whose blood Pilate had mingled with the blood of their
sacrifices.[527] 2And in response he said to them, "Do you think that because
they suffered these things, those Galileans were sinners, more so than all the
rest of the Galileans? 3Not at all, I tell you; but on the other hand, if you do
not repent, you shall all likewise perish. 4Or those eighteen, on whom the
tower in Siloam fell and killed them, do you think they were debtors worse
than all the rest of the people living in Jerusalem? 5Not at all, I tell you; but
on the other hand, if you do not repent, you shall all likewise perish."

6And he continued with this parable: "A man had a fig tree planted in
his vineyard. And he came seeking fruit on it, and did not find any. 7And
he said to the vine dresser, 'Look, it has been three years already I have been
coming, seeking fruit on this fig tree and not finding it. Cut it down. Why
is it still using up the soil?'

8"But in answer, he says to him, 'Sir, leave it for this year also, until such
time I have dug and put manure around it; 9and if in the future it does
produce fruit, so much the better.[528] But if not, then you would cut it
down.'"

A Crippled Woman Healed on the Sabbath

10And he was teaching in one of the synagogues during the Sabbath.
11And behold, a woman having had a spirit of disability for eighteen years
was there. And she was bent over double, and not able to look up at all.
12And when Jesus saw her, he called to her and said to her, "Woman, be set
free from your disability." 13And he laid hands on her; and she became erect
at once, and was praising God.

14But in response, the synagogue ruler, being indignant that Jesus had
healed during the Sabbath, was saying to the crowd, "There are six days in
which *you are* supposed to work; you should therefore be coming during
those to be healed, and not during the day of rest."

15But the Lord answered him, and said, "You hypocrites! Who among
you on the Sabbath does not free his ox or his donkey from its stall, and
after leading it out, give it drink? 16But this woman, a daughter of Abraham,
whom Satan has kept bound lo these eighteen years, she should not be freed
from this bondage on the day of rest?!"[529]

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[527] **13:1** Bauer says this means, "whom Pilate ordered to be slain even as they were sacrificing." And so, their own blood would mingle on the ground with the blood of the animal they were sacrificing. A literal rendering of this is a vivid and grabbing figure of speech, and it is a shame to turn this into a bland dynamic equivalent in English.

[528] **13:9** The words "so much the better" are not in the Greek text, but we have to put something there. This is a legitimate ellipsis. The Greek says only, "And if indeed in the future it does produce fruit– but if not, then you would cut it down."

[529] **13:16** The number six signifies human effort, which falls short of seven, God's perfection or completion. This woman was enslaved for eighteen years, three times six, three times the normal human effort. What better day than the seventh, the day of rest, for someone to be set free from the slavery of working six days three times? See Deuteronomy 15:1, "Every seventh year you must cancel debts." And 15:12, "If a fellow Hebrew, a man or a woman, sells himself to you and serves you six years, in the seventh year you must let him

17And with his saying these things, all his opponents were being humiliated, and the whole crowd was cheering, for all the glorious things being accomplished by him.

The Parables of the Mustard Seed and the Yeast

18Then he said, "What is the kingdom of God like? And to what may I compare it? 19It is like a mustard seed, which a man took and cast into his garden, and it grew and became a tree, and the birds of the sky nested in its branches."

20And again he said, "To what may I compare the kingdom of God? 21It is like yeast that a woman took and folded into three measures[530] of dough until the whole was leavened."

The Narrow Door

22And he was going through every city and village teaching, even as he was making his journey toward Jerusalem. 23And someone said to him, "Lord, are those being saved going to be few?"

And he said to him, 24"Make every effort to go in through the narrow door. For many, I tell you, will try to enter, and not be able to. 25Once the master of the house has gotten up and closed the door, after that you may begin to stand outside, and knock *on* the door, saying, 'Lord, open to us,' and in answer he will say to you, 'I don't know where you are from.' 26At that time you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' 27And then at that time he will say to you as follows: 'I don't know where you are from. Get away from me, all you workers of unrighteousness.' 28In that place there will be weeping, and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you are being cast outside, 29and *people* will have come from the east and the west, and from the north and the south, and be reclined in the kingdom of God. 30And behold, there are those who are last, who will be first; and there are those who are first who will be last."

Jesus Laments Jerusalem

31In that hour, some Pharisees came up to him, saying to him, "You should move on, and get out of this place, because Herod is trying to kill you."

32And he said to them, "Go tell that fox: 'Behold, I am casting out demons and accomplishing healings today and tomorrow, and on the third day I will reach my goal.'[531] 33Regardless, I would have to be continuing on

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go free." This woman was kept in bondage three sets of six years, and not being set free. Yet this synagogue ruler was telling her to keep working six days for the rest of her life! For a fuller discussion of this important concept, see my treatise entitled, "What is Sabbath?"

[530] **13:21** Greek: three *sata*, about 5 gallons, or 22 liters.

[531] **13:32** The Greek for the last phrase, καὶ τῇ τρίτῃ τελειοῦμαι could also possibly be translated, "and on the third day I will be finished." But this saying of Jesus seems related to verse 22 of this same chapter, that he was making his way to Jerusalem. The verb

today and tomorrow and the next day. For it is not possible for a prophet to be killed outside Jerusalem!

34"O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather your children, as a hen does her brood under her wings, and you were not willing. 35Behold, your[532] house is now abandoned to you.[533] I tell you, you will not see me, until the day when you say,[534] 'Blessed is he who comes in the name of the Lord.'"[535]

Chapter 14

Jesus at a Pharisee's House

1And it came about that when he went into the house of a certain ruler of the Pharisees on a Sabbath, to eat bread, they were watching him closely. 2And behold, a man with dropsy was right in front of him.[536]

3And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal, or is it not?" 4But they kept quiet. And after grasping him, he healed him, and dismissed him.

5And he said to them, "Who among you whose son or ox[537] should fall into a pit during the Sabbath day, would not immediately pull him out?" 6And they were not able to rebut these *words*.

τελειόω can also mean to reach the end of something, like a journey, so it makes sense to translate it that way in view of what he says in verse 33. That verse implies that he will reach Jerusalem in three days. Reaching his goal of arriving in Jerusalem, he says, is essential, because it is not possible for a prophet to be killed outside of Jerusalem.

532 **13:35a** The Greek pronoun for "you" is plural, as also the "you" all three times in this same verse.

533 **13:35b** txt {A} ὑμῶν 𝔓^{75} א A B L W it$^{aur,e,ff^2,i}$ vg^{ww,st} syr^{s} cop$^{sa,bo^{pt}}$ arm Ir$^{lat v.l.}$ Epiphanius; Aug TH NA28 {B} ‖ ὑμῶν ἔρημος D E N it$^{a,b,d,f,l,q,r^1}$ vg^{cl} syr^{c,p,h} cop$^{bo^{pt}}$ geo Ir^{lat} TR RP ‖ *lac* 𝔓^{45} C P Q T. Many manuscripts add the word ἔρημος, "desolate." This may be to harmonize Luke with Matthew 23:38. But this was not necessary, since the word ἀφίημι, translated "left" in most translations, also can mean "abandon." The meaning seems to be, that their house, whether it means their temple, or their lineage, or their houses, will be abandoned by Jesus, since he tells them they will not see him again until he fulfills Psalm 118:26. Abandoned to them alone without him. What is their temple without the high priest? What is their lineage without the Lion of Judah? What are their homes without the Light of Humankind?

534 **13:35c** txt ἕως [ἥξει ὅτε] εἴπητε (ἥξει ἡ ἡμέρα it^{a,b,f} syr^{c,h}) D WH NA28 {C} ‖ ἕως ἂν ἥξῃ ὅτε εἴπητε E it$^{aur,(d),(ff^2),l,q,r^1}$ vg Aug TR RP ‖ ἕως ἂν ἥξει (itacism for ἥξῃ?) ὅτε εἴπητε A N W Cyril^{lem} ‖ ἕως εἴπητε 𝔓^{75} B L TH ‖ ἕως ἂν εἴπητε 𝔓^{45} א (Epiphanius) (ἕως or ἕως ἂν it^{i} vg^{ms} cop$^{sa^{mss},fay}$ arm eth geo) ‖ ἀπ' ἄρτι ἕως ἂν εἴπητε cop$^{sa^{mss},bo}$ ‖ *lac* C P Q T. According to the UBS textual commentary, there was apparently an effort to smooth over a very rare usage on Luke's part of ὅτε with the subjunctive mood, as found in Codex D. Or they may have succumbed to the temptation to assimilate Luke to Matthew 23:39. Note that the footnote in the UBS4 Greek New Testament is erroroneous in its citation of 𝔓^{75} and 𝔓^{45}, having them switched.

535 **13:35d** Psalm 118:26 בָּרוּךְ הַבָּא, בְּשֵׁם יְהוָה;
http://www.mechon-mamre.org/p/pt/pt26b8.htm

536 **14:2** The sentence opens with καὶ ἰδοὺ - **kaì idoù**, "And behold." Perhaps the "behold" could mean similar to the exclamation, "what do you know." Like this: "And what do you know, there was a man with dropsy right in front of him." At any rate, it was apparently a set-up.

537 **14:5** txt υιος η βους "son or ox" 𝔓^{75} B E N W 𝔐 it^{e,f,q} syr^{p,h} cop^{sa} geo RP SBL NA28 {B} ‖ η υιος η βους "either son or ox" 𝔓^{45} ‖ ονος η βους "donkey or ox" א K L it$^{a,aur,b,ff^2,i,l,r^1}$ vg syr$^{(s),pal}$ cop^{bo,fay} arm (eth) TR ‖ ο υιος η βους A ‖ υιος η βους η ονος "son or donkey or ox" syr^{c} ‖ προβατον η βους "sheep or ox" D it^{d} ‖ *lac* C P Q T. UBS TCGNT: John Mill conjectured that υἱός is a corruption of the old Greek word ὄϊς ("a sheep"); see John Mill, *Novum Testamentum Graecum*, 2nd ed. (Leipzig, 1723), p. 44, § 423.

7And toward those who had been invited, he was speaking a parable, referring to how they were claiming the most prestigious seats, saying to them as follows: 8"When you are invited by someone to a banquet, do not recline at the place of honor, in case someone more distinguished than you is invited by him, 9and the one who invited both you and him comes and says to you, 'Yield place to this person.' And then you would proceed with embarrassment to make for[538] the last seat. 10Instead, when you are invited, make your way to the least desirable place and recline, so that when the one who invited you comes, he will say to you, 'Friend, move up to a better place.' Then there will be honor for you in front of all your fellow dinner guests. 11For anyone who exalts himself will be humbled; and the one who humbles himself will be exalted."

12And he was also saying to the man who had invited him, "When you make a breakfast or dinner, do not call your friends, or your siblings or relatives or rich neighbors, lest they also invite you back in return, and that would be repayment for you. 13Instead, when you make a banquet, invite the poor, the crippled, the lame, the blind; 14and you will be blessed, because they do not have the means to repay you. For it will be repaid to you, you see, at the resurrection of the righteous."

The Parable of the Great Banquet

15And after hearing these things, one of the dinner guests said to him, "Blessed is the person who will eat bread[539] in the kingdom of God."

16And Jesus[540] said to him, "A man was holding a great banquet, and invited many people. 17And at the hour of the banquet, he sent his slave out to tell those who were invited, 'Come, for it is now ready.'

18"And they all alike began to ask to be excused. The first one said to him, 'I have bought a field, and I urgently have to go out and see it. I ask you, consider me excused.'

19"And another one said, 'I have bought five yoke of oxen, and I'm on my way to try them out. I ask you, consider me excused.'

20"And another one said, 'I have married a wife, and for this reason I am not able to come.'

21"And when he came back, the slave reported these things to his master. Angered then, the master of the house said to his slave, 'Quick, go out into the boulevards and lanes of the town. And the poor, the crippled, the blind, the lame, lead them here.'

22"And the slave said, 'Master, what you have commanded has been done, and still there is room.'

23"And the master said to the slave, 'Go out into the trails and the fence lines, and urgently invite them to come in, so that my house will be filled.

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538 **14:9** The Greek verb κατέχω - **katéchō**, which I translated "make your way toward," generally means to take, to occupy. But the verb also was a nautical term meaning "head for, make for, steer toward." I chose that shade of meaning here, because the emphasis seems to be the embarrassment you would feel the whole time you are picking your way, in front of everyone, toward the back seat all the way from the front one. The emphasis seems to be on the long, embarrassing process, rather than on the point of taking the seat.

539 **14:15** txt αρτον 𝔓^{75} ℵ^{1} A^{c} B D L N P R latt syr^{p,h} cop^{sa,bo} Cl Eus Epiph TR TH NA28 {/} ‖ αριστον A* E W 047 𝔐 syr^{s,c} Cyr^{lem} RP ‖ *lac* 𝔓^{45} C Q T

540 **14:16** The Greek says “he,” not “Jesus.”

[24]You can be sure, I tell you, that not one of those men who were invited, will taste of my banquet!'"

Jesus Qualifies the Crowds

[25]And great crowds were going along with him, and he turned around, and said to them, [26]"If someone is coming with me, and does not spurn his father, and mother, and wife, and children, and brothers, and sisters, and yes, even his own life, he cannot be my disciple. [27]Anyone that does not take up his own cross and follow after me, cannot be my disciple.

[28]"For who of you wishing to build a tower, does not first sit down and count the cost, whether he has enough for completion? [29]It would be no good if he lays the foundation, and not being able to finish, all those observing start to ridicule him, [30]saying, 'This fellow began to build, and was not able to finish.'

[31]"Or what king, going out to another king to meet in battle, does not first sit down to consider whether he is strong enough with ten thousand, to match the one who is coming against him with twenty thousand? [32]For indeed if not, while he is still at a distance he sends out a delegation, and asks what are the conditions for peace.[541]

[33]"In the same way, then, any of you who does not say good-bye to everything that he has, cannot be my disciple.

[34]"Salt then is a good thing; but if the salt itself becomes bland, what will it be spiced with? [35]It is fit neither for the soil, nor for the manure pile;[542] they throw it out.

"Whoever has ears to hear, hear."

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[541] **14:32** DeBrunner, §155(2), regarding double accusatives, says this phrase ἐρωτᾷ τὰ πρὸς εἰρήνην, with both τὰ and εἰρήνην being accusative case, is equivalent to the Hebrew שָׁאַל לְשָׁלוֹם - **šāʾal ləšālôm**, and that it means "he inquires after his well-being." He says there are several examples in the Septuagint, and refers us to R. Helbing, "Die Kasussyntax der Verba bei den Septuaginta," 40. Another possibility according to DeBrunner, is: "he greets him (and pays homage to him)." He then refers us to Foerster. This translator does not have access to Helbing's or Foerster's works, so looked for LXX examples himself, and the closest thing he found was Psalm 122:6, Ερωτήσατε δὴ τὰ εἰς εἰρήνην Ἱερουσαλὴμ, "Pray now for the things that lead to the peace of Jerusalem."

[542] **14:35** For salt at that time, do not picture purely refined, white, fine-grained sodium chloride like we use now. There are many speculations as to what this verse implies about the salt of that day. Bauer says that salt was sometimes used as fertilizer. Another scholar says that salt was sometimes used to make the soil of one's enemies infertile! And why would someone put salt on a dung heap? To preserve it? Or was it to amend it, stretch it? The best explanation I have heard is that the word salt would have been understood to mean any substance that tasted salty, including, say, potassium nitrate, which could be used for fertilizer. And Ben Crick of England says that the word salt would have been used of any chemical salt, which would include a whole range of substances called "halides" (the Greek word for salt here is "halas"), such as fluorine, chlorine, bromine, iodine and astatine. Fortunately, the moral of the parable remains clear: unless you give up all your possessions, and take up your cross and follow like Jesus, you are salt that is not salty, so is not useful for anything.

Chapter 15

The Parable of the Lost Sheep

1And all the tax collectors and the sinners were coming up next to him,
to listen to him. 2And both the Pharisees and the Torah scholars were
complaining, saying, "This fellow welcomes sinners, and eats with them."
3But he spoke this parable to them, as follows: 4"What man among you
who has a hundred sheep and is missing one of them, does not leave behind
the ninety-nine in the desert, and go out after the lost one, until he finds it?
5And when he has found it, he places it on his shoulders, rejoicing. 6And
upon returning home he calls his friends and neighbors together, saying to
them, 'Rejoice with me; for I have found my sheep that was lost.' 7I tell you,
in just the same way, there will be more joy in heaven over one sinner
repenting, than over ninety-nine righteous persons having no need of
repentance.

The Parable of the Lost Coin

8"Or what woman having ten drachmas,[543] if she loses one drachma,
does not light a lamp and sweep the house clean, and search diligently until
such time she finds it? 9And when she has found it, she calls her friends
and neighbors together, saying, 'Rejoice with me; for I have found the
drachma that was lost.' 10In just the same way, I tell you, rejoicing breaks
out among the angels of God over one sinner repenting."

The Parable of the Lost Son

11And he said, "A certain man had two sons. 12And the younger of them
said to the father, 'Father, pay out to me the applicable share of the
holdings.' So he divided to them the life savings.
13"And not many days later, having gathered everything together, the
younger son journeyed off, to a far away country, and there he wasted his
estate, living indulgently. 14And after he had spent everything he had, a
severe famine took place over that whole country, and he himself began to
be without. 15And so going forth, he joined on with one of the citizens of
that country, who sent him into his fields to tend swine. 16And he was
craving to be fed of[544] the carob pods[545] that the swine were eating, and no
one gave him any.

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[543] **15:8** A *drachma* was worth about a day's wage.

[544] **15:16a** txt χορτασθηναι εκ 𝔓^{75} א B D L R it^{d,e,f} syr$^{(c),pal}$ cop^{sa} eth (Cyr) Aug TH NA28 {B} ‖ γεμισαι την κοιλιαν αυτου απο A N P Q 𝔐 it$^{(a),aur,b,ff^2,i,q,r^1}$ vg syr^{s,p,h} cop^{bo} arm geo$^{(2)}$ Cyr^{lem} Ambrose Chrom Jer TR RP ‖ γεμισαι την κοιλιαν και χορτασθηναι απο W ‖ *lac* 𝔓^{45} C E T. Some people think the NA28 reading is a harmonization to Lk 16:21. Some major translations that are usually based on the NA text follow the BYZ here instead, such as the NASB and the NIV.

[545] **15:16b** Greek, κεράτιον, meaning "little horn,' so named because of the shape of the pods of the species *Ceratonia siliqua*, Arabic "kharrubah," meaning bean pod; aka. Cods of Syria, aka. St. John's Bread, alluding to an erroneous notion, based on folk etymological comparisons of the Greek for "husk" and "locust", that the locusts John the Baptizer lived on were instead carob pods; from a leguminous tree having pods 9 inches long and 1 inch broad, once common in the forests of Galilee (Arthur Penrhyn Stanley, Sinai & Palestine in connection with their history, ii 146, **1858**), and considered a food grain of lower grade; the

17"And when he came to himself,[546] he was saying, 'How many hired men of my father's have more than enough food, and here I am,[547] perishing with hunger. 18I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven, and before you. 19I am no longer worthy to be called your son; make me as one of your hired men." '

20"And he arose and went to his father. But while he was still a long way off, his father saw him, and was moved with pity. And he ran out, flung his arms around him and kissed him. 21But the son said to him, 'Father, I have sinned against heaven, and before you. I am no longer worthy to be called your son.'

22"But the father said to his servants, 'Quick, bring out the best robe and drape it on him, and put a ring on his hand, and shoes to his feet, 23and bring the fattened calf, and slaughter it, and let us feast and celebrate; 24for this my son was dead and is alive again; was lost and has been found!' And they proceeded to celebrate.

25"But his elder son was in the fields. And as he was getting close to the house, he heard the sound of music and of dancing. 26And calling over one of the workboys, he was asking what it was all about.

27"And he told him, 'Your brother has returned, and your father has slaughtered the fattened calf, because he has him back safe and sound.'

28"Then he was angry, and refused to go inside. And his father, after coming out, was pleading with him. 29But in response he said to his father, 'All these years I have been serving you, and not once did I ever deviate from your instructions. Yet to me, you have never given so much as a baby goat so I could celebrate with my friends. 30But when this son of yours comes who ate up your life savings with prostitutes, you slaughter for him the fattened calf!'

31"But he said to him, 'Dear child, you are always with me, and everything that is mine is yours. 32But to celebrate, and be cheered up, is only right; for this your brother was dead and is alive again; was lost, and has been found!' "

Chapter 16

The Shrewd Money Manager

1And then toward his disciples he was saying: "There was a rich man, who had a business manager. And accusations were brought to him against this man, that he was wasting his property. 2So having summoned him, he said to him, 'What is this I am hearing about you? Surrender the records of your management; for you can no longer be manager.'

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pods that the Prodigal Son eyed longingly in the pig pens, Luke 15:16; cf. Lychophron, from 675 to 678, **III BC**. For further examples showing that "carob pod" was the meaning of the Greek word *keration*, see Aristotle, Polybius, 26, 1, 4, **II BC**; Dioscurides 1, 114, **I AD**; Aëtius, Treatment of Diseases of the Eye, 160, 3, **VI AD**; F. G. Kenyon & H. I. Bell, Greek Papyri in the British Museum I-V, 131, 7, 1893-1917.

546 **15:17a** That is, "came to his senses." There was another expression as antonym, "he was beside himself," said of Jesus in Mark 3:21, that is, "he is out of his senses" or "out of his right mind."

547 **15:17b** txt λιμω ωδε 𝔓^{75} א B L it^{e,ff2} syr^{pal,h} NA28 {/} ‖ ωδε λιμω D N R lat syr^{s,c,p} cop arm geo ‖ λιμω A P Q W 𝔐 cop^{sams} TR RP ‖ *lac* 𝔓^{45} C E T

3"And the manager said to himself, 'What will I do, now that my master is taking away the management from me? I am not strong enough to dig. I am ashamed to beg. 4I know what I will do, so that after I am removed from my management, people will welcome me into their homes.'

5"And calling in each and every one of his master's debtors, he said to the first one, 'How much do you owe my master?'

6"And he said, 'A hundred baths of olive oil.'

"And he told him, 'Take your bill, and sit down quickly and write "fifty."
'

7"Then, to another one he said, 'And you, how much do you owe?'

"And he said, 'A hundred kors of wheat.'

"He says to him, 'Take your bill and write "eighty."'

8"And that master gave credit to the unrighteous manager, in that he had acted shrewdly. For the children of this age are more shrewd toward their own generation than are the children of light. 9And as for me, I say to you, make friends for yourselves by means of the undependable[548] wealth, so that when it fails, they may welcome you into perpetual dwellings.

10"The person who is faithful with little, is also faithful with much, and the one who is undependable with little is also undependable with much. 11If therefore you do not prove faithful with the undependable wealth, who will trust you with the true? 12And if with someone else's property you have not turned out to be faithful, who will grant you property of your own?

13"No house slave is able to serve two masters; for he would either spurn the one and love the other, or devote himself to the one and despise the other. You cannot serve both God and Wealth."

14And the Pharisees had been listening to all this and, being moneylovers, were sneering at him.

15And he said to them, "You are ones who justify yourselves before human beings, but God knows your hearts. For what is highly esteemed among human beings, is detestable in God's sight.

16"The law and the prophets were[549] until John; from that time on the kingdom of God is being proclaimed, and everyone is pushing their way into it. 17But it is easier for sky and earth to pass away, than for one serif of the law to fall. 18Anyone who dismisses his wife and marries another is committing adultery, and he who marries her who has been dismissed by a husband, is committing adultery.[550]

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[548] **16:9** The Greek word "adikos" here is usually rendered "unrighteous, but can also mean "untrustworthy, undependable," as indeed Jesus uses it here and in vv. 10-11 with that meaning. Jesus is also making a play on words, on the word Mammon (here rendered Wealth), which word is based on a Semitic root for "dependable, reliable." The idea of mammon was a wealth to such an extent that one could relax and feel secure and confident financially. But Jesus here is saying that it will fail. Jesus calls it the wealth that is ἀδικίας, which means "unrighteous, unreliable, fraudulent, false, untrustworthy." When Jesus says "unrighteous Mammon," he is saying something like "insecure security." And this is the same word he used to describe the manager. A false manager, an undependable manager. Another play is the contrast of the undependable property with the "true" or "real" property. Wherever I have the word "undependable," you can substitute the word "false, dishonest" as in whoever is false with little, is also false with much;" and, "false wealth."

[549] **16:16** There is no verb in this sentence in the Greek. But the only word in Greek customarily allowed to be omitted but implied, is the simple copula. That is, the verb "is." And since it is talking about something that was in the past, and plural, therefore we supply the word "were."

[550] **16:18** Why is this said here, at this time? The context is Jesus scolding the Pharisees for being apparently righteous, but being detestable in God's sight. Therefore I believe that

The Rich Man and Lazarus

[19]"Now a certain man was rich, and used to put on a purple robe and
fine linen, and live it up splendidly every day. [20]But a beggar, Lazarus by
name, was laid at his gate, covered with sores, [21]and he kept longing in vain
to eat the scraps dropping from that rich man's table. In contrast, even the
dogs would at least come and lick his sores.

[22]"Now the beggar came to die, and was carried off by the angels to
Abraham's bosom. And the rich man also died, and was buried. [23]And in
Hades, when he lifted up his eyes, from being in torment, he sees Abraham
far away, and Lazarus in his bosom.[551] [24]So after calling out to him, he said,
'Father Abraham, have pity on me, and send Lazarus to dip the tip of his
finger in water, to cool my tongue, because I am in agony in this fire.'

[25]"But Abraham said, 'Son, recall that in your lifetime, you received your
good things, while Lazarus likewise received his bad; so now here, he is
comforted, and you are suffering. [26]And besides all this, between us and
you a great chasm has been fixed, such that those who want to go from here
to you are not able to, neither can anyone cross over from there to us.'

[27]"And he said, 'Then I beg you, father, please send him to my father's
house, [28]since I have five brothers, in order that he solemnly warn them not
to also come to this place of torment.'

[29]"But Abraham says, 'They have Moses and the Prophets; let them take
heed to them.'

[30]"And he said, 'Hardly, father Abraham; but if someone from the dead
goes to them, they will repent.'

[31]"And he said to him, 'If they are not taking heed to Moses and the
Prophets, neither will they be persuaded if someone rises from the dead.'"

Chapter 17

A Brother Who Sins

[1]And he said to his disciples, "It is not possible for there not to come
things that cause people to fall. Nevertheless, woe to that person by whom
such comes! [2]It would be better for him if a mill stone is lying around his
neck and he is thrown into the sea, than that he cause one of these little ones
to fall.

[3]"Watch yourselves. If your brother sins,[552] rebuke him, and if he
repents, forgive him. [4]And if he sins against you seven times in a day,[553]

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what is happening here is that the Pharisees commonly divorced and remarried, and would justify it somehow. But Jesus was known to have taught a stricter view of divorce than even the strictest school of the Pharisees.

[551] **16:23** Also in v. 22, εἰς τὸν κόλπον Ἀβραάμ "Abraham's side." Compare John 13:23, where John's place at the Passover meal was ἐν τῷ κόλπῳ τοῦ Ἰησοῦ "in the bosom of Jesus," and John 1:18, where Jesus Christ the Son is said to be εἰς τὸν κόλπον τοῦ πατρὸς "in the bosom of the Father."

[552] **17:3** txt ἁμάρτῃ ℵ A B L W it$^{a,aur,b,f,ff^2,l}$ vg^{ww,st} syr^{c,s,p,h,pal} cop^{sa,b}o arm geo^1 Clem Bas SBL TH NA28 {A} ‖ ἁμάρτῃ εἰς σε E N 𝔐 it$^{d,e,q,r^1}$ vg^{cl} cop^{bomss} eth geo^2 Ambrose Aug TR RP ‖ ἁμαρτήσῃ εἰς σε D ‖ *lac* 𝔓^{75} C P Q T Ξ. See also Matt 18:15.

[553] **17:4a** Or possibly, as some translations say, "seven times a day." This latter reading would be a great deal more forgiving to do. Yet, Jesus in another place said we must forgive someone "seventy times seven" times, or perhaps "seventy-seven times." It seems to me,

and seven times he turns toward you,[554] saying, 'I repent,' you must forgive
him."

Faith and Duty

5And the apostles said to the Lord, "Give us more faith."
6But the Lord said, "If you have faith as *small as* a mustard seed, you
could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it
would obey you.
7"Now who of you having a servant plowing or tending the sheep,
when he comes in from the field would say to him, 'Come right over here
and recline'? 8Would he not instead say to him, 'Fix something I can eat,
and after you have girded yourself, serve me while I eat and drink, and after
these things, you shall eat and drink'? 9Neither does he thank the servant
that he has done what he has been told. 10In the same way, you also, when
you have done all the things that were prescribed for you, you should say,
'We are unprofitable servants; we have done what we are supposed to have
done.'"

Ten Healed of Leprosy

11And it came about that as he was on his way to Jerusalem, he was
passing through the middle of Samaria and Galilee. 12And as he was
coming into a village, ten men who had leprosy met him, who stopped and
stood at a distance. 13And they called out loudly, saying, "Jesus, Master,
have pity on us!"
14And when he saw this, he said to them, "Go show yourselves to the
priests." And it came about that as they went, they were cleansed.
15And one of them, when he saw that he had been healed, turned and
came back, praising God with a very loud voice. 16And he fell on his face at
Jesus' feet, thanking him. And he was a Samaritan.
17So in response Jesus said, "Were there not ten cleansed? Where then
are the other nine? 18Were none found to have come back to give glory to
God, except this foreigner?"
19And he said to him, "Get up and go your way; your faith has saved
you."

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that the spirit of the teaching would also apply if someone sins against you seven times every day, but does turn to you seven times each day, saying, "I repent." Because really, that about describes our relationship with God, how many times he has to forgive us. And most of us don't even repent that many times a day, though we have need of it.

[554] **17:4b** txt

	επιστρεψη προς σε	ℵ B D L it syr^{s,c,pal} cop^{bopt} arm geo Cl SBL TH NA28
	επιστρεψη	E
της ημερας	επιστρεψη προς σε	A it^{aur,e} vg syr^{p,h} cop^{sa,bopt}
της ημερας	επιστρεψη επι σε	TR
της ημερας	επιστρεψη	N W it^{f} RP
	lac	$\mathfrak{P}^{75}$ C P Q T Ξ

The Coming of the Kingdom of God

20And when he was questioned by the Pharisees as to when the
kingdom of God was coming, he answered them as follows: "The kingdom
of God does not show with careful observation, 21neither will people say,
'Behold, here,' or 'Behold, there.' For behold, the kingdom of God is within
you."

22And he said to the disciples, "Days are coming, when it is one of the
days of the Son of Man you will long to see, and you will not have that
experience. 23And people will say to you, 'Behold, there!' or 'Behold, here!'
Do not go, neither follow after *them*. 24For just as lightning shines forth
flashing from one end of the sky to the other, so shall it be with the Son of
Man in his day. 25But first he must suffer much at the hands of this
generation and be rejected.

26"And just as it was in the days of Noah, so shall it be also in the days
of the Son of Man. 27People were eating, drinking, marrying, being given in
marriage, up until the day that Noah entered into the ark, and the flood
came, and destroyed them all.

28"It was just the same in the days of Lot. People were eating, drinking,
buying, selling, planting, building, 29but the day that Lot left Sodom, fire
and sulfur rained down from heaven, and destroyed them all.

30"Along those lines will be the day in which the Son of Man is being
revealed. 31In that day, if someone is on the roof, and his stuff is in the
house, he should not go down to get it, and the one in the field should
likewise not turn back around. 32Remember Lot's wife. 33Whoever tries to
save his life will lose it, and whoever loses it will keep it alive. 34I tell you,
in that night there will be two men on one couch; one will be taken, and the
other left. 35There will be two women together grinding grain; one will be
taken, and the other left."[555]

37And they in response are saying to him, "Where, Lord?"

And he said to them, "Where the body is, there also the eagles[556] will be gathered."

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[555] **17:36** The King James Version has verse 36, "Two *men* shall be in the field; the one shall be taken, and the other left." But if you read an original 1611 King James Version, you will find a marginal note that says that the verse 17:36 was absent from most of their Greek manuscripts. You can view an actual scan of this marginal note, from just such a KJV, at: http://www.bibletranslation.ws/gfx/luke17-36.jpg

[556] **17:37** Greek: ὁ ἀετός - **ho aetós**, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to **ho aetós** is ἱέραξ - **hiérax**, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 **ho aetós** is eating carrion). Yet generally speaking, where **ho aetós** is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.

Chapter 18

The Parable of the Persistent Widow

1And he was speaking a parable to them, with the moral that they ought
always to pray, and not to lose heart, 2as follows: "There was a judge in a
certain city, who had no fear of God, and no regard for man. 3But there was
a widow in that city, and she kept on coming to him, saying, 'Give me
redress from my adversary.'

4"And for some time he had been refusing, but after all this, he said to
himself, 'Even if I don't fear God, nor have regard for man, 5just because this
widow is causing me trouble, I will avenge her, lest all her coming in the
end wears me out.' "

6And the Lord said, "Listen to what the unjust kind of judge was saying.
7So God, would he not bring about the avenging of his elect, who keep
crying out to him day and night? And is he slow to respond to them? 8I tell
you, he would bring about justice for them, in short order. However, when
the Son of Man comes, will he find any faith on the earth at all?"[557]

The Parable of the Pharisee and the Revenue Agent

9And also, to some, who were convinced within themselves that they
were righteous, and looking down on everyone else, he told this parable:
10"Two men went up to the temple to pray, one a Pharisee, and the other a
revenue agent. 11When the Pharisee stood, he was praying inside himself as
follows: 'O God, I thank you that I am not like other people, who are
swindlers, dishonest, adulterers, or indeed, like this revenue agent. 12I fast
twice a week, I tithe of everything I get.'

13"But the revenue agent, standing a distance off, was not even willing
to lift his eyes toward heaven, but was beating his chest, saying, 'O God, be
merciful to me, a sinner.'

14"I tell you, this latter went down to his house justified, rather than the
former. For all who exalt themselves will be humbled, and those who
humble themselves will be exalted."[558]

The Little Children and Jesus

15And people were bringing little children to him, so that he would
touch them. But when the disciples saw this, they started rebuking them.
16But Jesus called them over to him, saying, "Allow the children to come to
me, and stop preventing them, for of such is the kingdom of God. 17Truly I
tell you, whoever does not receive the kingdom of God like a child will
certainly not enter it."

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[557] **18:8** "any at all" is from the Greek ἆρα, a particle not directly translatable, but which indicates irritatedness or impatience or displeasure.

[558] **18:14** Though the Greek pronouns and articles in this sentence are singular, I have felt free to generalize and neuterize to the plural, in view of the fact that the sentence begins with the Greek word πᾶς - **pâs**, which means "all" or "everyone." This is a general and plural subject.

The Rich Young Ruler

18And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"

19And Jesus said to him, "Why are you calling me good? No one is good,
except God alone. 20The commandments you know: Do not commit adultery, Do not murder, Do not steal, Do not give false testimony, Honor your father and mother."

21And he said, "All these I have kept since childhood."

22And when Jesus heard this, he said to him, "There is still one thing lacking with you. Everything you have, sell and hand out to the poor, and you will have treasure in heaven, and then come follow me."

23But hearing these *words* made him very sad, for he was extremely
wealthy. 24And when Jesus saw this, he said, "How hard it is for those who
have wealth to go into the kingdom of God. 25Indeed, it is easier for a
camel[559] to go through the eye of a needle, than for the rich to enter into the kingdom of God."

26And those who heard said, "Who then CAN be saved?"

27And he said, "Things impossible with human beings are possible with God."

28And Peter said, "Behold, we have left behind our own things to follow you."

29And he said to them, "Truly I say to you, there is no one who has left house or wife or siblings or parents or children, for the sake of the kingdom
of God, 30who will not receive back many times as much in this present time; and in the coming age, eternal life."

Jesus Again Predicts His Death

31And after having taken the twelve aside, he told them, "Behold, we are going up to Jerusalem, and everything that is written by the prophets about
the Son of Man will be carried out. 32For he will be handed over to the
Gentiles, and be made fun of and mistreated and spit upon, 33and after
scourging him they will kill him, and on the third day he will rise again."

34And they understood none of these things. Indeed, this statement was hidden from them, and they did not realize the things being said.

An Obnoxious Beggar Gets His Wish

35And it came about that when he was drawing near to Jericho, a blind
man was sitting beside the road, begging. 36And when he heard the crowd
going through, he was inquiring what this was all about. 37And they
informed him that Jesus the Nazarene was passing by. 38Then he cried out,
saying, "Jesus, son of David, have mercy on me!"

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[559] **18:25** Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.

39And those leading the way were rebuking him, that he should be quiet. But he was shouting that much more, "Son of David, have mercy on me!"

40And after stopping, Jesus ordered that he be brought to him. And when he had come near, Jesus asked him, 41"What do you want me to do for you?"

And he said, "Lord, that I could see again."

42And Jesus said to him, "See again; your faith has saved you."[560] 43And at once he saw again, and he was following him, giving glory to God. And all the people also, when they saw, gave praise to God.

Chapter 19

Zacchaeus the Revenue Officer

1And he entered, passing on through Jericho. 2And behold, there was a man called by the name of Zacchaeus, and he was a revenue officer, and he was rich. 3And he was trying to see who Jesus was, but being prevented by the crowd, since he was small in stature. 4And after running on forward ahead, he climbed up onto a sycamore tree, so that he could see him, for he was about to pass that way.

5And when Jesus arrived to the place, he looked up and said to him, "Hurry down, Zacchaeus, for today I need to stay at your house."

6And he hurried down, and took him in gladly. 7And all who had seen this were complaining, saying, "He has gone in to stay the night with a sinful man."

8And Zacchaeus stood up,[561] *and* said to the Lord, "Look, one half of all I possess, Lord, I am giving to the poor, and where I have defrauded anyone of anything, I am making restitution threefold."

9And Jesus said in reference to him, "Today, salvation has come to this house, in view of the fact that this man too is a son of Abraham. 10For the Son of Man came to seek and to save that which was lost."[562]

The Parable of the Ten Servants

11And as they were listening to these things, he included *and* spoke another parable, because he was drawing near to Jerusalem, and they thought that the kingdom of God was about to be appearing shortly. 12He said therefore, "A certain man well born journeyed off to a far country, to receive for himself a kingdom and then return. 13Now after calling ten of

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[560] **18:42** Or, "your faith has *healed* you." As also in many other places in Luke.

[561] **19:8** Some translators interpret ἵστημι here as "stopped," seeing the situation as the grumblers grumbling while Zacchaeus and Jesus were still in their presence. So then Zacchaeus would have stopped and said the things he said in response to those complaining. I do not see it that way. I think that Jesus and Zacchaeus had already gone into Zack's house and were reclined, when Zack stood up to say what he says in verse eight. I could be wrong.

[562] **19:10** Jesus is the Good Shepherd of Ezekiel 34:16, and not a false shepherd of Ezekiel 34:4, and does search for that which was lost, as in Ezekiel 34:11. The exact same form of the Greek article and noun for "the lost,"τὸ ἀπολωλός, occurs also in the Septuagint in Ezekiel 34:4, 16. The translator should word the Ezekiel passages and here exactly the same way, so that the readers get the connection.

his servants, he had given to them ten minas,[563] and said to them, 'Do
business until such time I return.'

14"But his subjects hated him, and they sent ambassadors behind him
saying, 'We do not want this man to be king over us.'

15"And it came about that when he returned, he had received the
kingship. And he ordered his servants to be summoned to him, those to
whom he had given the money, in order to find out what they had earned.

16"So the first one came, reporting as follows: 'Lord, your mina has
grown to ten minas.'

17"And he said to him, 'Well *done*, good servant. Since with a little you
have proven faithful, be therefore ruler over ten cities.'

18"And the second one came, saying, 'Your mina, Lord, has become five
minas.'

19"So he said to that one, 'And you, you shall be over five cities.'

20"And the other one[564] came, saying as follows: 'Lord, here is your mina,
which I have been keeping laid away in a napkin. 21For I was afraid of you,
since you are a demanding man; you collect what you did not deposit, and
reap what you did not sow.'

22"He says to him, 'By your own mouth I judge you, you wicked servant.
You knew, did you, that I am a demanding man, collecting what I did not
deposit, and reaping what I did not sow? 23Why then did you not put my
money in the bank, and I having returned would collect it with interest?'
24And to some standing there he said, 'Take the mina away from him, and
give it to the one who has ten minas.'

25"And they said to him, 'Lord, he **has** ten minas!'

26"'I tell you,[565] to everyone who has, it will be given, but the one who
has not, even such that he has will be taken away from him. 27But as for my
enemies, those who had not wanted me to be king over them, bring them
here, and slay them in front of me.'"

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[563] **19:13** That is, he gave the ten servants one mina each. The mina, which was originally a Semitic word that the Greek language had long since borrowed, was equivalent to 100 drachmas. One drachma was not insignificant in purchasing power. Culling Greek literature, you can find quite a variance: some times and places, one drachma could buy you one sheep, but was only one-fifth the price of an ox. Other times, one drachma could buy you an ox. Either way, a mina was worth at least 100 sheep. That is a lot of money. Anyone could take that amount of money and by investing, turn it into more.

[564] **19:20** Or, "another one," or, "a different one." There is a theory that this parable of the Ten Minas is drawn from Matthew's parable of the Ten Talents of 25:14-30, in which there are only three servants, and here Luke has "fatigued" of maintaining his version's uniqueness from Matthew, and reverted back to following Matthew's version exactly. On the other hand, Jesus may well have used modified versions of the parable at various times. Still, there are things about this Lukan version that do not add up, literally. The first servant is given one mina, and then in most translations, he says, "Your mina has made ten minas more." Then Jesus says in verse 24, 'Take the mina away from him, and give it to the one who has ten minas.' But, if he started with one mina, and made ten minas more, wouldn't he have eleven minas, and not ten? So, perhaps the aforementioned theory is true; or else, the phrase usually translated, "made ten minas more," can be translated something like I have it: "increased to ten minas." Note also that the "western text" omits v. 25.

[565] **19:26** txt λεγω ℵ B L it^{a} syr^{p} cop^{sa,bo} arm TH NA28 {\} ‖ λεγω γαρ A D E N W 𝔐 (it^{b,e,f} vg: *dico autem*) syr^{h,s} TR RP ‖ *lac* 𝔓^{75} C P Q T Ξ. There seems to be confusion as to whether the lord speaking is the lord character within the parable, or the Lord himself outside the parable.

The Triumphal Entry

28And having said these things, he was pressing his way onward, going
up to Jerusalem. 29And it came about that as he drew near to Bethphage
and Bethany at the hill called the Mount of Olives, he sent away two of his
disciples, 30saying, "Go into the village ahead of you, in which as you are
entering you will find a colt[566] tethered, upon which no one has ever yet sat,
and you are to untie it and bring it. 31And if someone asks you, 'Why are
you untying it,' say this, 'The Lord needs it.'"

32And when the ones who were sent went, they found things just as he
had told them. 33And as they were untying the colt, the owners of it said to
them, "Why are you untying the colt?"

34And they said, "The Lord needs it."

35And they brought it to Jesus, and after throwing garments of theirs on
the colt, they mounted Jesus upon it. 36And as he was proceeding along,
people were spreading their cloaks in the road beneath.

37And having come near now to the descent of the Mount of Olives, the
whole company of disciples started rejoicing, to lift God up with a loud
voice for all the miracles that they had seen. 38They were saying,

> "Blessed is the king who comes
> in the name of the Lord![567]
>
> Peace in heaven, and glory in the highest!"

39And some Pharisees in the crowd said to him, "Teacher! Rebuke your
disciples!"

40And he in answer said, "I tell you, if these go silent, the stones will cry
out."

41And as he drew near and saw the city, he wept over it, 42saying, "If
you, yes ironically you,[568] [569] had only known what would bring you
peace[570] on this very day![571] But now it is hidden from your eyes. 43For the
days will come upon you that your enemies will throw a palisade up
against you, and encircle you, and press in on you from every side, 44and

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[566] **19:30** πῶλος, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.

[567] **19:38** Psalm 118:26

[568] **19:42a** txt

εν τη ημερα ταυτη και συ			ℵ B L eth^{pp} Or TH NA28 {B}
και συ	εν τη ημερα	ταυτη	D it^{d,f,q} cop^{sa} ethTH (geo) (Marcus Ir^{lat}) Or^{lat}
και συ και γε	εν τη ημερα	ταυτη	A it^{i} (arm) Basil
συ και γε	εν τη ημερα σου	ταυτη	it$^{a,ff^2,l,r^1}$
και συ και γε	εν τη ημερα σου	ταυτη	E N R W 𝔐 it^{aur} vg syr$^{(p),h}$ (Diates^{syr,arm}) (Eus) TR RP
	lac		𝔓^{75} C P Q T

[569] **19:42b** Jesus says, "yes, even you," because of the irony that the city of Jerusalem, whose name includes the Semitic root word for peace, did not recognize what would bring it peace, and did not recognize the Prince of Peace.

[570] **19:42c** txt ειρηνην ℵ B L cop$^{sa,bo^{ms}}$ (Diatess^{syr}) Marcus Ir^{lat} Or½ Did TH NA28 {B} ‖ ειρηνην σου A E N W 𝔐 it^{a} syr$^{c,s,p,h,pal^{ms}}$ cop^{bo} arm eth geo (Diatess^{arm}) Or½ Eus⅘ Basil Cyr TR RP ‖ ειρηνην σοι D it$^{aur,d,e,f,ff^2,i,l,q,r^1}$ vg Or^{lat} Eus⅕ Jer ‖ *lac* 𝔓^{75} C P Q T

[571] **19:42d** This exact phrase, τὰ πρὸς εἰρήνην appeared also in Luke 14:32, where I translated it, "the conditions for peace."

throw you to the ground,[572] you and your children within you, and there will not be left within you a stone upon a stone, in retribution for the fact you did not recognize the time of your gracious visitation."[573]

Jesus Clears the Temple

45And when he had entered the temple, he proceeded to drive out the vendors,[574] 46telling them, "It is written, 'And my house shall be a house of prayer,'[575] but you have made it 'a haunt of bandits.'[576]"

47And he was teaching daily in the temple. And the chief priests and the Torah scholars, along with the leaders of the people, were trying to kill him. 48Yet they were not finding any way they could do it, because the entire crowd was hanging on him, listening to him.

Chapter 20

The Authorities Question Jesus' Authority

1And it came about during one of those days of his teaching the crowd in the temple and preaching the good news, that the high priests and Torah scholars and elders came up, 2and they said to him as follows: "Tell us, by what authority are you doing these things? Or, who is the one who gave you the authority for these things?"

3And in answer Jesus said to them, "I will also ask you something, that you must tell me: 4John's baptism, was it from heaven, or from human beings?"

5So they discussed it among themselves, saying, "If we say, 'From heaven,' he will say, 'Then why didn't you believe him?' 6But if we say, 'From human beings,' all the people will stone us, because they are convinced that John was a prophet.'"

7And they professed not to know where it was from. 8And Jesus said to them, "Neither am I telling you by what authority I do these things."

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[572] **19:44a** The Greek verb for "dash to the ground," ἐδαφίζω, in reference to a city, means both "raze to the ground," as in the Septuagint in Isaiah 3:26, and also "dash to the ground," as in Psalm 136:9, Hosea 10:14, 14:1 and others. Here both meanings have to apply for the one instance of the word: you, referring to Jerusalem, the city, will be razed to the ground, and her children will be dashed to the ground.

[573] **19:44b** The Greek words usually translated "because," here, "because you did not recognize," are the words ἀντι followed by the relative pronoun. A literal translation of this would be, "in exchange for the fact that you did not recognize your gracious visitation." For the previously mentioned disasters were also a visitation. A visitation, rendered in Greek by the word ἐπισκοπη, could be both a negative one, or a positive one. A gracious visitation was predicted for them and offered many times in the Hebrew scriptures, and earlier in the gospel of Luke, in Zechariah's song in Luke 1:78, where he said "because of the tender feelings of our God with which he Sunrise from on high will look over - ἐπισκέπτομαι us. Since they forfeited their gracious ἐπισκοπη, God would give them a calamitous one in exchange, in repayment, in retribution, instead.

[574] **19:45** txt τους πωλουντας ℵ B L syr^{pal} cop geo TH NA28 {/} ‖ τους πωλουντας και αγοραζοντας N ‖ τους πωλουντας και τους αγοραζοντας ‖ τους πωλουντας εν αυτω και αγοραζοντας A E R W 𝔐 latt syr$^{(s,c,p),hmg}$ TR RP ‖ τους πωλουντας εν αυτω και αγοραζοντας και τας τραπεζας των κολυβιστων εξεχεεν και τας καθεδρας D ‖ *lac* 𝔓^{75} P Q T

[575] **19:46a** Isaiah 56:7

[576] **19:46b** Jeremiah 7:11

The Parable of the Tenants

9And he began to speak this parable to the crowd: "A man planted a
vineyard, and leased it out to tenant-farmers, and journeyed away for quite
some time. 10And in the time *of harvest*, he sent a servant to the tenants, so
they could pay him rent out of the fruit of the vineyard. But the tenants,
after beating him, sent him away empty-handed. 11And he proceeded to
send a another servant; and that one also, after beating and insulting him,
they sent away empty-handed. 12And he proceeded to send a third; and
that one also they threw out, after injuring him.

13"So the owner of the vineyard said, 'What should I do? I will send my
beloved son; maybe him, they will respect.'[577]

14"But when they saw him, the tenants discussed it among themselves,
saying, 'This is the heir. Let us kill him, so that the inheritance will be ours.'
15And they threw him outside the vineyard *and* killed him. "What then
will the owner of the vineyard do to them? 16He will come, and he will kill
those tenants, and he will give the vineyard to others."

And those who heard this said, "May it never be!"

17But he, after looking at them, said, "Why then is this written:

> 'A stone which the builders rejected,
> this one has become the chief cornerstone'?[578]

18Everyone who trips over that stone will be broken into pieces; upon
whomever the stone falls, it will turn him into powder."

19And at that time, the Torah scholars and high priests wanted to lay
their hands on him, yet they were afraid of the people. For they knew that
he had spoken this parable in reference to them.

Paying the Tribute Tax to Caesar

20And beginning to watch him closely, they sent spies presenting
themselves as sincere, in order to catch some statement of his, such that they
could hand him over to the jurisdiction and authority of the governor.

21And they questioned him as follows: "Teacher, we know that you talk
straight, and you teach straight; that is, you do not acknowledge personage,
but only on the basis of truth you teach the way of God. 22Is it permissible
for us to pay the tribute tax[579] to Caesar, or not?"

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[577] **20:13** txt εντραπησονται ℵ B C D L Q it syr^{s,c,hmg} cop arm geo TH NA28 {/} ‖ ιδοντες εντραπησονται A E N R W 𝔐 vg it^{aur,f} syr^{p,h} TR RP ‖ *lac* 𝔓^{75} P T

[578] **20:17** Psalm 118:22

[579] **20:22** The Greek word translated "tribute" is φορος. The Roman Caesar would charge a head tax (capita tax) based on a head count or census. The Latin root word for head is *cap.* Thus, this tax was a *per capita* tax, or a *capitation.* It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an *income* tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called '*tributum,*' by which taxes on persons are distinguished from taxes on merchandise, called '*vectigalia.*'" Remember, a census was forbidden by God, and King David incurred God's wrath when he numbered the people. (A census tax or capita tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines Tribute in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum

23But he perceived their trickery, *and* said to them,[580] 24"Show me a denarius. Whose image does it bear, and whose inscription?"

And they said, "Caesar's."

25And he said to them, "Well then, Caesar's things give back to Caesar, and God's things to God."

26And they were not able to catch him in a saying in the presence of the people; and having been astonished by his answer, they remained silent.

Marriage at the Resurrection

27Then some of the Sadducees approached (Sadducees say there is no resurrection), and they questioned him 28as follows: "Teacher, Moses wrote for us, 'If a man's brother dies having a wife, and that *deceased* is childless, that the man should take the wife of his brother, and raise up descendants for his brother.'[581]

29"Well, there were seven brothers. And the first one, who had taken a wife, died childless. 30And the second one[582] 31took her, and the third one, and in fact, all seven in the same way, left behind no child, and died. 32Last of all, the woman also died.

33"So the woman, in the resurrection, whose wife is she going to be? For all seven had her as wife."

34And Jesus said to them, "The children of this age marry and are given in marriage; 35but those considered worthy to taste of that age and of the resurrection from the dead, will neither marry nor be given in marriage, 36nor will they be able to die any more, for they will be like the angels and be children of God, since they are children of the resurrection.

37"But that the dead are rising, even Moses intimated so, at the part about the bush, the way he says Yahweh is the God of Abraham, and the God of Isaac, and the God of Jacob. 38Now God is not the God of dead people, but of living, for to him all *of those* are alive."

39And one of the Torah scholars said in response, "Teacher, well said."

Whose Son Is the Messiah

40Indeed, no longer did any of them dare to question him. 41So he said in reference to them, "How do they maintain the Messiah to be the son of David? 42For David himself says in the scroll of the Psalms,

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of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus obviously knew some principles of law. When he said in verse 25, "Caesar's things give back to Caesar," he recognized that every single coin circulated that bore Caesar's portrait and inscription, already belonged to Caesar. The Jewish religious taxes, on the other hand, were paid in weight of silver– shekels, or even drachmas, but not in Roman coins.

[580] **20:23** txt αυτους ℵ B L 0266*vid* it^e cop arm TH NA28 {/} ‖ αυτους τι με πειραζετε A D E N P W 𝔐 lat syr TR RP ‖ αυτους τι με πειραζετε υποκριται C ‖ *lac* 𝔓^75 Q T

[581] **20:28** Deuteronomy 25:5; Genesis 38:8

[582] **20:30** txt και ο δευτερος ℵ B D L 0266 it^d,e cop geo TH NA28 {/} ‖ και ελαβεν ο δευτερος την γυναικα και ουτος απεθανεν ατεκνος A E P W 𝔐 lat syr^(c) (cop^boms) TR RP ‖ και ε....... *lac* N ‖ *lac* 𝔓^75 C Q T

'Yahweh[583] said to my Lord:
"Sit at my right hand
43until such time I make your enemies
a footstool for your feet.'[584]"

44So, David calls him Lord. How then is he his son?"

Jesus Denounces the Torah Scholars

45And with the entire crowd listening, he said to the disciples, 46"Beware
of the Torah scholars, wanting to walk around in robes, and loving the
greetings in the marketplaces, and chief seats in the synagogues, and places
of honor at banquets; 47they devour the houses of widows, and for a front,
make lengthy prayers. These will receive greater condemnation."

Chapter 21

The Widow's Offering

1And when he looked up, he saw rich people putting their gifts into the
donation chest. 2Then he saw a penniless widow dropping there two
lepta,[585] 3and he said, "Truly I tell you, this poor widow has put in more
than all the rest. 4For they all put in their gifts out of the extra they had, but
she out of her lack put in all she had to live on."

Signs of the Times

5And as some of them were talking about the temple, how with such
beautiful stones and gifts it was adorned, he said: 6"These things that you
are looking at, days will come in which there will not be left a stone upon a
stone that will not be thrown down."

7And they questioned him as follows, "Teacher, so when will these
things be, and what sign will happen when they are all about to take place?"

8And he said, "See to it that you are not led astray. For many will come
in my name, saying, 'I am He,' and, 'The Lord is near.' Do not go off after
them. 9So when you hear of wars and unrest, do not be alarmed; for these
things need to happen first, but the end does not come immediately."

10Then, he was saying to them, "Nation will rise up against nation, and
kingdom against kingdom, 11and there will be mega-quakes, and famines
and epidemics in various places, and frightful and awesome signs from
heaven.

12"But before all these things, they will lay their hands on you and will
persecute you, handing you over to synagogues and prisons, being led all

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[583] **20:42** Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew נְאֻם יְהוָה לַאדֹנִי - nəʾum Yəhōvah laʾḏōnōî of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: נְאֻם יְהוָה | לַאדֹנִי.

[584] **20:43** Psalm 110:1

[585] **21:2** Two small, thin copper coins, totaling about one fourth of one cent.

the way up to kings and governors for the sake of my name; 13it will work
out for you to be a testimony. 14Put it in your hearts therefore, not to be
practicing *how* to answer in defense; 15for I will give you utterance and
wisdom that none of those opposing you will be able to stand against or
rebut.

16"But you will also be turned in by parents and siblings and relatives
and friends, and they will put some of you to death. 17And indeed you will
be hated by everyone because of my name. 18Yet not a hair of your head
will perish: 19by your enduring, you shall gain your lives.[586]

20"But when you see Jerusalem surrounded by armies, then you will
know[587] that her desolation is near. 21Then, those in Judea should flee to the
mountains, and those within Jerusalem should get without, and those in the
fields should not go into her. 22For those are days[588] of vengeance, in
fulfillment of all that is written. 23Alas for the ones who are pregnant, and
the ones giving milk during those days! For it will be a great calamity upon
the land,[589] and wrath toward this people.[590] 24And they will fall by the edge
of the sword, and be taken captive to all the nations; and Jerusalem will be
trampled over by Gentiles, until the times of the Gentiles are played out.

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[586] **21:19** κτήσασθε (א L R W 047 κτήσασθαι) D E it[d,i] Origen Apostolic Constitutions Gregory-Nyssa Macarius/Symeon Marcus-Eremita Cyril Hesychius TR HF RP NA27 {C} ‖ κτήσεσθε (A κτήσεσθαι) B it[a,e,f,ff2,l,q,r1,s] vg syr[c,s,p,h,(pal)] cop[sa,bopt] arm eth geo Jerome Augustine WH Weiss Trg NA25 ‖ σώσετε (ἑαυτούς *for* τὰς ψυχὰς ὑμῶν) Marcion[acc to Tertullian] ‖ lac 𝔓45 𝔓75 C N P Q T. The UBS editorial committee says it is slightly more probable that the reading of Codex Sinaiticus and many other early witnesses, is the correct one, which have the verb κτάομαι - ktáomai in the imperative mood. That would be a command to the disciples to preserve their lives. The committee says it would be more likely that copyists would have changed this verb to conform it to the future tense of the rest of the verbs in the context, more likely than the other way around. Note that the other gospels have the same idea in the future indicative. In some languages the difference between the two readings would not be translatable. I note that in the UBS4 apparatus, the reading of the Syriac is not given. (Is there a translatable difference between "you will gain your lives" and "you shall gain your lives"?) There is also discrepancy as to the reading of it[q].

[587] **21:20** The Greek word for "know" here, γινώσκω, is in the form of γνῶτε, which could be either imperative or subjunctive mood, since in this case the form would be identical. Imperative would be in English, "when you see Jerusalem surrounded by armies, then know - or then you should know,- that her desolation is near." Subjunctive would be in English, "when you see Jerusalem surrounded by armies, then you know - or would know - or will know, - or should know, that her desolation is near."

[588] **21:22** In the Greek, the word for "day" is anarthrous here, that is, without the article. You will see some translations saying "the days" or "the time," and others saying "days," or "a time." This question regarding the Greek definite article is one of the translation issues most revealing of the translators' doctrinal preconceptions. Here, for example, it can reveal whether you believe that the prophecies will have a double fulfillment, or only one fulfillment. That is, are these prophecies partially fulfilled in the time and deeds of Titus in 70 A.D., and more fully fulfilled in the tribulation? Or are they solely fulfilled during the time of Titus? Or solely or primarily fulfilled in the tribulation? And prior to the time of Titus, some of God's people no doubt believed that these prophecies had been fulfilled during the time and deeds of Antiochus Epiphanies, either partially or primarily. I have 24 English translations on hand, and they split down the middle; half say "the days" and half say "days" or equivalent. We must interpret this passage by the rest of scripture, and do it in reliance on the anointing of the Holy Spirit, which leads us into all truth. We also must use common sense in light of the context here. This passage, in light of v. 24, seems to be including the destruction of the temple in 70 A.D. Therefore, we must say in v. 22 about the Great Tribulation, that those are "days" of tribulation, not the only ones.

[589] **21:23a** Or, "upon the earth"

[590] **21:23b** txt τω λαω א A B C D L N lat SBL TH NA28 {\} ‖ εν τω λαω E W 𝔐 syr[h] TR RP ‖ επι τω λαω 1424 vg: *ira populo huic* (KJV) ‖ *lac* 𝔓45 𝔓75 P Q T. Coptic: "for this people." Often too much is made of the Greek preposition εν, as it is often no more than a marker of the dative case. I translate both the NA28 and Majority Text as "wrath toward this people."

25And there will be signs in the sun, the moon and the stars, and on
earth anxiety of the nations, in uncertainty over the roar and surge of the sea,
26people holding their breath in fear and anticipation because of the things
overtaking the world; for the forces of space will be shaken.

27"And then at that time they will see the Son of Man coming in a cloud,
with power and great glory. 28So when these things are beginning to take
place, stand yourselves tall and lift up your heads, because your redemption
is drawing near."

29And he spoke a parable to them: "Consider the fig tree, indeed all the
trees. 30When they are now putting forth leaves, you see for yourselves *and*
know that summer is now near. 31So also you, when you see these things
taking place, you know that the kingdom of God is near. 32Truly I tell you:
this age will by no means pass away until this all has taken place. 33Sky and
earth will pass away, but my words will certainly not pass away.

34"But watch yourselves, that your hearts not be held back[591] by over-
indulgence and drunkenness, and by ordinary concerns of this mortal life,
and that day come upon you suddenly 35like a trap. For it will come upon
everyone who lives over the face of the whole earth. 36So you must be
watchful at all times, praying that you might manage[592] to avoid all these
things about to come to pass, and stand before the Son of Man."

37And he was spending the days teaching in the temple, and the nights
he was going out and lodging on the hill called the Mount of Olives. 38And
all the people would get up early to come to the temple and hear him.

Chapter 22

The Contract on Jesus

1And the Festival of Unleavened Bread, called Passover, was
approaching, 2and the chief priests and the Torah scholars were still yet
looking for a way to put him to death, because they were still yet fearing the
people.[593]

3Then Satan entered into Judas, the one called Ish Keriot, who was one
of their number, of the Twelve. 4And he went away, and discussed with the
chief priests and the commanders of the temple guard how he might hand
him over to them. 5And they were delighted, and contracted to give him

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[591] **21:34** Or, "desensitized." The Greek word is βαρέω, which normally means "weighed down." But this is a metanymous meaning, as is the word for heart. The heart is not literally weighed down. The spiritual strength, alertness, sensitivity, sharpness, and passion might be lessened by the things mentioned.

[592] **21:36** txt κατισχυσητε ℵ B L T (W κατισχυσατε) 070 cop SBL TH NA28 {\} ‖ καταξιωθητε A C D E N R 𝔐 latt syr TR RP ‖ *lac* 𝔓45 𝔓75 P Q.

[593] **22:2** This verse makes no sense unless you take into consideration the imperfect aspect of the Greek verbs for 'trying' and 'fearing.' Imperfect here means just that: incomplete and ongoing action. They had been trying to kill him already since Luke 19:47-48, and 20:19. The reason they still had not accomplished killing him, was because they were STILL YET fearing the people. So if someone tells you that the aspect (continuous vs. punctiliar) of N.T. Greek verbs is unimportant, don't believe them, no matter how big a name they are. Those big names are the ones who came up with the nonsensical mainstream rendering, as follows: "And the chief priests and the scribes were seeking how to kill him, for they feared the people." This makes it sound like the reason they wanted to kill Jesus was that they were afraid of the people. But that is not the case. The exact opposite is true: their fear of the people was what was still preventing them killing Jesus. See Endnote #4, at the end of this document, which discusses this more fully.

money. 6And he accepted, and was looking for the best time for handing
him over to them, without the crowd.

The Passover Supper

7And the day of Unleavened Bread arrived in which it was customary to
slaughter[594] the Passover. 8And he sent Peter and John, saying, "Go, prepare
the Passover for us so we can eat it."

9And they said to him, "Where do you want us to prepare it?"

10And he told them, "Behold, at the point of your arriving into the city a
man carrying a water jar will encounter you. Follow him to whatever house
he goes into. 11And say to the owner of the house, 'The teacher says to you,
"Where is the guest room where I may eat the Passover with my disciples?" '
12And that person will show you a large upstairs room all furnished. You
shall prepare it there." 13So when they went, they found things just as he
had told them; and they prepared the Passover.

14And when the hour had come, he reclined, and the twelve disciples
along with him. 15And he said to them, "It is with great longing and
anticipation I have wanted to eat this Passover with you before my suffering.
16For I tell you: I will certainly not eat it *again*[595] until such time it has been
fulfilled in the kingdom of God."

17And after taking hold of the cup, he gave thanks, and said, "Take this,
and share it among yourselves; 18for I tell you: By no means will I drink of
the fruit of the vine from this point on until such time the kingdom of God
has come."

19And after taking the bread and giving thanks, he broke it and gave it
to them, saying, "This is my body, being given for you. This you should do
as a commemoration of me."[596]

20And the cup after the meal[597] in the same way, saying: "This cup is the
new covenant in my blood, being poured out for you.

21"But lo, the hand of the one betraying me is with mine on the table.
22Therefore indeed the Son of Man is going out exactly as is planned. Even
so, woe to that man through whom he is betrayed!"

23And they began to debate with each other which of them therefore
might be the one about to do this.

24Then there also arose another dispute among them, as to which of
them was considered to be greater.

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[594] **22:7** Greek: θύω. It could also be translated "to sacrifice," or, "to celebrate" the Passover. But the meaning "celebrate" only applied when the celebration included the slaughtering of something.

[595] **22:16** txt ὅτι οὐ μὴ φάγω 𝔓⁷⁵*vid* ℵ A B L 0211 it^a cop^sa,bo Apollinarus Cyr Tit-Bost Epiph TH NA28 {B} ‖ οὐκέτι μὴ φάγομαι D ‖ οὐκέτι οὐ μὴ φάγω C* N ‖ ὅτι οὐκέτι οὐ μὴ φάγω C² E P W 𝔐 it^aur,b,(d),e,f,ff²,i,(l),q,(r¹) vg arm eth (geo) Or^lat TR RP ‖ *lac* 𝔓⁴⁵ Q T. The word "again" is not in the Greek, but implied. Thus, some copyists apparently felt obliged to add the Greek word οὐκέτι, to both clarify the meaning, and also to harmonize Luke with Mark 14:25, and perhaps also with Matthew 26:29, which says, "from now on."

[596] **22:19** "This you should do" is referring to the Passover. From now on, they and we should do the Passover in commemoration of Jesus' death on our behalf. Both the unleavened bread and the Passover lamb or kid are His body figuratively. Note that Codex D has a much shorter reading of vss. 19-20, but it is alone in this, and is notoriously unreliable. So no serious consideration should be given it when it is all alone.

[597] **22:20** Or possibly, "with" the meal.

25And he said to them, "The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.' 26But not so with you. Rather, the greatest among you should be like the youngest,[598] and the leader as the one who serves. 27For who is greater: the one reclining, or the one serving? Is it not the one reclining? Among you though, I am as the one serving.

28"But you are the ones who have stuck with me through my trials; 29and I am assigning to you a kingdom, just as my Father did to me, 30such that you will eat and drink at my table in my kingdom,[599] and sit upon thrones, judging the twelve tribes of Israel.

Jesus Predicts the Disciples' Crisis of Faith

31"Simon, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat.[600] 32But I have prayed for you, that your faith will not completely die. And you, when you have come back around, strengthen your brothers."

33But he said to him, "Lord, I am prepared to go with you both to prison and to death."

34But Jesus said, "I tell you, Peter: the rooster will not crow this day, until you have denied three times that you know me."

35And he said to them, "When I sent you without purse, knapsack and sandals, did you lack anything?"

And they said, "Nothing."

36Then he said, "But now, he who has a purse should bring it, or a knapsack likewise, and he who does not have a sword, should sell his cloak and buy one. 37For I tell you, this which is written has to be fulfilled in me:

> 'And he was considered one of the outlaws.'[601]

Yes indeed, that about me is reaching fulfillment."

38So they said, "Lord, look. There are two swords here."

And he said to them, "That is enough."

Gethsemane

39And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also. 40And coming upon the place he said to them, "Pray not to come into temptation." 41And he withdrew from them, about a stone's throw away. And having dropped his knees, he was praying, 42as follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done." 43And an angel from heaven appeared to him, strengthening him. 44And being in agony, he was

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[598] **22:26** The youngest, as in Acts 5:6, customarily performed the menial tasks, and submitted to the elders.

[599] **22:30** txt ἐν τῇ βασιλείᾳ μου 𝔓^{75} א A B L N Q T W latt syr cop TR HF NA27 {\} ‖ ἐν τῇ βασιλείᾳ D it^{d,e,l} vg^{mss} syr^{c} ‖ *omit* E 047 geo3 RP ‖ *lac* 𝔓^{45} C P.

[600] **22:31** The Greek does not say "all," but we need to put in some indicator in English that the Greek pronoun "you" is in the plural. Jesus was not saying this about Peter only, but about all of the apostles.

[601] **22:37** Isaiah 53:12

praying more earnestly; and his sweat became like drops of blood falling
onto the ground.[602]

45And after rising from prayer and returning to the disciples, he found
them sleeping, out of sorrow. 46And he said to them, "Why are you sleeping?
Get up and pray, that you not go into temptation."

Jesus Arrested

47While he was yet speaking, behold, a crowd, and the one called Judas,
one of the Twelve, was leading them. And he came up to Jesus, and kissed
him.[603] 48But Jesus said to him, "Judas, with a kiss you betray the Son of
Man?"

49And seeing what was going to be happening, those around him said,
"Lord, shall we strike with swords?" 50And one of them struck the servant
of the high priest, and cut off his right ear.

51But in response Jesus said, "Let that be enough of that." And he
touched his ear and healed him.

52Then, toward those coming against him, the chief priests, temple
officers and elders, Jesus said, "As though after a bandit, you have come out
with swords and clubs? 53Every day with me being next to you in the
temple you didn't lay your hands on me. But this is the hour for you, and
the authority of darkness."

Peter's Denials

54And after seizing him, they took him and led him into the house of the
high priest; and Peter was following at a distance. 55And since people had
lit a fire in the middle of the courtyard and were all sitting together, Peter
was sitting among them. 56But a maidservant noticed him sitting toward
the fire, and after studying him, she said, "This man also was with him."

57But he denied it, saying, "I don't know him, woman."

58And shortly thereafter, another person who saw him was saying, "You
are also one of them."

And Peter was saying, "Man, I am not."

59And after about an hour had passed, someone else was affirming,
saying, "Definitely, this man **was** also with him; he is also Galilean."

60But Peter said, "Man, I do not know what you are talking about." And
immediately as he was still speaking, a rooster crowed. 61And the Lord
turned and looked at Peter, and he remembered the statement of the Lord,
how he had said to him, "Before the crowing of the rooster today, you will
have denied me three times." 62And he went off outside, and bitterly wept.

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[602] **22:43-44** Some consider the words in these verses to be an extra-canonical tradition which got added to the gospel of Luke. They are absent in very early and geographically widespread manuscripts and witnesses. See Endnote #3 at the end of this document which discusses this.

[603] **22:47** The Greek literally says, "And he came up to him, to kiss him." But this is probably a Semitism, called "the infinitive of result."

Before the Sanhedrin

63And the men guarding Jesus were making fun of him as they beat him up. 64After blindfolding him, they were asking him, "Prophesy, who is it that hit you?" 65And they were saying many other insulting things against him.

66And as the day broke, the elders of the people and the high priests and the Torah scholars were assembled, and they brought him over into their Sanhedrin, 67saying, "Tell us whether you are the Christ."

And he said to them, "If I told you, you would certainly not believe, 68and if I asked questions, you would certainly not answer. 69Nevertheless, from now on, the Son of Man will be sitting at the right hand of the power of God."

70So they all said, "You are the Son of God then?"

And he was saying to them, "You are saying that I am."[604]

71And they said, "What more need do we have for witnesses? For we ourselves have heard from his own mouth."

Chapter 23

Jesus Before Pilate and Herod

1And the whole assembly of them got up, and they took him before Pilate. 2And they began to accuse him, as follows. "We found this man misleading our nation and forbidding to give tribute to Caesar, and claiming to be a king himself, the Christ."

3So Pilate examined him, saying, "Are you the king of the Jews?"

And he in answer to him was saying, "You are the one saying that."[605]

4And Pilate said to the chief priests and the crowds, "I find no *causa capitalis* in this man."[606]

5But they were getting more insistent, saying, "He incites the people, teaching throughout the entire land of the Jews, starting from Galilee and all the way to here."

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[604] **22:70** "You are saying that I am" is literally what the Greek says, and this expression comes from the Semitic word " 'amarta." It is neither a yes nor a no. This was a Jewish idiom, and you can find some Rabbinic examples where it was understood as a Yes, and some where it would obviously NOT be understood as a yes. Therefore, we have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes. But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. See the endnote on this topic at the end of my translation of Mark's gospel. The Sanhedrin would not be satisfied with anything less than a vehement denial from Jesus. Thus the Sanhedrin's reaction, of needing no more witnesses or evidence. But even what Jesus had already said here earlier, in 22:69, that Jesus would be seated at the right hand of God, that would be offense enough. What is different about Luke here, is that he uses ἔφη, the imperfect form of φημί here, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.

[605] **23:3** The Greek says literally, "You are saying." See footnote on 22:70, and on Mark 15:3. It is not a "yes" answer.

[606] **23:4** That is, basis for capital punishment. It was understood that the only reason the Jewish authorities would bring a criminal to Pilate, was for adjudication of the death penalty and execution. The Jewish authorities otherwise were allowed to execute judgment with their own courts and laws, short of execution; see John 18:31.

6And when Pilate heard this, he asked, "Is the man a Galilean?"[607] 7And when he had confirmed that he is in fact from Herod's jurisdiction, he referred him to Herod, who was in Jerusalem too for those days.

8Now Herod was very glad when he saw Jesus. He had been wanting for quite some time to meet him, because of hearing about him, and he hoped to see something miraculous happening through him. 9So he was plying him with a considerable amount of questions; but Jesus never gave any response at all. 10And the chief priests and the Torah scholars were standing there throughout, vehemently accusing him.

11Then Herod, together with his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate. 12Which caused Herod and Pilate to become friends with each other that same day (for they had previously always been hostile toward each other).

13And Pilate summoned the high priest, together with the rulers and the people, 14and he said to them, "You have brought this man up to me as someone inciting the people to treason, and here now is my finding after trying him in your presence. I have found in this man no basis for the charges you are bringing against him. 15And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death. 16Therefore, having scourged him, I will release him." [[17Now he was obligated by custom according to the festival to release one person to them.]][608]

18But they all together shouted back, saying, "Away with this man! Release to us Barabbas!" 19(He was someone who had been thrown in prison because of a certain uprising and murder that took place in the city.)

20But Pilate, wanting to release Jesus, called out to them again. 21But they cried out, saying, "Crucify him, crucify him!"

22But a third time, he said to them, "Why? What crime has this man committed? Having scourged him therefore, I will release him."

23But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts prevailed, 24and Pilate decided to grant their request. 25And he released the man who had been thrown into prison for insurrection and murder, the one whom they had asked for, and Jesus he handed over to their will.

The Crucifixion

26And as they led him away, they seized a Cyrenian who was returning from the country, and they placed the cross on him, to carry it behind Jesus. 27And a great multitude of the people were following him, and women who were mourning and lamenting him.

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[607] **23:6** The word εἰ here (usually "if") being an interrogative particle, introducing direct interrogative discourse, taking the place of ὅτι. See BAGD V.; BDF § 440(3).

[608] **23:17** These words now called verse 17 are not found in 𝔓^{75} A B L T 070 it^{a} vg^{ms} cop$^{sa,bo^{pt}}$, and included, with minor variants, as harmonized to Matthew 27:15 and Mark 15:6, in the following: ℵ E (N συνήθειαν for ἀνάγκην) W it$^{aur,b,e,f,ff^2,l,q,r1}$ vg syr^{p,h} (cop$^{bo^{ms}}$) arm eth geo Eusebian Canons; Augustine. And the following include these words in a different place-after verse 19: D it^{d} syr^{c,s}. There is over all a great variation in the additions, not detailed here, which is a sign of inauthenticity. The UBS editorial committee gives the omission an A rating of certainty.

28But Jesus turned to them, and he said, "Daughters of Jerusalem, do not
weep for me, but weep for yourselves, and for your children. 29For behold,
days are coming in which they will say, 'Blessed are the barren, and the
wombs that never bore, and the breasts that never nursed.' 30At that time
they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover
us.'[609] 31For if they do these things when the wood is green, what will
happen when it is dry?"[610]

32Now two others, criminals, were also being taken with him to be
executed.[611] 33And when they came to the place called The Skull [גֻּלְגָּלְתָּא],
there they crucified him, along with the criminals, one on his right and one
on his left. 34And Jesus said, "Father, forgive them, for they do not know
what they are doing."[612] And they cast lots, for dividing out his clothing.[613]

35And the people stood there, watching. And the rulers were sneering
at him, saying, "He saved others; he should save himself, if this is the one
chosen the Christ of God."

36And the soldiers, when they were approaching bringing him vinegar,
also made fun of him. 37They also were saying, "If you are the king of the
Jews, save yourself."

38Now there was also a notice inscribed above him: "THIS IS THE KING
OF THE JEWS."

39And one of the criminals hung there was deriding him, saying, "If you
really are the Christ, save yourself and us."

40But in response the other one was rebuking him, saying, "Don't you
fear God at all, considering that you yourself are in this same judgement?[614]
41And we indeed justly; for we have gotten back what was fitting to how we
have lived. But this man, he has done nothing wrong."

42And then he was saying, "Jesus, remember me when you come into
your kingdom."

43And he said to him, "I tell you the truth, today you will be with me in
Paradise."

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609 **23:30** Hosea 10:8

610 **23:31** This sentence employs the Greek preposition ἐν with a dative case object of the preposition. The ἐν could be an indicator of the circumstances in which something happens, or the time in which something happens, or the object to which something happens. So this could also possibly be translated, "...if they do these things to a green (healthy, sap-filled) tree, what will happen to the dry?" It could mean "if these things happen to a righteous, fruitful person, what will happen to the unfruitful?" And it could also mean, "if they do these things in good and prosperous times, what will they do in bad times?" Perhaps this is a proverb current at that time, but no one knows for sure.

611 **23:32** The Greek syntax here may be more properly translated, "Now two other criminals were also being taken with him to be executed." Later Greek manuscripts were possibly modified to take away this possibility. But Jesus had predicted in Luke 22:37 that he would be considered one of the outlaws.

612 **23:34a** txt *And Jesus said, "Father, forgive them, for they do not know what they are doing." with minor variants*: א^{*,3} (A *omit* “Father”) C D^{1} (E with *) L N Q 0250 it^{aur,b,e,ff2,l,r1} vg syr^{c,p,h,pal} cop$^{bo^{pt}}$ arm eth geo Diatess Iren^{lat} Clement Or Euseb Chryst Cyr TR RP TH ‖ *omit* 𝔓^{75} א^{2} B D* W 070 it$^{a,b^{c},d}$ syr^{s} cop$^{sa,bo^{mss}}$ NA28 {A} ‖ *lac* 𝔓^{45} P T. See the Endnote about this verse at the end of this document.

613 **23:34b** יְחַלְּקוּ בְגָדַי לָהֶם; וְעַל-לְבוּשִׁי, יַפִּילוּ גוֹרָל. https://mechon-mamre.org/p/pt/pt2622.htm

614 **23:40** Or, perhaps an Aramaism as follows, "since you are in this same fate?"

Jesus' Death

44And it was now about noon,[615] and darkness came across the whole
land until 3:00 p.m., 45for the sun was darkened.[616]
And the curtain of the temple was torn in two. 46And crying out with a
loud voice, Jesus said, "Father, into your hands I commit my spirit."[617] And
after he had said this, he expired.
47Now the centurion when he saw what had happened, was giving
glory to God, by saying, "This really must have been a righteous man."
48And all the crowds who had gathered around for this spectacle, when
they observed what took place, they were turning away, beating their
breasts. 49But all those who knew him, including the women[618] who had
followed with him from Galilee, stood off at a distance throughout,
watching these things.

Jesus' Burial

50And behold, there was a council member named Joseph, who was a
good and righteous man 51(he was not going along with their decision and
actions), from Arimathea, a city in Judea, who was looking forward to the
kingdom of God. 52This man went to Pilate and asked for the body of Jesus.
53And when he had taken it down he wrapped it in linen, and laid it in a
hewn-out tomb, which no one was lying in yet. 54And it was the day of
Preparation, and the Sabbath was coming on.
55Now some women had followed close behind, which were the ones
who had come with him from Galilee; they observed the tomb, and how his
body was interred. 56Then when they returned home, they prepared spices

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[615] **23:44** Greek, "the sixth hour," that is, the sixth hour from 6 a.m. when the daytime starts, which makes this 12:00 noon. So also the remaining references to time in Luke: the darkness lasted until 3:00 p.m. (Grk-the ninth hour), when Jesus cried out to the Father. See the endnote in my Diatessaron regarding the differing clock systems and divisions of the day used by the synoptic evangelists in contrast to John.

[616] **23:45** txt τοῦ ἡλίου ἐκλιπόντος $\mathfrak{P}^{75*}$ א C^{*vid} L 070 syr^{hmg} (syr^{h} σκοτισθέντος) $Origen^{gr,lat}$ $mss^{acc. to Orig}$ NA27 {B} ‖ τοῦ ἡλίου ἐκλείποντος $\mathfrak{P}^{75c}$ B cop^{bo} Origen ‖ ἐσκοτίσθη ὁ ἥλιος $it^{a,b,e}$ arm geo Diatessaron ‖ καὶ ἐσκοτίσθη ὁ ἥλιος (A ἐσκορτίσθη) C^{3} (D it^{d} ἐσκοτίσθη δὲ) E Q N W $it^{aur,f,ff^2,l,q}$ vg $syr^{c,s,p,pal}$ eth $Marcion^{acc. To Epiphanius vid}$ $Origen^{lat}$ $mss^{acc. to Orig}$ TR HF RP ‖ τοῦ ἡλίου ἐκλιπόντος καὶ ἐσκοτίσθη ὁ ἥλιος C^{2vid} ‖ *omit* C^{2vid} ‖ *lacuna* $\mathfrak{P}^{45}$ N P T. The phrase with ἐκλείπω could be translated, "from an eclipse of the sun." The Classical Greek writers Thucidides, Herodotus and Aristophanes used this word, when referring to the sun or moon, as meaning "suffer eclipse." But the event in this passage, Jesus' crucifixion, took place during Passover, which was always during a full moon, so an eclipse of the sun by the moon was not possible. Neither are there any astronomical records of the moon eclipsing the sun during that time. So the only rendering that is truly incorrect, would be "eclipse." To most people, an eclipse of the sun would mean that the sun was eclipsed by the moon. I imagine it is theoretically possible for some other kind of heavenly body to have eclipsed the sun, but I know of no astronomical records of such. Regardless, the rendering "eclipse" is just too misleading, since that word almost always means eclipse by the moon. The Majority text reads "καὶ ἐσκοτίσθη ὁ ἥλιος, "and the sun was darkened." But this textual variance need not make any difference, since the lexical authorites say that, in the passive voice, in which both ἐκλείπω and σκοτίζω are, either one of them can mean "was obscured."

[617] **Lk 23:46** See Psalm 31:5 (6) in the Hebrew https://mechon-mamre.org/p/pt/pt2631.htm
תהלים ל לא :
בְּיָדְךָ, אַפְקִיד רוּחִי

[618] **23:49** Tatian's Diatessaron: "the wives of those who had followed with him." In Syriac the difference between "women" and "wives" was the letter *dalath*. With it meant "wives."

and perfumes. And for the Sabbath though, they did rest, in keeping with the commandment;

Chapter 24

The Resurrection

1but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared. 2But they found the stone had been rolled away from the tomb.

Jesus Appears to the Women

3And when they went inside, they did not find the body of the Lord Jesus. 4And it happened that as they stood hesitating about this, behold, two men appeared to them, in gleaming robes.

5And when terror came over them, such that they had bowed their faces down to the ground, the *men* said to them, "Why are you looking for the living among the dead? 6He is not here, but is risen! Recall how he spoke to you while still in Galilee, 7saying that the Son of Man must be transferred into the hands of sinful mortals, and be crucified, and on the third day rise again."

8And they did recall his statements. 9And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

10Now it was the Magdalene Mary, and Joanna, and Mary *the mother* of James, and the others with them who were telling these things to the apostles; 11and these statements appeared to them as nonsense, and they did not believe them.

12But Peter got up and ran to the tomb, and after stooping down, he sees only the linen bandages. And he went away, wondering to himself what had happened.

On the Road to Emmaus

13And behold, that same day, two of them were on their way to a village named Emmaus, which was seven miles[619] from Jerusalem. 14And these two were conversing with each other about the outcome of all these things.

15And it came about, that they are in conversation, and Jesus himself has come up, walking along with them. 16Their eyes, however, were being restrained, so as not to recognize him.

17And he said to them, "What is this discussion you are having with each other as you walk along?" And they came to a stop, looking dismal.

18And in response, the one named Cleopas said to him, "Are you just visiting Jerusalem,[620] and unaware of the things happening in her during these days?"

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[619] **24:13** Greek: sixty stadia, or about 11 kilometers.

[620] **24:18** Or possibly, "Are you the only one living near Jerusalem who is unaware of the things happening..." But this is less likely, because in the Greek, the word for "living," παροικέω - **paroikéō**, is in the present indicative, not a participle, neither a noun. It seems to be a transitive verb expcting an object. Such as “visiting Jerusalem,” or “living IN Jerusalem.” And the phrase "who is not aware" would be a stretch. Moreover, the Greek

19And he said to them, "What things?"
And they said to him, "The things concerning Jesus the Nazarene, who
was a prophet powerful in deed and in word, in the eyes of both God and
all the people; 20how the chief priests and our rulers handed him over for
the sentence of death, and how they crucified him. 21And here we had been
hoping he was the one who was going to redeem Israel. And what is more,
he is already spending his third day *in the grave* since when these things
took place.[621]

22"And not only that, now some of our women have confounded us.
They were at the tomb early this morning, 23and not finding his body, they
came back, claiming also to have seen a vision of angels, which were
maintaining that he was alive. 24So some of our number went to the tomb,
and found it just as the women had said; but him they did not see."

25And he said to them, "O you thick headed, and slow of heart to believe
on all the things the prophets have spoken! 26Were not these things
required for the Christ to suffer in order to go on into his glory?" 27And
beginning with Moses, and through all the prophets, he interpreted for
them the things in all the writings that were about himself.

28And they came near to the village to which they were going, and he
pretended to go on farther. 29And they urged him insistently, saying,
"Lodge with us, because it is near evening, and the daylight is almost gone."
And he went inside, to lodge with them.

30And it came about that as he reclined with them, he took bread, gave
thanks and broke it, and was distributing it to them. 31Then their eyes were
opened, and they recognized him. And he disappeared from them.

32And they said to each other, "Weren't our hearts burning within us as
he talked to us on the road, as he explained the scriptures to us?" 33And
after rising up that very hour, they returned to Jerusalem, and found the
Eleven and those with them all gathered together, 34who were saying that
the Lord really was risen, and had appeared to Simon. 35And then the
former were recounting the events on the road, and how he was made
known to them in the breaking of the bread.

Jesus Appears to the Apostles

36And while they were speaking these things, he stood in the midst of
them, and he is saying to them, "Peace be with you."

37But alarmed they were, and terrified, thinking they were seeing a
ghost. 38And he said to them, "Why are you troubled? And for what reason
are doubts arising in your hearts? 39Behold my hands and my feet, that I am
me. Touch me, and know, because a ghost does not have flesh and bones as
you see me having." 40And when he had said this, he showed them his
hands and his feet.

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does not say "in Jerusalem," but rather just "Jerusalem." The word παροικέω - **paroikéō** generally meant "living as a stranger, a pilgrim, living as a visitor," and only rarely meant just "live or inhabit next to" without the connotation of being an alien or stranger.

[621] **24:21** DeBrunner says in §129 that rather than the impersonal "it is the third day," that this phrase τρίτην ταύτην ἡμέραν ἄγει ἀφ᾽ οὗ ταῦτα ἐγένετο means "he is already spending the third day" [in the tomb]. Bauer agrees with this as well. The Greek does not supply a subject here, but some third person singular subject is implied, and the verb ἄγω in phrases about time, means "spend."

[41]But, since they were still not believing, out of joy and astonishment, he
said to them, "What do you have to eat in this place?" [42]So they handed him
a piece of broiled fish. [43]And he took it, and ate it in front of them.

The Ascension

[44]And he said to them, "These are the words which I spoke to you while
I was still with you, how all the things written about me in the law of Moses
and the prophets and the psalms must be fulfilled." [45]Then at that time he
opened their minds to understand the scriptures.

[46]And he said to them, "This is what is written: the Christ was to suffer,
and to rise from the dead the third day, [47]and that repentance and
forgiveness of sins is to be preached in his name to all the nations, beginning
from Jerusalem. [48]You are witnesses of these things. [49]And I am sending
my Father's promise down upon you. So you are to stay put in the city until
such time you are endued with power from on high."

[50]Then he led them outside, as far as Bethany. And after lifting up his
hands, he blessed them. [51]And it came about that as he was blessing them,
he parted from them, and was taken up into heaven.

[52]And they, after worshiping him, returned back to Jerusalem with great
rejoicing. [53]And throughout those days they were continually at the temple,
praising God.

Table of Witnesses to Luke

Nothing later than 8th century cited, and everything 8th century and earlier cited.

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$\mathfrak{P}^{3}$		VI/VII	7:36-45, 10:38-42
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$\mathfrak{P}^{111}$		III	17:11-13, 22-23
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$\aleph^{2}$ or $\aleph^{C}$	1st corr.	IV-VI	all
$\aleph^{3}$	2nd corr.	VII	all
A	02	V	all
B	03	IV	all
B^{1}		IV	all
B^{2}		VI-VII	all
C	04	V	lacks 1:1-2; 2:5-42; 3:21- 4:25; 6:4-36; 7:17-8:28; 12:4- 19:42; 20:28- 21:20; 22:19- 23:25; 24:7-45
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0265		VI	7:20,21,33-35
0266		VI	20:19-25,30-39
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0291		VII/VIII	8:45- 9:2
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it^{a}	3	IV	lacks 11:12-26; 12:37-59
it^{b}	4	V	lacks 19:26- 21:29
it^{d}	5	V	all of Luke
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it^{q}	13	VI/VII	lacks 23:23-35; 24:11-39
it^{r_1}	14	VII	all of Luke
it^{aur}	15	VIII	lacks 21:8-30
it^{a_2}	16	V	Luke 11:11-29; 13:16-34

it^{i}	17	V	10:6- 14:2214:29- 16:4; 16:11- 23:10
it^{π}	18	VII	14:8-13
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cop^{sin}	Sinaitic Coptic	III/IV	**1**:12-44, **2**:21- **4**:17, **5**:1-26, **6**:5- **16**:8
cop^{c}	Curetonian	III/IV	**16**:17-20

Luke Endnotes

Luke Endnote #1 – Genealogies conflict?

Matthew's and Luke's genealogies appear to give conflicting genealogies of Joseph the husband of Mary.
Matthew 1:1-17; Luke 3:28-38

MATTHEW	LUKE
Abraham	Abraham
Isaac	Isaac
Jacob	Jacob
Judah	Judah
Perez	Perez
Hezron	Hezron
Aram	Aram
Amminadab	Amminadab
Nahshon	Nahshon
Salmon	Salmon
Boaz	Boaz
Obed	Obed
Jesse	Jesse
David	David
Solomon	Nathan
Rehoboam	Mattatha
Abijah	Menna
Asa	Melea
Jehoshaphat	Eliakim
Joram	Jonam
Uzziah	Joseph
Jotham	Judah
Ahaz	Simeon
Hezekiah	Levi
Manasseh	Matthat
Amos/Amon	Jorim
Josiah	Eliezer
Jeconiah	Joshua
Shealtiel	Er
Zerubbabel	Elmadam
Abiud	Cosam
Eliakim	Addi
Azor	Melki
Zadok	Neri
Achim	Shealtiel
Eliud	Zerubbabel
Eleazar	Rhesa
Matthan	Joanan
Jacob	Joda
Joseph	Josech

Jesus	Semein
	Mattathias
	Joseph
	Jannai
	Melki
	Levi
	Matthat
	Heli
	Joseph
	Jesus

It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: http://www.carm.org/diff/2geneologies.htm

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

F**irst**, realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other of Joseph, even though both mention Joseph. In other words, the Mary was counted "in" Joseph and under his headship.

Second, do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

Third, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of

Joseph, the son of Eli," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

Luke Endnote #2

Did Jesus send out seventy, or seventy-two?
(ἑβδομήκοντα or ἑβδομήκοντα δύο?)

Luke 10:1, 17; Diatessaron 18:10, 15

There are witnesses both ample and ancient (𝔓45 now is known to support 70 in 10:17) to both readings, though somewhat favoring "seventy-two." Both the Nestle-Aland 28th Edition and the UBS 5th Edition of the Greek text put the δυο, the "two," in square brackets, and the UBS editorial committee gives it a [C] rating of certainty. This means that they decided on "72," but had difficulty in deciding to do so, and therefore placed the δυο in brackets to indicate the great degree of doubt that it has a right to be there.

Since the manuscript consideration is almost a stand-off, interpreters then discuss what stronger or more likely numerological symbolism there is for one reading over the other. Discussion invariably leads to Genesis chapter 11, where God broke up the single world language into many nations. There, one can count seventy nations in the Hebrew text. Yet, in the Septuagint, the Greek translation of the Hebrew scriptures made by Jewish translators in Egypt before the time of Christ, one can count seventy-two nations. If it were only Alexandrian witnesses which read "72" in Luke 10:1, an argument might be made that they were overly influenced by the Septuagint, which was also produced in Alexandria. But this is not the case, since the chief representatives of both the Alexandrian, as well as the Western groups of Greek manuscripts, read "72," along with most of the Old Latin and the Sinaitic Syriac. And on the other hand, Codex Sinaiticus, one of the primary Alexandrian manuscripts, reads "70."

The implication some interpreters see, is that by appointing 70, Jesus drew on the Jewish tradition of there being 70 nations in the world, to show that his message was intended for everyone in the whole world. And that that was intended to be in contrast to when he sent the Twelve out earlier, and forbade them to go into any Samaritan village; whereas here in the case of the 70 / 72, there is no such prohibition. Paul says, "the gospel is to the Jew first, and also to the Gentile." (Romans 1:16) The Lord himself said in John 10:16, "Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd."

Regarding the above-mentioned decision by the Editorial Committee of the United Bible Societies' Greek New Testament to include the "-two" in square brackets, one of the members of the committee disagreed with that decision, for he regarded "72" as undoubtedly the original reading. That member was the late Kurt Aland. His written dissent, as published in the book, *A Textual Commentary on the Greek New Testament*, Metzger, Bruce M., on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, 1975), is worthy of being printed below, as follows.

> The concept of "70" is an established entity in the Septuagint and in Christian tradition. The number of examples of "70" in the Old Testament is overwhelming: there are always 70 souls in the house of Jacob, 70 elders, sons, priests, and 70 years that are mentioned in chronological references to important events. The number 72 appears only once, where, amid many other numbers, 72 cattle are set aside for a sacrificial offering (Num 31:38). If 72 occurs in the Letter of Aristeas (as the number of translators of the Septuagint) as well as in III Enoch, these sporadic instances are not to be compared in significance with the tradition involving 70. Consequently it is astonishing that the reading ἑβδομήκοντα δύο appears at all in [Luke] 10:1 and 17, and that it has such strong support. A reading that in the Gospels has in its support $\mathfrak{P}^{75}$ B D, the Old Syriac, the Old Latin, etc., etc., is ordinarily regarded at once as the original reading. If in addition the opposing reading lies under the suspicion of ecclesiastical "normalizing," the testimony becomes irrefutable. The opposing witnesses represent entirely an ecclesiastical normalizing. That they are in the majority is altogether understandable; if they are ancient, this only proves how early the normalizing process began to operate. For these reasons ἑβδομήκοντα δύο should be printed without square brackets. K.A.

In other words, why would some copyists change the number away from the symbolically significant "seventy" to a symbolically insignificant "seventy-two"? It is more likely that the copyists who did the changing of the originals were the ones who changed it to "seventy" in order to make it line up with the strong tradition of 70 in the Bible and Jewish tradition. (This latter is part of what Kurt Aland calls "normalizing." There are many instances in the Greek New Testament where the original reading is very obscure, or is poor grammar, or is a very unpopular teaching. Later copyists tended to smooth over these passages, or "normalize" them.)

There may be no symbolism at all involved in the number "seventy-two." Unless there is significance that it is divisible by twelve. Six times.

Well then, since the messengers were sent out two by two, let's examine how each number is divisible by two. If Jesus sent out seventy, that means there were 35 pairs of them. If Jesus sent out seventy-two, that means there were 36 pairs of them.

There may be no symbolism at all in what number of emissaries Jesus sent out. Yes, it is possible that he did intend some symbolism. But we should beware lest we change original holy writ just because we want a symbolism in it. It is possible Jesus did not intend any symbolism.

Here is a breakdown of some English translations I have checked. Those reading "70" are: Tyndale, KJV, NKJV, ASV, RSV, NRSV, NASB, AMP, CBW, CJB, ISV, HCSB, WEB, GW, EMTV, Phillips, Recovery, Darby, Weymouth. Those reading "72" are: CSB, DRP, DRB, GNB, JB, NIV, TNIV, REB, NLT, NCV, CEV, NET, ESV, MOUNCE, EHV; and the NAB reads "seventy[-two], and says "seventy-two" in the section heading. Note that the HCSB which read 70 has changed to 72 in the CSB.

Luke Endnote #3

Luke 22:43-44

43And an angel from heaven appeared to him, strengthening him.
44And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling down onto the ground.

Omit vv 43,44: 𝔓^{69,} 𝔓^{75} א^{2a} A B N R T W 0211 124 158 179 579 713 788 1071* *Lect*^{½} it^{f} syr^{s} cop$^{sa,bo^{mss}}$ arm geo some Greek mss$^{acc. to Anastasius-Sinaita}$; Greek and Latin mss$^{acc to Hilary}$ Ambrose Jerome (Recent research by Thomas Wayment* has made the omission in □^{69} certain.)

Transpose Lk 22:43-44 after Mt. 26:39 ƒ^{13}

Transpose Lk 22:43-45a (*add* καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς) *after Mt. 26:39 Lect*^{½}

Include with minor variants: א^{*,2b} D E F G H K L M Q X Γ Δ* Θ Λ Π* Ψ 0171 0223 ƒ^{1} 13^{c} 28 157 180 205 346 565 597 700 828^{½} 892* 1006 1009 1010 1071^{c} 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 𝔐 ℓ184^{½} it^{a,aur,b,c,d,e,ff2,i,l,q,r1} vg syr^{c,p,h,pal} cop$^{bo^{pt}}$ eth slav Diatessaron^{arm} Justin Irenaeus^{gr} Hippolytus$^{acc. to Theodoret}$ Origen^{dub} Ps-Dionysius Arius$^{acc. to Epiphanius}$ Eusebian Canons Didymus^{dub} Epiphanius Chrysostom Theodore Nestorius Theodoret all versions and most Greek mss$^{acc. to Anastasius-Sinaita}$ John-Damascus; Hil,ary Greek and Latin mss$^{acc. to Jerome}$ Augustine Quodvultdeus. The uncial 0171 is defective here, but indicates probable presence of the words.

Include with asterisks or obeli: Δ* Π^{c} 892$^{c mg}$ 1079 1195 1216 cop$^{bo^{mss}}$

Here is what the Editorial Committee of the United Bible Societies' Greek New Testament says about the passage in "A Textual Commentary on the Greek New Testament, corrected edition, 1975

"The absence of these verses in such ancient and widely diversified witnesses as $𝔓^{(69vid),75}$ ℵ A B T W syr^{s} $cop^{sa,bo}$ arm^{mss} geo Marcion Clement Origen *al*, as well as their being marked with asterisks or obeli (signifying spuriousness) in other witnesses (Δ* $Π^{c}$ $892^{c\ mg}$ 1079 1195 1216 cop^{bomss}) and their transferral to Matthew's gospel (after 26:39) by family 13 and several lectionaries (the latter also transfer ver. 45a), strongly suggests that they are no part of the original text of Luke. Their presence in many manuscripts, some ancient, as well as their citation by Justin, Irenaeus, Hippolytus, Eusebius and many other Fathers, is proof of the antiquity of the account. On grounds of transcriptional probability it is less likely that the verses were deleted in several different areas of the church by those who felt that the account of Jesus overwhelmed with human weakness was incompatible with his sharing the divine omnipotence of the Father, than that they were added from an early source, oral or written, of extra-canonical traditions concerning the life and passion of Jesus. Nevertheless, while acknowledging that the passage is a later addition to the text, in view of its evident antiquity and its importance in the textual tradition, a majority of the Committee decided to retain the words in the text but to enclose them within double square brackets.

In the 5th edition of their Greek New Testament, the committee gives the absence of these verses in the original text an A rating of certainty.

*Thomas A. Wayment, "A New transcription of P.Oxy 2383 ($𝔓^{69}$"); NovT 50 (2008) 351-57

Luke Endnote #4

Is the saying, "Father, forgive them, for they do not know what they are doing," original scripture?

Luke 23:34

The saying attributed to Jesus while on the cross, "Father, forgive them, for they do not know what they are doing" is not found in most of the earliest (pre-5th century) Greek manuscripts. Neither is it found in the earliest translations of Luke's gospel into other languages.

Omit: $𝔓^{66,75}$ $ℵ^{2a}$ B D* W Θ 070 0241 31* 38 435 579 597* 1241 1808* 2622L 2633 $it^{a,b^{c},d}$ syr^{s} $cop^{sa,bo^{mss}}$

Include with minor variants: $ℵ^{*,2b}$ (A *omit* “Father”) C D^{3} (E with *) F G H (K ειπεν for ἔλεγεν) L M N Q U X Γ Δ Λ Π Ψ 063 0211 0250= ℓ1561 f^{1}

(f^{13}) 2 28 33 131 157 158 180 205 565 597^{c} 700 713 828 892 1006 (1009 ποιῶςιν) 1010 1071 1079 (1195 ἅ for τί) 1216 (1230 1253 Ιηςοῦς ἐςταυρωμένος ἔλεγεν) 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 𝔐 *Lect* it^{aur,b,c,e,ff2,l,r1} vg syr^{c,p,h,pal} cop^{bopt} arm eth geo slav Diatess Irenaeus^{lat} Clement Origen Eusebius Chrystostom Cyr

Here is what the Editorial Committee of the United Bible Societies' Greek New Testament says about the passage in "A Textual Commentary on the Greek New Testament, corrected edition, 1975

"The absence of these words from such early and diverse witnesses as 𝔓^{75} B D* W Θ it^{a,d} syr^{s} cop$^{sa,bo^{mss}}$ is most impressive and can scarcely be explained as a deliberate excision by copyists who, considering the fall of Jerusalem to be proof that God had not forgiven the Jews, could not allow it to appear that the prayer of Jesus had remained unanswered. At the same time, the logion, though probably not a part of the original Gospel of Luke, bears self-evident tokens of its dominical origin, and was retained, within double square brackets, in its traditional place where it had been incorporated by unknown copyists relatively early in the transmission of the Third Gospel."

When I pondered what reasons could have possibly prompted copyists to add this passage to the gospel, it occurred to me that elements in the early church might not have wanted the Lord himself to be outshined by Stephen. For Stephen in Acts 7:60 said something similar. Yet Jesus himself predicted in John 14:12, "The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these *shall do*, because I am going to the Father." (DRP) On the other hand, Stephen may have done what he did because he was following Christ's known example.

Luke Endnote #5

The Linear Aspect in the Gospel of Luke

The primary semantic content of a New Testament Greek verb, other than its lexical definition, was its "aspect" or "kind of action." Of these, there were three primary categories: the punctiliar aspect, the linear aspect, and the combined aspect. See Sections 318 through 356, in the book entitled, "A Greek Grammar of the New Testament and Other Early Christian Literature," by Blass and DeBrunner, and translated and edited by Funk, the University of Chicago Press, Chicago and London (1961).

Luke used the linear aspect much more discriminatingly than did Mark for example. Because of this, we should pay that much more attention to the linear aspect in Luke, and in fact, this makes all the difference for a proper understanding of several passages, some of which are shown and discussed below.

Luke 1:34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

34And Mary said to the angel, "How will this happen, since I am not knowing a man?"

Mary asks how she could have a baby nine months from then, since she was not having sex with a man at the time, nor in the near future.

Luke 5:33
Οἱ δὲ εἶπαν πρὸς αὐτόν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

33They then said to him, "The disciples of John are often fasting and making prayers, and likewise those of the Pharisees, but yours go on eating and drinking."

Luke 6:46 Τί δέ με καλεῖτε· Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

46"And why do you keep calling me 'Lord, Lord,' and yet not do the things which I say?

Luke 11:9
Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν·

9So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

Luke 11:10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

10For everyone who keeps asking, receives; and the person who keeps seeking, finds; and to the one who keeps on knocking, it will be opened.

The moral of that story is the virtue of brash persistence.

Luke 16:21
καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ.

21and he kept longing in vain to eat the scraps dropping from the table of that rich man. In contrast, even the dogs at least would come and lick his sores.

In this passage, the contrast Jesus is making between the rich man and the dogs, would be lost, unless our translations show the linear aspect. The point is that the beggar kept on longing to eat what was falling from the rich man's table, but never did. His longing never ceased, or ended. The imperfect was not named that for no reason; imperfect means ongoing, uncompleted action in the past. In contrast, the dogs would at least come and lick his sores.

Luke 18:3
χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

3But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

The linear aspect, the continuousness of the widow's coming, is the whole moral of the story. There are not Greek words in the Greek text

specifically meaning "kept on" coming. That "kept on" aspect is indicated by the markers affixed to the verb stem, that is, the inflection.

Luke 18:7
ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

7So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

Again, as in the previous example, the moral of the parable of the persistent widow, is to come "continually" and "persistently" and "habitually" with the same request, until you get it.

Luke 22:2◉
καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.

2and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

This is the passage most dependent on the linear aspect. The passage does not make much sense without it. First, observe how various translations have rendered it. I have put them in groups according to how they rendered the Greek causal coordinating conjunction, γαρ.

KJV And the chief priests and scribes sought how they might kill him; **for** they feared the people.
ASV And the chief priests and the scribes sought how they might put him to death; **for** they feared the people.
Darby and the chief priests and the scribes sought how they might kill him; **for** they feared the people.
YLT and the chief priests and the scribes were seeking how they may take him up, **for** they were afraid of the people.
WEB The chief priests and the scribes sought how they might put him to death, **for** they feared the people.
CBW So the high priests and the scribes continued to seek how they might put Him to death, **for** they were afraid of the people.
Phillips Now as the feast of unleavened bread, called the Passover, was approaching, fear of the people **made** the chief priests and scribes try desperately to find a way of getting rid of Jesus..
NASB and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, **for** they were afraid of the people.
JB and the chief priests and the scribes were looking for some way of doing away with him, **because** they mistrusted the people.
RSV And the chief priests and the scribes were seeking how to put him to death; **for** they feared the people.
NKJV And the chief priests and the scribes sought how they might kill Him, **for** they feared the people.
NIV and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, **for** they were afraid of the people.
TNIV and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, **for** they were afraid of the people.

Recov. And the chief priests and the scribes were seeking a way to do away with Him, **for** they feared the people.
NAB and the chief priests and the scribes were seeking a way to put him to death, **for** they were afraid of the people.
REB and the chief priests and the scribes were trying to devise some means of doing away with him; **for** they were afraid of the people.
NRSV The chief priests and the scribes were looking for a way to put Jesus to death, **for** they were afraid of the people.
JNT and the head cohanim and the Torah-teachers began trying to find some way to get rid of Yeshua, **because** they were afraid of the people.
NCV The leading priests and teachers of the law were trying to find a way to kill Jesus, **because** they were afraid of the people.
CEV The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, **because** they were afraid of what the people might do.
ISV So the high priests and the scribes were looking for a way to put him to death, **for** they were afraid of the crowd.
NET The chief priests and the experts in the law were trying to find some way to put Jesus to death; **for** they were afraid of the people.
ESV And the chief priests and the scribes were seeking how to put him to death; **for** they feared the people.
HCSB The chief priests and the scribes were looking for a way to put Him to death, **because** they were afraid of the people.

Tyndl and the high Priests and Scribes sought how to kill him, **but** they feared the people.
Wey and the High Priests and the Scribes were contriving how to destroy Him. **But** they feared the people.
Mess The high priests and religion scholars were looking for a way to do away with Jesus **but**, fearful of the people, they were also looking for a way to cover their tracks.
BBE And the chief priests and the scribes were looking for a chance to put him to death, **but** they went in fear of the people.
NLT The leading priests and teachers of religious law were actively plotting Jesus' murder. **But** they wanted to kill him without starting a riot, a possibility they greatly feared.
GWThe chief priests and the scribes were looking for some way to kill Jesus. **However**, they were afraid of the people.

I have found no grammatical or lexical authority for a purely adversative meaning of γαρ. The closest thing to an adversative use is said to be one passage in Matthew where γαρ is used in combination with other conjunctions; but here in this Luke passage it is used by itself. The Matthew passage:

Matt 15:27
ἡ δὲ εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

27But she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."

But if there is any adversative meaning here at all, it would be contained in the conjunction και, not in γαρ.

Perhaps The Message and the New Living Translation see an ellipsis implied in the Luke passage. Perhaps that is why they supply so many English words that are not indicated in the Greek. I don't see an ellipsis.

I note that none of the above translations except the BBE conveys the imperfect aspect of the Greek verb for "fearing," that is, the leaders were still fearing the people; their fear was "imperfect," that is, ongoing.

Tynd. = William Tyndale, 1527, public domain
Douay = The Douay-Rheims, by Martin, Allen and Bristow, New Testament published in 1582; Roman Catholic, public domain
RSV = Revised Standard Version, 1946, 1971 Edition, Copyright © 1971, Division of Christian Education of the National Council of the Churches of Christ in the United States of America
ESV - English Standard Version, Copyright © 2001 by Crossway Bibles, a division of Good News Publishers, Wheaton, Illinois. All rights reserved. http://www.gnpcb.org/home/esv/ ;
http://www.amazon.com/exec/obidos/ASIN/1581343167/ref=pd_ecc_rvi_1/104-8504291-2345559
HCSB = Holman Christian Standard Bible, © 2001, Broadman & Holman Publishers, Lifeway Christian Resources, 127 Ninth Avenue North, Nashville, TN 37234. http://www.broadmanholman.com/hcsb/default.asp
JBP = J.B. Phillips, 1958, Revised 1972, Copyright Mrs. Vera Phillips and the J.B. Phillips Estate?, published by Harper Collins
BBE = The Bible in Basic English, 1949, 1964, Published by Cambridge Press. Now Public Domain in the USA, as far as I know.
NASB = New American Standard Bible, 1963, 1995 updated edition, Copyright © 1995 by the Lockman Foundation, a corporation not for profit, La Habra, California; All Rights Reserved
JB = Jerusalem Bible, 1966, Copyright © 1968 by Darton, Longman & Todd, Ltd. and Doubleday & Company, Inc. (Roman Catholic)
NAB = New American Bible, 1970, New Testament revised 1986, Copyright © 1986 by Confraternity of Christian Doctrine (Roman Catholic), Washington D.C. All rights reserved.
NIV = New International Version, 1973, Copyright © 1984 by the International Bible Society, Colorado Springs, Colorado, and Zondervan Publishing House, Grand Rapids, Michigan, and Hodder Headline, Plc., Sevenoaks, Kent, England. All rights reserved.
TNIV = Today's New International Version, Copyright © by the International Bible Society, Colorado Springs, Colorado. http://www.tniv.info/
NKJV = New King James Version, 1979, Copyright © 1982 by Thomas Nelson, Inc., Nashville, Tennessee
Recov. = Recovery Version, 1985, Revised 1991, Copyright © 1991 by Living Stream Ministry, Anaheim, California (the "Local Church"; notes by Witness Lee.)
NCV = New Century Version, 1987, Copyright © 1991 by Word Publishing, Nashville, Tennessee
NRSV = New Revised Standard Version, 1989, Copyright © 1989 by Division of Christian Education of the National Council of the Churches of Christ in the United States of America

The Gospel According to

JOHN

Chapter 1

The Word Became Flesh Among Us

[1]In the beginning was the Word, and the Word was with God, and the
Word was God. [2]He was with God in the beginning.
[3]Through him all things were made, and without him not one thing was
made that has been made. [4]In him was life, and that life was the light for
humankind. [5]And the light shines in the darkness, and the darkness has not
mastered it.[622]
[6]There came a man sent from God; his name was John. [7]He came as a
witness to testify about that light, so that through him all people might
believe. [8]He himself was not the light; *he came* rather to bear witness to the
light. [9]The true light, which gives light to every human being, was coming
into the world.
[10]He was in the world, and though the world was made through him,
the world did not recognize him. [11]He came to that which was his own, and
his own did not receive him. [12]But to all who did receive him, to those
believing on his name, he gave the right to become children of God—
[13]children generated, not from bloods, nor from body desire, nor from a
man's decision, but *born* of God.
[14]And the Word became flesh, and moved his tent in among us; and we
beheld his glory, the glory as of an only begotten from a Father, full of grace
and truth.
[15]John testifies concerning him, and he cries out, saying: "This is he of
whom I said, 'The one coming after me has outranked me, because he
existed before me.'"
[16]And out of his fulness we have all received, yes, grace upon grace.
[17]For the law was given through Moses; grace and truth came through Jesus
Christ. [18]No one has ever seen God; but the Only Begotten Son,[623] who is in
the bosom of the Father, he has made him known.

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[622] **1:5** The Greek verb is καταλαμβάνω - katalambáno. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word *apprehend* can mean both to catch & seize, or also to understand; the word *grasp* can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.

[623] **1:18** txt {D} ὁ μονογενὴς υἱὸς A E 047 it$^{a,aur,b,e,f,ff^2,l}$ vg syr^{c,h,pal} arm eth geo1 Iren$^{lat\ 1/3}$; Clement$^{from\ Theodotus1/2}$ Clement$^{1/3}$ Hippol Or$^{lat1/2}$ Letter of Hymanaeus Alexander Eust Eu$^{4/7}$ Serapion$^{1/2}$ Ath Basil$^{1/2}$ Greg-Naz Chrys Theodore Cyril$^{1/4}$ Proclus Theodoret John-Dam; Tert Hegemonius Vict-Rome Ambst Hilary$^{5/7}$ Ps-Priscillian Ambrose$^{10/11}$ Faust Greg-Elvira Phoeb Jer Aug Varim TR HF RP ‖ ὁ μονογενὴς vg^{ms} Ps-Vig$^{1/2}$ ‖ εἰ μὴ ὁ μονογενὴς υἱὸς W^{supp} ‖ μονογενὴς υἱὸς θεοῦ it^{q} cop^{sa} Ir$^{lat1/3}$ Ambrose$^{1/11vid}$ ‖ μονογενὴς θεὸς 𝔓^{66} ℵ* B^{*,c} C* L syr^{p,hmg} geo^{2} Or$^{gr2/4}$ Ir^{lat} Did Cyr$^{1/4}$ NA27 {B} ‖ ὁ μονογενὴς θεὸς 𝔓^{75*,c} ^{1}ℵ cop^{bo} Clement$^{2/3}$ Clement$^{from\ Theodotus1/2}$ Or$^{gr2/4}$ Eus$^{3/7}$ Basil$^{1/2}$ Greg-Nyssa Epiph Serap Cyr$^{2/4}$ ‖ *lacuna* D N P Q T 070 syr^{s}. (The above list accounts for all Papyri and uncials containing at least a portion of gosp. of John) The variant μονογενὴς θεὸς, has been translated by some as *God the Only Son*, and *God the only begotten*, and, *the only son who is God,* as opposed to the rest of God's children, who, though also sired by God, are not God. In the UBS textual commentary, the editorial committee gave the reading "μονογενὴς θεὸς" a B rating of certainty. Their main reasons were that this was the earliest reading, and that this was the most difficult reading (one of the canons of textual criticism is that the more difficult reading be preferred, since copyists would tend to smooth over or simplify, rather than the other way around.) The testimony to the NA27 reading is impressive, and it is over 200 years earlier than the Majority Text reading, since the earliest MT reading is supported by the old Italic manuscript No. 3 (it^{a}),

which is IV century, and the NA27 has support Papyrus 66, the year 200. But there are those who say that the reading “μονογενὴς θεὸς” is far too difficult to be genuine. I understand this point of view, since it is very hard to translate. Just witness the widely divergent renderings of this reading in current English Bible translations. Alan Wikgren dissented from the UBS committee majority, and said, "It is doubtful that the author would have written μονογενὴς θεὸς, which may be a primitive, transcriptional error in the Alexandrian tradition (γς / θς). At least a D decision would be preferable." Bart Ehrman says the θεὸς “God” reading is an “orthodox corruption,” a reading introduced by orthodox scribes in order to make this scripture a more clear refutation of the Adoptionists. This idea has merit, especially since the same early manuscripts 𝔓[66] 𝔓[75] and B contain the seeming orthodox corruption in John 7:8, “I am not YET going up to this feast.” On the other hand, I propose we examine the “orthodox corruption” idea from a different angle, as follows. Today, there are many Byzantine Text advocates who argue that the θεὸς reading here was introduced by Egyptian Gnostics, (others say semi-Arians), that is, introduced by the NON-orthodox. The Byzantine advocates say that the idea of a “begotten God” is Gnostic or Arian and heretical. If that is so, then the Byzantine reading could be the “orthodox corruption” of sorts, in order to more clearly refute the heretics. Whether or not it was Gnostics, or semi-Arians, who introduced the θεὸς reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεὸς reading may be *taken advantage of* by Gnostics, and thus the later change to the seemingly more orthodox υἱὸς “Son” reading.

The Liddell and Scott lexicon defines μονογενής as follows:

1. The only member of a kin or kind; hence generally, "only, single" παῖς, Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historicus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426
2. "unique." of τὸ ὄν, Parmeno 8.4 (3rd cent. B.C.); εἷς ὅδε μ. οὐρανὸς γεγονώς Pl. Ti.31.b, cf. Procl. Inst. 22; θεὸς ὁ μ. Sammelb. 4324.15. [Note "God the μονογενής" here, from Proclus: "Institutio Theologica" 5th century A.D.]
3. μ. αἷμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Gramm., having one form for all genders, A.D. Adv. 145.18
5. Name of the foot _ _ _ u, Heph. 3.3

The Bauer-Arndt-Gingrich Lexicon 2nd Ed. defines μονογενής as follows:

(Hesiodus +; LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurgus 31, 8: Josephus, Ant. 20, 20) lk 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. --Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἷς κ. μονογενὴς ὁ κόσμος ἐστί. μονογενῆ κ. μόνα ἐστίν='unique and alone'; Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 25:2.--In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213-19; FCGrant, ATR 36, '54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γέννασθαι ἐκ θεοῦ (Jn 1:13 al.); in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν υἱὸν μ. ἔδωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33: Cronus offers up his μονογενὴς υἱός) ὁ μονογενὴς υἱός τοῦ θεοῦ v. 18; cf. Jn 1:34 variant reading τὸν υἱὸν τὸν μ. ἀπέσταλκεν ὁ θεός 1 Jn 4:9; cf. Dg 10:2. ON the expr. δόξαν ὡς μονογενοῦς μονογενοῦς παρὰ πατρός Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενὴς θεός (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενὴς υἱός is found. Mpol. 20:2 in the doxology διὰ παιδὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ.--On the mng. of μονογενής in history of religion cf. the material in Hdb.3 25f on Jn 1:14 (also Plut., Mor. 423A Πλάτων...αυτῷ δή φησι δοκεῖν τοῦτον [SC. τὸν κόσμον] εἶναι μονογενῆ τῳ θεῳ καὶ ἀγαπητόν; Wsd 7:22 of σοφία: έστι ἐν αὐτῇ πνεῦμα νοερὸν ἅγιον μονογενές.--Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erloesers: Αγγελος I '25, 24-33; RBultmann J, 47, 2; 55f; FBuechsel, TW IV 745-50. M-M.*

Since Christ is both God and man, he can explain God to men. There is also an Eastern concept of the firstborn son which we Westerners do not fully appreciate. The firstborn son received the greater inheritance of all the father has and is. This glory would be compounded by being the only son from a father.

The Pharisees Question John

[19]And this is the testimony of John, when the Jews sent[624] priests and
Levites from Jerusalem in order to ask him, "Who are you?" [20]And he
confessed, and did not resist; but confessed, "I am not the Anointed One."
[21]And they asked him, "Who then? Are you Elijah?"

And he says, "I am not."

"Are you the Prophet?"[625]

And he answered, "No."

[22]They said therefore to him, "Who are you? So we may give an answer
to those who sent us, what do you say about yourself?"

[23]He said, "I am just as Isaiah the prophet said: 'the voice of one calling
in the wilderness, "Prepare the way for the Lord." ' "[626]

[24]And those who were sent were of the Pharisees. [25]And they
questioned him and said to him, "Why then do you baptize, if you are not
the Anointed One, nor Elijah, nor the Prophet?"

[26]John answered them as follows: "I baptize in water, but among you
stands one you do not know, [27]the one coming after me,[627] [628] the thong of
whose sandal I am not worthy to untie."

[28]These things happened in Bethany,[629] on the other side of the Jordan,
where John was baptizing.

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[624] **1:19** txt {A} *omit* πρὸς αὐτόν 𝔓^{66*} 𝔓^{75} א C^{3} L W^{supp} Or^{lem} TR HF RP ‖ +πρὸς αὐτόν B C* it^{a,aur,b} syr^{c,p,pal} cop^{sa,bo} arm eth geo Chrys^{lem} Cyril NA27 {C} ‖ +πρὸς αὐτόν after Λευίτας 𝔓$^{66c\,vid}$ A it$^{e,f,ff^2,l,q,r^1}$ vg syr^{h} Aug ‖ *lac* 𝔓^{45} D N P syr^{s}. In my opinion, all the added words are explanations deemed necessary by various copyists, and the shorter reading best explains the origin of the others. The added words are not at all necessary anyway.

[625] **1:21** Deuteronomy 18:14-20

[626] **1:23** Isaiah 40:3 Or, "He said just what the prophet Isaiah said: ..." A matter of interpretation here is how to place the quotation marks. Is John the Baptizer the one saying, "just as Isaiah the prophet said"? (NASB, NAB, NKJV, CBW, JB, JBP) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that John the Baptizer was aware of how the Isaiah passage pertained to himself, and that he so stated. Verse 20 says that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptizer and to the two witnesses in Revelation 11:3-12, one of which is Elijah.

[627] **1:27a** txt ὁ ὀπίσω μου ἐρχόμενος 𝔓^{66} 𝔓^{75} 𝔓^{120} א^{2} B* C* L N* T W 083 it^{a} syr^{s,c} NA28 ‖ ὀπίσω μου ἐρχόμενος א* ‖ Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος A B^{2} C^{2} E N^{c}* 047 lat syr^{p,h} TR RP ‖ *lac* 𝔓^{45} D P Q V Y 0233.

[628] **1:27b** txt *omit* 𝔓^{5} 𝔓^{66} 𝔓^{75} 𝔓^{119vid} א B* C* L N* T W 083 syr^{s,c} cop NA28 ‖ ὃς ἔμπροσθέν μου γέγονεν A B^{2} C^{2} E N^{c}* 047 lat syr$^{(p),h}$ cop$^{bo^{mss}}$ TR RP ‖ *lac* 𝔓^{45} D P Q V Y 0233.

[629] **1:28** txt {A} ἐν Βηθανίᾳ ἐγένετο 𝔓^{5vid} (the word Βηθανίᾳ is visibile but not ἐγένετο) 𝔓^{59} 𝔓^{75} A B C* E L W^{supp} 047 it$^{aur,f,ff^2,l,q}$ (it$^{a,b,e,r^1}$) vg syr$^{p,h,pal^{mss}}$ cop^{bo} Or Eus (Epiph) (mss$^{acc. to Chrysostom}$) Chrys; Ambst Aug HF RP PK NA27 {C} ‖ ἐν Βηθανίᾳ ἐγένοντο N ‖ ἐγένετο ἐν Βηθανίᾳ 𝔓^{66} א* it ‖ ἐν Βηθαβαρᾷ ἐγένετο (Joshua 18:22 LXX) C^{2} T^{vid} 083 (syr$^{s,pal^{mss}}$) cop$^{sa^{mss}}$ arm geo Or Eus (Epiph) (mss$^{acc. to Chrysostom}$) Cyr TR ‖ ἐγένετο ἐν Βηθαραβᾷ (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX) א^{2} (syr$^{h^{mg}}$) ‖ *lac* 𝔓^{45} D P Q. Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over) versus the meaning of Bethany, which is "house of obedience." See the endnote at the end of this document which delineates the above again but dealing only with the place name and not the other words in the phrase. For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this download URL:
http://www.bibletranslation.ws/down/Hutton.pdf

Behold the Lamb of God

29The next day he sees Jesus coming toward him, and says, "Behold! The
lamb of God, who takes away the sin of the world! 30This is he of whom I
said, 'After me will come a man who has outranked me because he existed
before me.' 31And I myself did not know him, but the reason I came
baptizing in water was that he might be revealed to Israel."

32Then John testified, saying: "I have seen the Spirit come down from
heaven like a dove, and it remained upon him. 33And I myself had not
known him, but the one who sent me to baptize in water, he told me, 'On
whomever you see the Spirit coming down and remaining upon, this is the
one who will baptize in the Holy Spirit.' 34And now I have seen, and *now*[630] I
have testified, that this is the Son of God."[631]

John and Andrew Have Found the Messiah

35The next day, again, John was standing with two of his disciples.[632]
36And seeing Jesus walking, he says, "Behold, the Lamb of God!"

37The two disciples heard him saying this, and they followed Jesus.
38And Jesus turned around; and seeing them following, says to them, "What
do you want?"

And they said to him, "Rabbi," (which when translated is Teacher),
"where are you staying?"

39He says to them, "Come, and you will see."

They went therefore, and saw where he was staying, and spent the rest
of that day with him, it being about 10 a.m.

40Andrew, the brother of Simon Peter, was one of the two hearing from
John and following Jesus. 41This man first thing finds his own brother
Simon, and he tells him, "We have found the Messiah" (which when
translated is Anointed One).

42He led him to Jesus.

Looking at him, Jesus said, "You are Simon son of John.[633] You will be
called Kephas" (which when translated is Rock.)[634]

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[630] **1:34a** There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.

[631] **1:34b** txt ὁ υἱός τοῦ θεοῦ 𝔓^{66} 𝔓^{75C} א^{2} A B C E L N P 047 083 0233 it^{aur,f,l,q} vg syr^{p,h,palmss} cop^{bo} arm eth geo Or Aster Chrys Cyril John-Dam; Aug$^{3/4}$ TR RP NA27 {B} ‖ ὁ υἱός ὁ τοῦ θεοῦ 𝔓^{120} ‖ ὁ υἱός τοῦ ___ ___ 𝔓^{75*} (two more words illeg.) ‖ ὁ ἐκλέκτος τοῦ θεοῦ א* it^{b,e,ff2*} syr^{c,s} Ambr, Aug ‖ ὁ ἐκλέκτος υἱός it^{a,ff2c} vg^{mss} syr^{palmss} (syr^{palms} ὁ μονογενὴς υἱός) cop^{sa} ‖ *lac* 𝔓^{5} 𝔓^{106} D Q T V. The new ECM edition of John's gospel will cite 𝔓$^{5\textit{vid}}$ 𝔓$^{106\textit{vid}}$ in favor of the ὁ ἐκλέκτος τοῦ θεοῦ reading.

[632] **1:35** John the son of Zebedee and Andrew the brother of Peter

[633] **1:42**a txt Ἰωάννου 𝔓^{66} 𝔓^{75} 𝔓^{106} א B* (Ιωανου) L W^{supp} 33 it$^{a,b,f,ff^2,r^1}$ vg^{mss} cop^{sa,bo} NA28 {B} ‖ Ἰωαννᾶ Θ vg^{ww,st} ‖ Ἰωανᾶ 1241 ‖ Ἰωνᾶ A B^{2} E 047 0233 (it^{q}) vg^{cl} (vg^{mss} *Bariona*) syr^{s,p,h,pal} cop$^{bo^{ms}}$ arm eth geo Serap Epiph Chrys Cyr^{lem} TR RP ‖ *frater Andreae* it^{e} ‖ *lac* 𝔓^{45} C D N P Q T 070. According to BDF §53(2), Ἰωνᾶ is a shortening of Ἰωάν(ν)ης, partly due to the influence of the Syriac word yōn*ā* for the same (both renderings of the Hebrew יוחנן). (So also in Matt. 16:17.) This phenomenon of Ἰωνᾶ as a shortened subsitute for Ἰωάν(ν)ης is also found in Septuagint manuscripts. Ἰωάν(ν)ης is also shortened to Ἰωανάν or Ἰωανάμ as in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there has Ιωανας. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

Philip and Nathaniel

43The next day Jesus decided to go forth into Galilee; and he finds Philip.
And Jesus says to him, "Follow me."

44And Philip was from Bethsaida, of the city of Andrew and Peter.
45Philip finds Nathaniel, and tells him, "We have found him of whom Moses
in the Law, and also the prophets wrote: Jesus son of Joseph, from
Nazareth."

46And Nathaniel said to him, "Is it possible for anything good to be from
Nazareth?"

Philip says to him, "Come and see."

47When Jesus saw Nathaniel coming toward him, he says about him,
"Behold a true Israelite, in whom there is no artifice."

48Nathaniel says to him, "Where do you know me from?"

And Jesus answered and said to him, "I saw you while you were under
the fig tree, before Philip called you."

49Nathaniel answered him, "Rabbi, you are the Son of God, you are the
King of Israel."

50Jesus answered and said to him, "You believe because I told you I saw
you under the fig tree? You shall see greater things than that." 51He then
says to him, "Truly, truly I say to you, you shall *all* see[635] heaven torn open,
and the angels of God ascending and descending on the Son of Man."

Chapter 2

Water Into Wine

1And on the third day a wedding took place at Cana in Galilee. Jesus'
mother was there, 2and both Jesus and his disciples had been invited to the
wedding. 3And when wine was lacking, Jesus' mother says to him, "They
have no wine."

4Jesus says to her, "What business is there between you and me, woman?
My time has not yet come."

5His mother says to the servants, "Whatever he tells you, do."

6And there were six stone water jars lying there, for the ceremonial
washing of the Jews, each holding from two to three measures.[636]

7Jesus says to them, "Fill the jars with water." So they filled them to the
brim.

8And he tells them, "Now draw some out, and take it to the master of
the banquet." And they took some.

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[634] **1:42** Greek, *Petros.* The writers of the gospels translated the name from the Aramaic language, which Jesus spoke, to the language of the readers— Greek, because they apparently desired that their readers know the man as *Rock*, which is the English translation of *Petros.* In that spirit of the writers, we English speakers are to know him as *Rock.* With that in mind, I have nonetheless from this point on used the Anglicized transliteration of *Petros,* which is *Peter*, since it is so familiar.

[635] **1:51** txt ὄψεσθε 𝔓[66] 𝔓[75] Willoughby Papyrus ℵ B L W[S] it[a,b,ff2,l] cop arm Epiph Or SBL NA28 {/} ‖ ἀπ' ἄρτι ὄψεσθε (Mt 26:64) A E 047 0233 𝔪 it[e,q,r1] syr TR RP ‖ *lac* 𝔓[45] 𝔓[59] C D N P Q T 083 syr[s,c]

[636] **2:6** Twenty to thirty gallons, or from 75 to 115 liters. Each *measure* contained 72 *sextarii* or pints.

9When the master of the banquet tasted the water become wine, not knowing where it had come from, but the servants having drawn the water knowing, the master of the banquet calls the bridegroom, 10and says to him, "Everyone sets out the good wine first, and the cheaper after they have become drunk. You have kept the good wine till now."

11This, the first of the miraculous signs, Jesus did in Cana of Galilee, and manifested his glory, and his disciples believed in him.

12After this he went down to Capernaum, he and his mother, and brothers, and his disciples, and there they stayed for a few days.

Jesus Cleanses the Temple

13And the Passover of the Jews was near, and Jesus went up to Jerusalem. 14And in the temple he found those selling cattle, sheep and doves, and the money changers sitting. 15And having made a whip out of ropes, he expelled all from the temple, including the sheep and the cattle, and he poured out the coins of the money changers, and overturned the tables, 16and he said to those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"

17His disciples remembered that it is written: "The zeal for your house will consume me."[637]

18The Jews[638] responded therefore and said to him, "What sign are you showing us, that you *can* do these things?"

19Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."

20Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?" 21But he had spoken of the temple of his body. 22When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken.

23And while he was in Jerusalem at the Passover during the Festival, many believed in his name— seeing the miraculous signs he was doing. 24But Jesus on his part did not commit himself to them, because he knew all people, 25and because he had no need that anyone testify about a person, for he knew what was in the person.

Chapter 3

You Must Be Born Again

1And there was a man of the Pharisees[639] named Nicodemus, a ruler of the Jews. 2He came to Jesus by night, and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one would be able to do these miraculous signs you are doing, unless God were with him."

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[637] **2:17** Psalm 69:9

[638] **2:18** Wasn't Jesus a Jew? Wasn't the apostle John a Jew? Why does the gospel of John set "the Jews" apart from Jesus as opposing camps? See the endnote at the end of this document, entitled, "The phrase 'the Jews.'"

[639] **3:1** ἄνθρωπος ἐκ τῶν Φαρισαίων,.ánthrōpos ek tōn Pharisaiōn, "a person of the Pharisees." This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that that would usually be done with both "man" and "Pharisee" in the same part of speech as each other, "the adjectival use of a substantive."

3Jesus answered and said to him, "Truly, truly I say to you, Unless one is
born again, from above, it is not possible to see the kingdom of God."

4Nicodemus says to him, "How is it possible for someone who is old, to
be born? Can he enter a second time into his mother's womb, and be born?"

5Jesus answered, "Truly, truly I say to you, unless one is born from
water and spirit, it is not possible to enter into the kingdom of God. 6That
born from flesh is flesh, and that born from Spirit is spirit. 7You should not
be surprised that I said to you, 'You[640] must be born from above.' 8The wind
blows where it will, and the sound of it you hear, but you do not know
where it is coming from, and where it is going. Such is everyone born from
the Spirit."[641]

9Nicodemus answered and said to him, "How can these things be?"

10Jesus answered and said to him, "You are Teacher for Israel, and not
familiar with these things?[642] 11Truly, truly I tell you, we are saying what we
know, and testifying to what we have seen, and you people do not accept
our testimony. 12If I have told you earthly things and you do not believe,
how will you believe if I tell you heavenly things? 13And no one has gone
up into heaven except the one who came down from heaven, the Son of
Man.[643] 14And as Moses lifted up the snake in the desert, in like manner the
Son of Man must be lifted up, 15so that everyone who believes in him may
have eternal life.

16"For God so loved the world, that he gave his only begotten Son, so
that everyone who believes in him would not perish, but have everlasting
life. 17For God did not send his Son into the world to condemn the world,
but that the world might be saved through him. 18The person who believes
in him is not condemned. The person who does not believe, is condemned
already, because he has not believed in the name of God's only begotten Son.
19And this is the condemnation:

The light
has come into the world.
And human beings
loved the darkness
more than the light,
because their works
were continually evil.

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[640] **3:7** The Greek is in the plural.

[641] **3:8** Or possibly also: "So it is with everyone born from the Spirit." The question is, whether Jesus is likening the people themselves, what they are like after they have been born of the Spirit, or likening the **process** of how they become born of the Spirit. The Greek verb "is," could mean either here. It would not be very assuring if Jesus is saying the process is so mysterious. He must be saying that those who are born of the Spirit, are strange and inscrutable to those who are only born of the flesh. Just as God and his Spirit are strange and inscrutable to the natural man. Still, the process of second birth would also seem strange and mysterious to the natural man.

[642] **3:10** Nicodemus should have known these concepts from I Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 26:11-19

[643] **3:13** txt ἀνθρώπου 𝔓[63acc Swanson] 𝔓[66] 𝔓[75] ℵ B L T W[s] 083 086 cop[sa,bopt,ach2,fay geo2] Diatess Or[lat2/4] Eus Adamant Greg-Naz Apollinaris Greg-Nyssa Did Epiph[3/4] Cyril[14/16] (Cyril[1/16] θεοῦ) Theodoret[¼]; Jer[⅓] WH NA27 SBL {B} ‖ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ A[c] E N 047 it[a,aur,b,f,ff2,j,l,q,r1] vg syr[p,h] cop[bopt] arm eth geo[1] Hipp Or[lat2/4] Adamant[lat] Eust Ps-Dionysius Amphilochius Epiph[¼] Chrys Paul-Emesa Cyril[1/16] Hesychius Theodoret[¾] John-Dam; Hilary Lucifer Ambst Ambrose Chromat Jer[2/3] Aug TG RP ‖ ἀνθρώπου ὁ ἐν τῷ οὐρανῷ A* ‖ ὁ ὤν ἐκ τοῦ οὐρανοῦ syr[s] ‖ ὃς ἦν ἐν τῷ οὐρανῷ it[e] syr[c,pal] Zeno ‖ *lac* 𝔓[45] 𝔓[63acc Mnstr] C D F P Q X 070 0233.

20 For everyone practicing evil things, hates the light, and does not come toward the light, so that his works may not be exposed. 21 But one doing the truth comes toward the light, so that his works may be manifest, that they have been accomplished in God."[644]

"He Must Increase; I Must Decrease"

22 After these things, Jesus and his disciples went into the Judean territory, and there he was spending time with them, and baptizing. 23 And John also was baptizing at Aenon near Salim, because there was plenty of water there, and they were coming and getting baptized. 24 For John was still not yet thrown into prison.

25 Then a dispute arose between the disciples of John and a certain[645] Jew[646] about ceremonial washing. 26 And they came to John and said to him, "Rabbi, he who was with you on the other side of the Jordan, about whom you testified, behold, that man is baptizing, and everyone is moving to him."

27 John answered and said, "A human being is not able to receive a thing that is not given to him from heaven. 28 You yourselves bear me witness that I said, 'I am not the Anointed One, but am sent ahead of him.' 29 The one possessing the bride is bridegroom, and the one standing and hearing him, the friend of the bridegroom, who rejoices with a joy on account of the voice of the bridegroom. That joy, my joy, is therefore fulfilled. 30 He must increase, and I must decrease.

31 "The one who comes from above is above all; the one who is from the earth is of the earth, and speaks of the earth. The one who comes from heaven is above all;[647] 32 what he has seen and heard, this he testifies to, and no one accepts his testimony. 33 The person who accepts his testimony has vouched that God is truthful. 34 For he whom God has sent speaks the words of God; because *to him* God gives the Spirit without measure. 35 The Father loves the Son, and has given all things into his hand. 36 The person who believes in the Son, has eternal life, but the one who disobeys the Son will not see life, but rather, the wrath of God remains upon him."

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[644] **3:21** Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.

[645] **3:25a** Some manuscripts: "some Jews." Both the plural and the singular are evenly well attested in the best manuscripts. John always used the plural, other than perhaps in this passage. For this reason, it is more likely that copyists changed the singular to conform it to John, than that they changed it from the plural to something unique in John.

[646] **3:25b** Since this passage is in John, and John customarily refers to himself in an anonymous way, in the third person, there is a good possibility that such is the case here also. An argument would not be out of character for John. Jesus named John and his brother James "the sons of thunder," (Mark 3:17; Diatess. 9:2) which seems to indicate that John was hotheaded and judgmental. See also Luke 9:49 & 54 (Diatess. 17:31 & 18:2) for other examples of John's former attitude to people who differed from his own circle.

[647] **3:31** ἐρχόμενος ἐπάνω πάντων ἐστίν· 𝔓^{36vid} 𝔓^{66} ℵ^{1} A B E L W^{S} 047 083 086 it^{aur,f,q} vg syr^{s,p,h,pal} cop^{bo,fay} Or^{pt} [NA27] {\} ‖ ἐρχόμενος 𝔓^{75} ℵ* D it^{a,b,d,e,ff2,j,l,r1} syr^{C} cop^{Sa} arm geo Hipp Or^{pt} Eus Tert Hilary Ambros Aug ‖·*lac* 𝔓^{45} C N P Q T 0233.

Chapter 4

The Samaritan Woman at the Well

1Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John, 2(although Jesus himself was not baptizing, but his disciples), 3he left Judea, and went back into Galilee.

4But he had to pass through Samaria.[648] 5Thus it is he comes to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. 6And Jacob's well was there. So there Jesus was, sitting down by the well, tired from the journey. It was about 6 p.m.

7A woman of Samaria comes to draw water. Jesus says to her, "Give me a drink." 8(For his disciples had gone into the town to buy food.)

9Then the Samaritan woman says to him, "How is it you, being a Jew, are asking a drink from me, a Samaritan woman?" (For Jews do not use *dishes* in common with Samaritans.)

10Jesus answered and said to her, "If you knew the gift of God, and who it is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

11She says to him, "Sir, you do not have a bucket, and the shaft is deep. Where then do you hold the living water? 12Are you greater than our forefather Jacob, who gave us the well, and drank from it himself, and also his sons and his animals?"

13Jesus answered and said to her, "Everyone who drinks from this water will thirst again, 14but whoever drinks from the water which I will give him will by no means ever thirst again. Indeed, the water I give him will become in him a fountain of water springing up into life without end."

15The woman says to him, "Sir, give me this water. Then I wouldn't get thirsty, and neither would I have to keep coming over here to draw."

16He says to her, "Go call your husband, and come back here."

17The woman answered and said to him, "I do not have a husband."

Jesus says to her, "Commendably, you said, 'I do not have a husband.'
18For you have had five husbands, and he you now have is not your husband. This you have said honestly."

19The woman says to him, "Sir, I am perceiving that you are a prophet.
20Our ancestors worshiped on this mountain, and you *Jews* say that the place where *one* must worship is in Jerusalem."

21Jesus says to her, "Believe me, woman, a time is coming when you[649] will worship the Father neither on this mountain nor in Jerusalem. 22You *Samaritans* worship what you do not know. We worship what we know, for salvation is of the Jews. 23Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and in truth, for indeed that is the kind the Father seeks as those worshiping him. 24God is spirit, and those worshiping him, must worship in spirit and in truth."

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[648] **4:4** *Samaria* was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria. See the endnote at the end of this document, entitled, "The meaning of the phrase, 'The Jews' in the Gospel of John," which discusses this situation.

[649] **4:21** In the Greek, "you" is in the plural.

25 The woman says to him, "I do know that Messiah" (called Christ) "is coming. When he comes, he will teach us everything."

26 Jesus says to her, "I, the one speaking to you, am he."

Lift Your Eyes, See My Food and My Harvest

27 And at this point his disciples came, and they were surprised that he was talking with a woman. Still, no one said, "What do you want?" or, "Why are you talking with her?"

28 Then, the woman left her water jar, and went away into the town.
And she says to the people, 29 "Come, see a man who told me everything I
ever did. Could he be the Messiah?"

30 They were proceeding out of the town and coming toward him. 31 In
the meantime, his disciples were pleading with him, saying, "Rabbi, eat."

32 But he said to them, "I have food to eat that you do not know about."

33 His disciples therefore were saying to each other, "Has someone brought him something to eat?"

34 Jesus says to them, "That I may do the will of him who sent me, is food
to me,[650] and that I may finish his work. 35 Do you not say,[651] 'There is four
months yet,[652] and then comes the harvest'? Behold, I say to you, lift up
your eyes, and look upon the fields. For they are white even now[653] for
harvest. 36 The one harvesting is taking his wages, and gathering fruit
resulting in eternal life, so that[654] the one sowing and the one harvesting
may rejoice together. 37 For the saying, 'One is the sower and another is the
reaper,' is true in this: 38 I have sent you to harvest what you have not
worked. Others have done the hard work, and you have joined in their
labor."

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[650] **4:34** Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω - emòn brōma estin hína poiēsō, literally, "My food is that I may do." The hína in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §393 and BAG p. 377, II. This is very much like the hína in I Corinthians 4:3– ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω·- "It is a very small thing to me that I might be judged by you..." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun "ἐμὸς" in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as μου and simply meaning "my." Blass, § 285(1), says "ἐμὸς" is used as a reflexive for ἐμαυτοῦ - emautoũ. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμὸς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food:..."

[651] **4:35a** Most interpreters claim this is a proverb, and they translate this as above. But I have not seen them give evidence that there was any such proverb. Perhaps instead the disciples had just recently been remarking, as they traveled through grain fields, that harvest time was four months away, and Jesus used their remark as a segue. So maybe one should translate this, "Were you not saying, 'There is four months yet, and then comes the harvest?'" This event could have actually taken place a month or two after the Passover, and so this was actually happening four months before harvest time.

[652] **4:35b** txt Ἔτι 𝔓^{66} ℵ A B C W^{sup} 083 syr^{s,p,h,pal} cop^{sa,bo} arm Or^{pt} TR HF RP NA27 {\} ‖ *omit* 𝔓^{75} D L 047 086 it^{d} syr^{c} Or^{pt} ‖ lac 𝔓^{45} P.

[653] **4:35b** The word ἤδη at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The one harvesting is already taking his wages,..."

[654] **4:36** txt *omit* 𝔓^{66} 𝔓^{75} B C L N W^{s} Ψ 083 it^{e,r1} SBL NA28 {\} ‖ και (so that both) ℵ A D 047 𝔪 lat syr^{p,h} Ir-lat TR RP ‖ *lac* 𝔓^{45} P T

The Woman's Talk Bears Fruit

[39]And many of the Samaritans from that town had believed in him because of the woman's word testifying, "He told me everything I ever did." [40]When therefore the Samaritans came to him, they asked him to remain with them, and he remained two days. [41]And, because of his word, many more believed.

[42]And to the woman they said, "No longer because of your talk do we believe; for we have heard for ourselves, and we know that this man truly is the Savior of the world."

The Official's Son Stays Alive

[43]And after the two days he departed from there into Galilee. [44](Now Jesus himself testified, that in his own native place a prophet has no honor.) [45]When then he arrived in Galilee, the Galileans welcomed him– having seen all the things that he had done in Jerusalem at the festival, for they also had gone to the festival.

[46]He came again therefore to Cana in Galilee, where he had made the water wine. And there was a certain royal official there whose son lay sick at Capernaum. [47]When this man heard that Jesus was coming out of Judea into Galilee, he went to him and asked that he would come and heal his son, for he was about to die.

[48]Jesus therefore said to him, "Unless you *people* see miraculous signs and terrifying omens, you will never believe."

[49]The royal official says to him, "Sir, come down before my child dies."

[50]Jesus says to him, "Go. Your son stays alive."

The man believed the word that Jesus had said to him, and departed. [51]And even as he was going back down, his servants met him saying that his boy was living. [52]He therefore ascertained from them the exact time in which he had gotten better. They therefore said to him, "The fever left him yesterday at 7 p.m."

[53]Then the father realized: that *was* the hour in which Jesus had said to him, "Your son stays alive." And he and his whole household believed.

[54]Again, this second miraculous sign Jesus performed while coming out of Judea into Galilee.

Chapter 5

Jesus Heals in the Spa on the Sabbath

[1]After these things, there was a festival of the Jews, and Jesus went up to Jerusalem. [2]Now there is in Jerusalem near the Sheep Gate[655] a pool, which in Hebrew[656] is called Bethesda,[657] having five colonnades. [3]In these a great

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[655] **5:2a** A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

[656] **5:2b** It is possible that the word "Hebrew" is meant to mean the language of the Hebrews, as opposed to Greek. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching

number of disabled people used to lie, the blind, the lame, the paralyzed.[658]
[659] 5And one man was there who had had a disability thirty-eight years.

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the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C. the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectal forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he probably used Greek, the lingua franca of the Greco-Roman world." (From *THE NEW TESTAMENT, Its Background, Growth, and Content*, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)

[657] **5:2c** {D} txt Βηθεσδά A C E^{c} 047 063 (Βηθ__δά) (0233^{vid} __θεσδα) it^{f,q} vg^{mss} syr$^{c,p,h^{mg\ gr},(pal)}$ arm geo Amphilochius Didymus^{dub} Chrysostom Cyril^{lem} TR HF RP ‖ Βησθεσδά N ‖ Βηζαθά L it^{e} ‖ Beth(h)zet(h)a it$^{b,ff^{2*}}$ vg^{mss} ‖ Βηθζαθά א it^{l} (Eusebius) (Cyril) NA27 {C} ‖ Βηθσαϊδά (𝔓^{66*} Βηδσαϊδάν 𝔓^{66c} Βηδσαϊδά) 𝔓^{75} B E* T W^{supp} it$^{aur,ff^{2c}}$ vg syr^{h} (cop$^{sa,pho,bo,ach^{2}}$) eth Diatessaron^{s} Tertullian Chromatius Jerome WH ‖ Βελζεθά D it$^{(a)d,r^{1}}$ (it^{a} Belzatha) ‖ *lacuna* 𝔓^{45} Q syr^{s}. It has been suggested by Milik that Bethzatha is from an Aramaic intensive plural of the original for Bethesda. Bethesda, though widely supported by later manuscripts of several text types, is suspect in the eyes of some as a scribal alteration originally introduced because of its edifying etymology: אבֵית חֶסֶד - "Beyt Chesda," "House of [Divine] Mercy." Though the UBS textual commentary states that the Copper Scroll discovered at Qumran (one of the "Dead Sea Scrolls") contains a reference to a pool at Betheshdathayim, this has subsequently been disproven. It states that this word, the termination of which signifies the Hebrew dual number, appears to be connected with the Aramaic for "to pour out." Thus, perhaps therefore, אֵשְׁדָאבֵית - "Beyt Eyshda," or "Place of out-pouring [water]." In a new paper by Reinhart Ceulemans, "The Name of the Pool in Joh 5,2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETHESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5,2. Equally often this verse has been interpreted as "corroborating the reading BETHESDA. The reason for this was the reading of the 3Q15 verse as edited in the standard edition, provided by J.T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, the first volume of which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrân (3Q15). Expertise – Restauration – Epigraphie I, par D. Brizemeure et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to the new edition, this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. I Maccabees 7:19 mentions a "great cistern" at Bethzaith. Bethsaida is suspect as an assimilation to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.

[658] **5:3** txt {A} *omit v. 3b* 𝔓^{66} 𝔓^{75} א B C* L T it^{q} syr^{c} cop$^{sa,pbo,bo^{pt},ach^{2}}$ arm geo Amphil NA27 {A} ‖ *add v. 3b* ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν A^{C} E (W^{supp}) 0233 it$^{e,f,ff^{2}}$ vg, syr^{p,h,pal} cop$^{bo^{pt}}$ arm ethpp geo Chrys Cyr^{lem} TR HF RP ‖ παραλυτικῶν ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν D it$^{a,aur,b,d,j,l,r^{1}}$ vg^{ms} (ethTH) ‖ *lacuna* 𝔓^{45} P syr^{s}. According to the UBS textual commentary, this small group of five words contains two non-Johannine words, ἐκδέχεσθαι and κίνησις. See

[6]When Jesus saw him lying *there* and learned that he had had *his condition*
now for a long time, he says to him, "Do you want to get well?"

[7]The invalid answered him, "Sir, I have no one to put me into the pool
when the water is stirred, and while I am going, someone else goes down
ahead of me."

[8]Jesus says to him, "Stand up. Pick up your mat and walk." [9]And
immediately the man became well, and he picked up his mat and walked.
And that day was during a Sabbath.

[10]The Jews therefore said to the man who had been healed, "It is a
Sabbath, and not lawful[660] for you to carry your[661] mat."

[11]He answered them, "The man who made me well, he told me, 'Pick up
your mat and walk.' "

[12]They asked him, "Who is the man telling you to pick up[662] and walk?"

[13]But the man who was healed had not known who it was, for Jesus had
slipped away, a crowd being in the place.

[14]After these things Jesus finds him at the temple and said to him,
"Behold, you are well. Do not sin any longer, or something worse might
happen to you." [15]The man went away and reported to the Jews that Jesus
was the one who had made him well.

Hear the Voice of the Son and Live

[16]And for this reason the Jews persecuted Jesus, and looked for a way to
kill him,[663] because he was doing these things on the Sabbath. [17]But he
answered them, "My Father is working continuously up to now, so I also am
working." [18]For this reason the Jews tried all the more to kill him, because

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note on v. 4 for some information that pertains also to this variant. For a Swanson-style table of the variants in this passage, right-click this link, and choose "save as."

[659] **5:4c** txt {A} *omit v. 4* 𝔓^{66} 𝔓^{75} ℵ B C* D T W^{s} it^{d,f,l,q} vg^{ww,st} syr^{c} cop$^{sa,pbo,bo^{pt},ach^{2}}$ arm geo Amphil NA27 {A} ‖ *add v. 4 with major variations* ἄγγελος γὰρ κυρίου κατὰ καιρὸν ἐλούετο ἐν τῇ κολυμβήθρα καὶ ἐτάρασσε τὸ ὕδωρ. ὁ οὖν πρῶτος ἐμβάς μετὰ τὴν ταραχὴν τοῦ ὕδατας ὑγιὴς ἐγίνετο οἵῳ δήποτ' κατείχετο νοσήματι A E L N 0233 it$^{a,aur,b,e,ff^{2}\,j,r^{l}}$ vg^{cl}, syr^{p,pal} cop^{bopt} eth Did^{dub} Chrys Cyr^{lem-}, Tert Hilary Ambrose TR HF RP ‖ add *v. 4 w/asterisks or obeli* 047 syr^{h}. Some manuscripts replaced the clearly absurd "bathing" by the angel (found in A K Π Ψ 0211 579), which was the initial reading of this, with "an angel would *come down into*" (L Θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατὰ καιρόν, ἐμβαίνω, ἐκδέχεσθαι, ἐκδέχομαι, κατέχομαι, κίνησις, ταραχή, and νόσημα -- the last three words only here in the New Testament. They say that the additions may have been made in order to explain how the water gets stirred in verse 7. There should not be any doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link, and choose "save as." See also Wieland Willker's excellent commentary on this addition.

[660] **5:10** The Greek word translated "lawful" is the impersonal participle "ἔξεστιν" - éxestin, which is derived from the same root as ἐξουσία - exousía, the word for authority. If an activity was "ἔξεστιν," that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

[661] **5:10b** txt σου "your" 𝔓^{66} 𝔓^{75} א C* D L N W^{s} 0233 lat syr cop arm SBL NA28 {/} ‖ *omit* A B C^{3} E 047 it^{e} TR RP ‖ *lac* 𝔓^{45} P Q T 070. The possessive pronoun is not necessary, since in Greek it was permissible to render the definite article as a possessive if the context warranted.

[662] **5:12** txt *omit* 𝔓^{66} 𝔓^{75} א B C* L cop^{samss,ly} SBL NA28 ‖ τον κραβ(β)ατ(τ)ον σου A^{c} C^{3} D E N 047 0233 latt syr cop^{sams,pbo,bo} TR RP‖ *omit entire verse* A* W^{s} ‖ *lac* 𝔓^{45} P Q T 070

[663] **5:16** txt καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι ὅτι A E N 047 0233 it^{e,f,q,r1} syr^{p,h} cop^{bopt} TR RP ‖ ὅτι 𝔓^{66} 𝔓^{75} א B C D L W it$^{a,aur,b,d,ff^{2},l}$ vg syr$^{(s),c}$ cop^{sa,bopt} TG WH NA27 SBL {\} ‖ *lac* 𝔓^{45} P Q T 070. No umlaut in B.

not only was he breaking the Sabbath,[664] but he was also saying God was his
own father, making himself equal to God.

[19]Therefore Jesus responded and said to them, "Truly, truly I say to you,
the Son is not able to do anything of himself,[665] but only what he sees the
Father doing; for whatever things that One does, these things also the Son
does likewise. [20]For the Father loves the Son, and shows him every thing
that he does. And indeed, greater works than these he will show him, such
that you will be constantly amazed. [21]For just as the Father raises the dead
and makes them alive, in this way also the Son makes alive those whom he
wishes. [22]Moreover, the Father judges no one, but instead has given all
judgment to the Son, [23]that all may honor the Son just as they honor the
Father. The person who does not honor the Son is not honoring the Father
who sent him.

[24]"Truly, truly I say to you, the person who hears my word and believes
the One who sent me, has eternal life, and is not going into judgment, but
has crossed over out of death into life. [25]Truly, truly I say to you, a time is
coming, and is now come, when the dead will hear the voice of the Son of
God,[666] and the ones who hear will live. [26]For just as the Father has life in
himself, so he has granted to the Son also to have life in himself. [27]And to
him[667] he has given authority to do the judging, because he is the son of a
human.[668]

[28]"Do not be amazed at this, for a time is coming, when all those in the
graves will hear his voice, [29]and stream out, the ones who have done good
into a resurrection of life, and the ones who have done evil into a
resurrection of judgment.[669] [30]I from myself am not able to do a thing; only

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[664] **5:18** The Greek verb translated "breaking" here, is λύω - lúō. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moulton lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus as doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both *violating* the Sabbath, and since he was a Rabbi, by his example, also *abolishing* the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is the teaching of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the *prevailing* Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."

[665] **5:19** According to Bauer, ἀφ’ ἑαυτοῦ is an expression known in Classical Greek using the preposition ἀπό to indicate the originator or authorizer of the action. So also 5:30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34

[666] **5:25** txt τοῦ υἱοῦ τοῦ θεοῦ 𝔓[66] 𝔓[75] ℵ A D E L W TR RP NA27 {\} ‖ τοῦ θεοῦ 070 ‖ τοῦ υἱοῦ τοῦ ἀνθρώπου syr[hmg,pal] Chrys[b] ‖ lac C N P Q T 0210 0233.

[667] **5:27a** txt *omit* 𝔓[66] 𝔓[75] ℵ[(*),2] A B L N W 070 it vg[cl] syr[c] Or SBL NA28 {\} ‖ και D E 047 𝔐 lat syr[p,h] TR RP ‖ *lac* C P Q T 0210 0233

[668] **5:27b** Or, "The Son of Man." "Therefore, since the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is, the devil," Hebrews 2:14. "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin," Hebrews 4:15. And because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 17:2.

[669] **5:29** Isaiah 26:19 - 27:1, Daniel 12:1-3

as I hear do I judge, and my judgment is righteous, because I am not seeking my own will, but the will of Him[670] who sent me.

Testimonies About Jesus

31"If I testify about myself, my testimony is not valid. 32There is another who testifies about me, and I know that the testimony which he testifies about me is true.

33"You have sent to John, and he has testified to the truth. 34I do not accept testimony from a human being; but I am saying these things so that you may be saved. 35That one was a burning and shining lamp, and in his light you were willing to exult, for a time.

36"But I have testimony weightier than that of John. For the works which the Father has given me to finish, the same works which I am doing, they testify about me that the Father has sent me. 37And the Father who sent me, He has testified about me. You have neither heard His voice at any time nor seen His form. 38And His word, you do not have living in you, because the one He has sent, him you do not believe. 39You diligently study the Scriptures, because you think that in them you have eternal life. And these are the ones that testify about me. 40Yet you refuse to come to me that you may have life.

41"I do not accept praise from human beings; 42but I know you, that you do not have the love of God in yourselves. 43I have come in my Father's name, and you do not accept me; if someone else comes in his own name, him you will accept. 44How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?

45"But do not think that I will accuse you before the Father. The one accusing you is Moses, on whom you have placed your hope. 46For if you were believing Moses, you would be believing me, for he wrote about me. 47But since you are not believing his writings, how will you believe my statements?"

Chapter 6

Jesus Feeds the Five Thousand

1After these things, Jesus went across to the other side of the Sea of Galilee (the *Sea* of Tiberias). 2And a large crowd followed him, because they had seen the miraculous signs he had been performing on the sick.

3Jesus went up on the mountain, and there he was sitting, with his disciples. 4And the Passover was near, the festival of the Jews. 5Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus says to Philip, "Where might[671] we buy loaves so that these *people* can eat?" 6But he said this testing him, for he himself had known what he was about to do.

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[670] **5:30** txt *omit* 𝔓^{66,75} ℵ* A B D L N W 070 it^{a,d,e,f,q} vg syr^{p,s,c} cop^{sa,bopt,ly} Or SBL NA28 {/} ‖ πατρος E 047 𝔐 it$^{b,ff^2,l,r^1}$ cop^{bopt} TR RP ‖ *lac* C P Q T 0233 syr^{s}

[671] **6:5** txt αγορασωμεν (subj) ℵ A B D E L N W 047 SBL NA28 {/} ‖ ρασωμεν 𝔓^{66} ‖ αγορασομεν (fut) TR RP ‖ αγορασωσιν 𝔓^{75vid} ‖ *lac* C P Q T 0233

7Philip answered him, "Two hundred denarii[672] are not enough loaves
for them to each get a little!

8One of his disciples, Andrew the brother of Simon Peter, said to him,
9"There is a youth here who has five barley loaves and two fish, but what are
they in the face of so many?"

10Jesus said, "Get the people to recline." Now there was plenty of green
grass in the place. The men therefore reclined, the number about five
thousand. 11Then Jesus took the loaves, and after giving thanks, he
distributed to those reclining,[673] and likewise from the fish, as much as they
wanted.

12And when they were full, he says to his disciples, "Gather the
fragments that are left over, so that nothing is wasted." 13So they gathered,
and filled twelve large baskets[674] with fragments of the five barley loaves left
over by those who had eaten.

14Then the people, having seen the miraculous sign he had done, were
saying, "This surely is the Prophet who was to come into the world."[675]
15Jesus therefore, knowing that they were about to come and take him by
force to try to make him king, withdrew again[676] into the mountain, himself
alone.

Jesus Walks on the Water

16And when evening had come, his disciples had gone down to the lake,
17and gotten into a boat, and were proceeding across the lake toward
Capernaum. And now darkness came, and Jesus had not yet[677] come to
them, 18and as a great wind was blowing, the lake was becoming very rough.
19Then, after having rowed about twenty-five or thirty stadia,[678] they behold
him walking on the lake, and getting close to the boat, and they were afraid.

20But he says to them, "It is I. Don't be afraid."

21Then they willingly took him into the boat. And immediately the boat
was at the shore to which they were headed.

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[672] **6:7** About 8 months of a man's wages

[673] **6:11** txt *omit* 𝔓^{28} 𝔓^{66} 𝔓^{75} ℵ* A B L N W lat syr^{c,p,h} cop^{sa,pbo,bo} arm TG WH NA27 SBL {\} ‖ +τοῖς μαθηταῖς οἱ δὲ μαθηταὶ ℵ^{c} D E 047 it^{b,d,e,j} syr^{s} cop^{ach2,bomss} TR RP ‖ *lac* 𝔓^{45} C P Q T 070 0233. (Codex B has an umlaut.) Some people object to the shorter reading because they say that it creates a contradiction to the other gospels, but that is not so. Just because one account does not go into as much detail as to how Jesus distributed it to the crowd, does not make it a contradiction. He distributed it via the disciples, we know from other gospels.

[674] **6:13** κόφινος - kóphinos, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word kóphinos, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπυρίς - spurís. A kóphinos was used for many things, including carrying manure, while a spurís was a smaller basket used for carrying edibles.

[675] **6:14** Deuteronomy 18:14-20

[676] **6:15** txt ανεχωρησεν παλιν 𝔓^{75} ℵ^{2} A B D L N it$^{b,d,e,f,q,r^1}$ syr^{s,h,pal} cop^{sa} arm TR SBL NA28 {/} ‖ φευγει παλιν ℵ* vg it$^{a,aur,ff^2,l}$ ‖ φευγει και ανεχωρησεν παλιν syr^{c} ‖ ανεχωρησεν E W 047 syr^{p} cop^{bo} Or RP ‖ *lac* 𝔓^{66} C P Q T 070 0233

[677] **6:17** txt ουπω (not yet) 𝔓^{28vid} 𝔓^{75} ℵ A B D L N W it^{a} cop^{pbo,bo} SBL NA28 {/} ‖ ουκ (not) A E 047 lat syr cop^{sa,ly} TR RP ‖ *lac* 𝔓^{66} C P Q T 070 0233

[678] **6:19** This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)

"I Am the Bread Come Down out of Heaven"

22The next day, the crowd that had stayed on the other side of the lake
realized[679] that no other boat had been there except one,[680] and that Jesus had
not gotten into the boat with his disciples, but his disciples had gone away
alone. 23(Other boats, from Tiberias, arrived near the place where they had
eaten the loaves, *where* the Lord had given thanks.) 24When therefore the
crowd saw that neither Jesus nor his disciples were there, they got into the
boats and went to Capernaum in search of Jesus.

25And finding him across the lake, they said to him, "Rabbi, when did
you get here?"

26Jesus answered them, and said, "Truly, truly I say to you, you are
looking for me, not because you saw miraculous signs but because you ate
the loaves and were satisfied. 27Do not work for food that perishes, but for
food that abides, resulting in eternal life, which the Son of Man will give
you. For him God the Father has sealed."

28They therefore said to him, "What should we do in order to be
working the works of God?"

29Jesus answered, and said to them, "This is the work of God, that you
believe in that one whom he has sent."

30So they said to him, "What miraculous sign then are you performing,
so that we may see, and believe you? What *works* are you working? 31Our
forefathers ate the manna in the desert; as it is written: 'He gave them bread
out of heaven to eat.'[681]"

32Jesus therefore said to them, "Truly, truly I say to you, the bread out of
heaven is not given you by Moses; no, the real bread out of heaven my
Father is giving you. 33For the bread of God, is the one coming down out of
heaven and giving life to the world."

34They said therefore to him, "Sir, give us that bread evermore."

35Jesus said to them, "I am the bread of life. The person who comes to
me, would never hunger, and the one believing in me would never thirst.
36But as I told you,[682] you have seen me and still you are not believing. 37All
flesh that[683] the Father gives to me will come to me, and the one who comes
to me, I would certainly not drive away. 38For I have come down from
heaven not to do my will, but the will of him who sent me. 39And this is the
will of him who sent me: that of all *flesh* that he has given me, I would not
lose any of it, but raise it[684] up at the last day. 40For this is the will of my

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[679] **6:22a** txt ειδον (knew) $\mathfrak{P}^{75}$ A B L N W it syr^{p,h} SBL NA28 {/} ‖ ιδων (saw) E 047 $\mathfrak{M}$ TR RP ‖ ειδεν (saw) $\mathfrak{P}^{28}$ א D ‖ *lac* $\mathfrak{P}^{66}$ C P Q T 070 0233

[680] **6:22b** txt ἕν καὶ $\mathfrak{P}^{75}$ א^{c} A B L N W it$^{aur,(b),f,ff^2,l,q,(r^1)}$ vg cop$^{bo,pbo,ach^2,mf}$ eth Aug SBL NA28 {A} ‖ ἕν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ E it$^{a,d,(e)}$ (syr) arm geo Cyr^{lem} TR RP ‖ ἕν ἐκεῖνο εἰς ὃ ἀνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 047 ‖ ἕν ἐκεῖςνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ א* cop^{sa} ‖ ἕν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ D^{c} ‖ ἕν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ Ἰησοῦ καὶ D* ‖ ἕν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ syr^{h} ‖ ἕν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it^{d} ‖ *lac* $\mathfrak{P}^{28}$ $\mathfrak{P}^{45}$ $\mathfrak{P}^{66}$ C P Q T 070 0233 syr^{s} (illeg.)

[681] **6:31** Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15

[682] **6:36** John 5:38, 47; Diatess. 8:15, 17

[683] **6:37** See the footnote on 6:39.

[684] **6:39** Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have 'followed suit,' so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, τὸ θέλημα - tò thélēma, that is, 'the will' in verse 39. (And the relative pronoun

Father: that anyone looking to the Son and believing in him would have eternal life, and I would raise him up at the last day."

[41]Then the Jews started grumbling about him, because he said, "I am the bread having come down out of heaven." [42]And they were saying, "Isn't this the Jesus son of Joseph whose father and mother we know? How can he now say, 'I have come down out of heaven'?"

[43]Jesus answered and said to them, "Stop grumbling among yourselves. [44]No one can come to me unless the Father who sent me draws him, and I would raise him up at the last day. [45]It is written in the Prophets: 'And they shall all be taught by God.'[685] Everyone who has heard and learned from the Father, comes to me. [46]Not that anyone has seen the Father except the one who is from God; he has seen the Father. [47]Truly, truly I say to you, the person who does believe in me[686] has eternal life. [48]I am the bread of life. [49]Your forefathers ate the manna in the desert, and they died. [50]But this is bread coming down out of heaven such that one may eat of it and would not die. [51]I am the living bread come down out of heaven. If someone eats of this bread, he will live for ever. Namely, the bread is my flesh, which I will give for the life of the world."

[52]Then the Jews began to argue sharply among themselves, saying, "How can this man give us his[687] flesh to eat?"

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was used in a Hebraistic construction, "παν...μη.") {Look up §§ 293-297 in Blass} But I am not convinced of anacoluthon here. For I have seen John deliberately use the neuter relative pronoun, and other neuter pronouns, in other passages as well, where the subject is people. See 6:37, 39, 17:2, 24, and, I believe also 17:11-12, where I go against the trend which has been to interpret the Father's gift to the Son as "the name," rather than the disciples. John sometimes refers to people collectively as a gift and as a neuter thing. This sounds strange to our ears. But people are a "thing" when they are something given; especially since most of the Greek words for gift, the substantive forms of the verb John uses for give, are of the neuter gender. John six times uses a neuter singular pronoun for the collective unity of human beings that compose the gift that the Father has given him, in 6:37, 39, 17:2, 11, 12, 24. Though some say this is an instance of what is called "attraction of the relative," where the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in Biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25-26, where he says of the last day, "in my flesh shall I see God." Jesus uses this phrase, "I will not lose any of the flesh He has given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."

[685] **6:45** Isaiah 54:13

[686] **6:47** Jesus is referring back to verse 29, where he says "This is the work of God, that you believe in that one whom he has sent." There is a Greek textual difference here, in that later manuscripts added the words "in me" to verse 47. That is understandable, yet not necessary, since the idea "in me" was implied anyway. The reader is expected to have a long enough attention span to remember the previous context given in verse 29.

[687] **6:52** txt *omit* $\mathfrak{P}^{75vid}$ ℵ C D E L W 047 𝔪 *Lect* $it^{d,ff2}$ Or^{gr} $Cyr^{1/2}$ TR RP ‖ αυτου $\mathfrak{P}^{66}$ B T $it^{a,aur,b,e,f,j,q,r1}$ vg syr cop arm eth geo Orlat Macarius/Symeon Chrys $Cyr^{1/2}$ SBL [NA28] {C} ‖ *lac* A N P Q 070. Codex B has an umlaut here. The text without the possessive pronoun αυτου is almost certainly original. Note that every and all translations based on the Textus Receptus or Byz text, which omit αυτου, still render this in English “his flesh.” “How can this man give us his flesh to eat?” And so did the early translations, Latin, Syriac, Coptic, Armenian, Georgian, Slavic, render the definite article as a possessive. This is permissible in Greek, if the context warrants it, and this is a frequent phenomenon in the Greek text of the New Testament, both the textual variant, and the lack of the possessive pronoun but still meaning possessive.

53Jesus therefore said to them, "Truly, truly I say to you, unless you eat
the flesh of the Son of Man and drink his blood, you have no life in you.
54The person eating my flesh and drinking my blood has eternal life, and I
will raise him up at the last day. 55For my flesh is true food,[688] and my blood
is true[689] drink. 56The one eating my flesh and drinking my blood abides in
me, and I in him. 57Just as the living Father has sent me, and I live by means
of the Father, so also that person eating me will live by means of me. 58This
bread coming down out of heaven is not like the bread the forefathers ate
and then died. The person eating this bread will live for ever." 59These
things he said while teaching in the synagogue at Capernaum.

A Teaching Too Scandalous for Some

60Then many of his disciples hearing said, "This is a hard teaching. Who
can listen to it?"

61But knowing in himself that his disciples were grumbling about this,
Jesus said to them, "This is shocking you? 62Then what if you were seeing
the Son of Man ascend to where he was before?[690] 63Spirit is what makes
alive; flesh counts for nothing. The words that I have spoken to you are
spirit, and they are life. 64Yet some of you are not believing." For Jesus had
known from the beginning who the ones not believing were, and who the
one was, who would betray[691] him. 65He went on to say, "This is why I told
you that no one has the ability to come to me, unless it is given to him from
the Father."

66From this,[692] many of his disciples drew back, and no longer went
along with him.

67Jesus therefore said to the twelve, "You are not thinking of leaving too,
are you?"

68Simon Peter answered him, "Lord, to whom shall we go? You have
the words of eternal life. 69And we have believed and have come to know
that you are the Holy One of God."[693]

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[688] **6:55** He is the *real* bread out of heaven, John 6:32, 55; Diatess. 13:39, 45; while the bread during Moses was the type or shadow of the real. (Colossians 2:17; Hebrews 8:5; 10:1)

[689] **6:55b** txt αληθης...αληθης 𝔓[66c] 𝔓[75] ℵ[2a] B C L T W it[q] cop arm geo Cl Or SBL NA28 {/} ‖ αληθως...αληθως 𝔓[66*] E 047 0250 it[a,aur,b,d,e,f,ff2,r1] vg TR RP ‖ αληθης...αληθως ℵ[2b] ‖ *omit*...αληθως ℵ* ‖ αληθως...*omit* και το αιμα μου αληθως εστιν ποσις D ‖ *lac* A N P Q 070 0233

[690] **6:62** According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompletion. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of aposiopesis takes the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also classical. If such were the case here, then the implied apodosis would be something like, "would you then still take offense, or be shocked?" Then the whole sentence would be, "If you were observing the Son of Man ascending to where he formerly existed, would you then still be shocked?" What therefore is the sense here? What is Jesus asking? If they would be *more* shocked watching him ascend to his former state of non-flesh? Or would they be *less* shocked watching him ascend to his former state of convincing majesty and authority, and therefore see that he is entitled to put forward a teaching (eating human flesh) so shocking to the Jewish sense of a ceremonially clean diet?

[691] **6:64** Rare NT occurrence of the future participle.

[692] **6:66** ἐκ τούτου – ek toútou; Opinion is split on whether this means "because of this teaching," or, "from this point on."

70Jesus responded to them, "Have I not chosen you, the Twelve, for
myself? Yet one of you is a devil."[694] 71He was speaking of Judas, son of
Simon of Kerioth; for he, one of the Twelve, was going to betray him.

Chapter 7

Jesus' Brothers Judge Him Falsely

1And after these things, Jesus was walking around in Galilee, for he was
not wanting to walk in Judea, because the Jews were seeking to kill him.
2But the Jewish Festival of Booths was near. 3So his brothers said to him,
"Remove yourself from here and go to Judea, so that your disciples *there* also
will see the miracles you are doing. 4For no one who wants to become
famous, acts in secret. If you *really* are doing these things, show yourself to
the world." 5For even his own brothers did not believe in him.

6Jesus therefore said to them, "The time for me has not yet come. But for
you the time is always suitable. 7The world cannot hate you, but me it hates,
because I testify about it, that its works are evil. 8You go up to the festival. I
am not[695] going up to this festival, because for me the time is not yet fully
come." 9And having said these things, he remained in Galilee.

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[693] **6:69** txt ὁ ἅγιος τοῦ θεοῦ 𝔓^{75} א B C* D L W it^{d} cop$^{sa^{ms},pbo}$ SBL NA28 {A} ‖ ὁ χριστός Turtullian (Mk 8:29) ‖ ὁ χριστὸς ὁ ἅγιος τω θεοῦ 𝔓^{66} cop$^{sa^{mss},bo,ach^{2}}$ Cyril^{lem} ‖ ὁ υἱὸς τοῦ θεοῦ it^{b} syr^{c} ‖ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ (Mt 16:16) it^{a,aur} vg syr^{s} arm geo^{1} Victorinus-Rome ‖ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος (Mt 16:16) E N 0250 it$^{f*,ff^{2},q,r^{1}}$ syr^{p,h,pal} cop$^{bo^{mss}}$ eth geo^{2} slav Chrystostom Cyrilcomm; Cyprian$^{1/2}$ Quodvultdeus$^{1/6}$ (others of Cypr and Quod do not contain ὁ χριστὸς) TR RP ‖ *omit* ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος 047 ‖ *lac* A P Q T 063 070 078 0210 0233 0306. Besides the Mk and Mt passages imitated, look at Jn 1:49 and 11:27.

[694] **6:70** Or, "one of you is an enemy." Greek: διάβολος - diábolos. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew 'ha-satan' in I Chronicles 21:1, Job 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary." Jesus is probably not calling Judas "*the* devil," although the devil did later enter inside Judas, John 13:2, 27; Diatess. 28:22, 44. This can be translated that Judas was *a* devil, because he was a son of the devil, a fact proven by his deeds, John 8:41, 44; Diatess. 15:38, 40. It could be that Jesus here is making a contrast between the fact that he had selected the twelve "for himself," yet one of them is his adversary.

[695] **7:8** txt {B} οὐκ (not) א D it$^{a,aur,b,d,e,ff^{2}}$ vg syr^{c,s} cop^{bo} arm eth geo Diatess Porphyry$^{acc.\ to\ Jerome}$ Epiph Chrys Cyr; Ambst, Aug NA27 {C} ‖ οὔπω (not yet) 𝔓^{66} 𝔓^{75} B E L N T 047 070 0250 it^{f,q} vg^{mss} syr^{p,h,hgr,pal} cop$^{sa,pbo,ach^{2}}$ Basil TR HF RP ‖ *lac* 𝔓^{45} A C P Q 0233. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text (𝔓^{66}, about the year 200), to alleviate the seeming inconsistency between verse 8 and what Jesus actually did in verse 10. It is understandable if copyists wanted to defend Jesus, to keep him from appearing to be a liar. Yet I say, that if that was their goal, they did not accomplish it, one, because Jesus was still deceptive, in that he "went up, not openly, but in secret," v. 10. Even without the word "yet" added, Jesus still deceived his brothers, and also those in Jerusalem who were trying to kill him. It is ethically permissible to lie to those trying to kill you. And two, the presence of the word οὔπω is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.

Jesus Goes Up for Sukkot

10And when his brothers had gone up to the festival, then he also went up, not openly, but in secret.[696] 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?"

12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man."

Others were saying, "No. On the contrary, he is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

14And when it was already the middle of the festival, Jesus went up to the temple, and was teaching. 15The Jews then were marveling, saying, "How does this man know letters, not having received instruction?"[697]

16Jesus therefore answered them and said, "My teaching is not mine, but rather his who sent me. 17If someone is inclined to do His will, he will find out about the teaching, whether it is from God, or I am speaking from myself. 18One who speaks from himself is seeking his own glory. But one seeking the glory of Him who sent him, such a one is true, and there is no unrighteousness in him. 19Has not Moses given you the law? Yet none of you performs the law. Why are you trying to kill me?"

20The crowd responded, "You have a demon. Who is trying to kill you?"

21Jesus answered and said to them, "One work I did,[698] and you are all appalled. 22Why is it[699] Moses gave you circumcision (not that it is from Moses, but rather from the patriarchs) and during the Sabbath you circumcise a man?[700] 23If a man receives circumcision during the Sabbath so

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[696] **7:10** txt ἐν κρυπτῷ א D it$^{a,b,d,e,r^1}$ syr^{s,c} cop^{sa,pbo,ach2,mf} geo Aug2/7 ‖ ὡς ἐν κρυπτῷ 𝔓^{66} 𝔓^{75} B E L N W 047 070 0250 𝔐 it$^{aur,f,ff^2,l,q}$ vg syr^{p,h,pal} cop^{bo} arm Basil Chrys Cyr^{lem} Gaud Jer Aug5/7 TR RP SBL [NA28] {C} ‖ *lac* A C P 063 0233. It seems probable to me that ὡς was added for the same reason οὔπω was, to soften the appearance that Jesus was 'deceiving' people. What would be the mechanism by which it might have been accidentally omitted?

[697] **7:15** Normally the only source of advanced knowledge of the religion, was by being a formal disciple of a Rabbi. Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to ad lib, or improve on, or make a new application of, or omit any minutiae received from his Rabbi. Thus when a man was teaching, it could be immediately detected which Rabbinical school he was a disciple of. But Jesus' teaching must have been unrecognizable as to its Rabbinical source, yet knowledgeable of Hebrew and the scriptures, and well said, to cause the leaders of Judaism to marvel. Jesus appealed to these scruples, in John 12:50, when he described his own discipleship under his Father, when he says, "And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."

[698] **7:21** They were still indignant that he had worked on the Sabbath, healed the cripple on the Sabbath the last time he was in Jerusalem, in John 5:8-10; Diatessaron 8:3-4.

[699] **7:22a** The Greek words I translated "Why is it," are "διὰ τοῦτο." Remember, the verse numbers are very late additions to the text. Some translations include these words, "διὰ τοῦτο," with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed *about it*." Some translations even leave these words untranslated.

[700] **7:22b** It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἄνθρωπος - ánthrōpos here in vv. 22 & 23, which is generally translated "human being," or, "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render "ἄνθρωπος" as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an

that the law of Moses not be broken, why are you incensed at me that I have made the whole man whole during the Sabbath?[701] [24]Judge not by appearances, but judge the righteous judgment."[702]

Is Jesus the Anointed One?

[25]Then some of the Jerusalemites were saying, "Is this not the man they are trying to kill? [26]And behold he is speaking openly, and they say nothing to him. Could it be the authorities have actually come to know that this is the Christ? [27]Except this man, we know where he is from; but the Christ, when he comes, no one will know where he is from."

[28]Then Jesus cried out in the temple, teaching and saying, "Yes, me you know, and you know where I am from. Yet I have not come of myself. True rather is the One who sent me; him you do not know. [29]I know him, because I am from him, and that One has sent me."

[30]Then they were trying to seize him, yet no one laid a hand on him, because his hour had not yet come. [31]But many of the crowd put trust on him, and they were saying, "When the Christ comes, will he perform more signs than this man has done?" [32]The Pharisees heard these whisperings of the crowd about him, and the chief priests and the Pharisees sent officers[703] to arrest him.

[33]Jesus continued and said, "Just a short time more I am with you, and then I am going away, to the One who sent me. [34]You will look for me, and will not find me, and where I am, you are not able to come."

[35]The Jews therefore said among themselves, "Where is this man about to go, that we will not find him? Is he about to go into the Dispersion among the Greeks, and teach the Greeks? [36]What is the meaning of this statement that he said, 'You will look for me and will not find me, and where I am you are not able to come'?"

[37]And in the great and final day of the festival, there stood Jesus. And he cried out, saying, "If anyone is thirsty, he should come to me; and drink,
[38]he who believes on me. As the scripture has said, streams of living water

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adult gentile convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates "ἄνθρωπος" here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the scriptures of the eighth day involving the circumcision of adults. Therefore it seems reasonable to use the word "son," or "male child." Yet, because of the comparison Jesus makes in v. 23 with the grown man he had healed, "if a man receives circumcision on the Sabbath...why are you incensed at me that I have made the whole man whole on the Sabbath." For a male baby is still a "man" in broad terms.

[701] **7:23** Circumcision involves cutting off part of a man, so what Jesus is asking, is, "You cut off part of a man on the Sabbath, so how can you be upset with me if I made the whole man whole on the Sabbath?"

[702] **7:24** τὴν δικαίαν κρίσιν κρίνετε – tēn dikaían krísin krínete; "judge *the* righteous judgment." The definite article in this use may well be "anaphoric," in that it is meant to refer back to something with which they are already familiar: that judgment commanded in Deuteronomy 16:18. The Greek there in the Septuagint is κρινοῦσι ...κρίσιν δικαίαν - "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes "γραμματεῖς" also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were "κριτὰς καὶ γραμματοεισαγωγεῖς" - "judges and clerks."

[703] **7:32** Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.

will flow from His belly."[704] 39Now this he said in reference to the Spirit,
whom those believing in him were about to receive. For the Spirit was not
yet present, because Jesus had not yet been glorified.

40Some in the crowd therefore who heard these words were saying,
"Surely this man is the Prophet."[705]

41Others were saying, "This man is the Christ."

The former[706] were then saying, "What? The Christ comes from Galilee?
42Didn't the scripture say that the Christ comes from the seed of David and
from Bethlehem, the village where David lived?" 43A split therefore

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[704] **7:38** Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly." They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- κοιλίᾳ of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly -κοιλίας: shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object] is a construction belonging to the popular idiom.)" Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. II 106f.; Mlt. 225 [356].– Mayser II 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."

[705] **7:40** Deuteronomy 18:14-20

[706] **7:41** οἱ δὲ; the δὲ supposedly complementary to an earlier "ghost" μέν at the beginning of verse 40. Verse 40 starts out Ἐκ τοῦ ὄχλου, "of the crowd," with no μέν present and the subject only implied. Granted it is a typical situation for a μέν / δὲ combination. But the fact remains that there is no μέν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.

occurred in the crowd because of him. 44And some of them wanted to arrest him, but no one laid a hand on him.

Unbelief of the Jewish Authorities

45Then the officers went to the chief priests and Pharisees, and those said to them, "Why have you not brought him?"

46The officers answered, "Never has someone spoken so, like this man speaks."

47The Pharisees therefore answered them, "Have you also been deceived?
48Has anyone of the authorities or of the Pharisees believed on him?
49As for this crowd, cursed are they, not understanding the law."

50Nicodemus, the one who had come to him previously, who was one of them, says to them,
51"Our law does not judge the man unless it first hears from him, and knows what he is doing, does it?"

52They answered and said to him, "You aren't from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee."[707]

The Woman Caught in Adultery

53And each went to his home.[708]

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[707] **7:52** txt reading first:
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται T Treg NA27 SBL
ἐκ τῆς Γαλιλαίας ὁ προφήτης οὐκ εγιρεται 𝔓66*
ἐκ τῆς Γαλιλα________φ__η_οὐκ ἐγείρεται 𝔓75
ἐκ τῆς Γαλιλαίας προφήτης οὐκ εγιρεται N
ἐκ τῆς Γαλειλαίας προφήτης οὐκ ἐγείρεται B
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγήγερται L
προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται ℵ D W
προφήτης ἐκ τῆς Γαλιλαίας οὐκ εγιρεται 𝔓66c
προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείγερται E
προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται 047 0233vid TR AT HF (RP: ἐγηγέρται)
lacuna A C P Q
The reading of 𝔓66 and the Sahidic Coptic, and possibly also 𝔓75 , is, "the Prophet does not arise out of Galilee." Papyrus 66 is our earliest or second earliest of all the Greek manuscripts of the gospels. The other manuscripts do not have the article, "the." And the Majority Text says, no prophet "has arisen." A prophet had in fact come out of Galilee before. According to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. This is yet another way in which Jonah was a sign of Christ.

[708] **7:53** txt *include 7:53- 8:11* D (with MUCH variation) L**vid* 047 (only 8:3-11) 0233 TR AT HF RP // *include with scribal marks* E (only 8:2-11) // *include only 8:3-11* 047 // *omit 7:53- 8:11* 𝔓39 𝔓45 𝔓66 𝔓75 ℵ A B C Lc N T W 070 NA27 {A} // *lac* P Q. Note: in some manuscripts, this passage is in other locations in John, and in some it is even found in the gospel of Luke. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. The advocates of the Byzantine text argue that because of markings on ancient copies that indicated boundaries for lectionary readings, some copyists mistook those markings for edit marks meaning "delete," and so did not include the pericope in their copies. I believe this is probably correct, and that this passage does belong here. For more details, see the endnote at the end of another document, and also download this http://www.bibletranslation.ws/trans/pachart.pdf.

Chapter 8

[1]But Jesus went to the Mount of Olives. [2]And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them. [3]And the Torah scholars and the Pharisees are bringing toward him a woman caught in adultery. And after they stood her in the midst, [4]they say to him, "Teacher, this woman was caught in the act of adultery. [5]In the Law, Moses charged us to stone such women. What then do you say?" [6]But this they were saying tempting him, in order that they might obtain basis to accuse him.

But Jesus bent down *and* was writing in the dirt[709] with his finger, not pretending.[710] [7]And after they kept on questioning him, he straightened up and said to them, "The one among you who is sinless should be first to throw a stone at her." [8]And after bending down again, he continued writing in the dirt.

[9]And after they heard this, they went away, one by one, starting with the oldest, until he alone was left, and the woman still in the midst. [10]And Jesus straightened up, and said to her, "Woman, where are they? Has no one condemned you?"

[11]And she said, "No one, sir."

And Jesus said, "Neither am I condemning you. Go, and sin no more."

The Validity of Jesus' Testimony

[12]Jesus then spoke to them again, saying, "I am the light of the world. The person who follows me will not walk around in the darkness, but on the contrary, he will have for himself the light of life."

[13]The Pharisees therefore said to him, "You are testifying about yourself. Your testimony is not valid."

[14]Jesus answered and said to them, "Even if I testify about myself, my testimony is valid, because I know where I came from, and where I am going. But you do not know where I am coming from, or where I am going. [15]You judge by the flesh; I judge no one. [16]But even if I judge, my judgment is valid, because I am not alone: it is I and the one who sent me. [17]Now even in your law it is written, that the testimony of two persons is valid.[711] [18]I am one testifying about myself, and the one who sent me is testifying about me, the Father."

[19]Then they were saying to him, "Where is your father?"

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[709] **8:6a** Rabbi Zev Porat points out that Jesus had just declared himself the fountain of living waters, in Jn 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the dirt. "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the dirt, because they have forsaken Yahweh, the fountain of living waters.
יג מִקְוֵה יִשְׂרָאֵל יְהוָה, כָּל-עֹזְבֶיךָ יֵבֹשׁוּ; יסורי (וְסוּרַי) בָּאָרֶץ יִכָּתֵבוּ, כִּי עָזְבוּ מְקוֹר מַיִם-חַיִּים אֶת-יְהוָה.}
http://www.mechon-mamre.org/p/pt/pt1117.htm

[710] **8:6b** txt μὴ προσποιούμενος E G H K 2* 18 27 35 65* 475 532 579 682 1212 1505 1519 2561mg 2253 2907 TR-Scriv RP ‖ *omit phrase* D M S U Γ Λ Ω 047 0233 f1 f13 2C 7 8 9 28 65C 115sup 118 700 1071 1203 1216 1243 1514 TR-Steph Beza 1598 AT HF BG [NA27] ‖ προσποιούμενος 1194 ‖ *lac.* A C F P

[711] **8:17** Deutronomy 19:15

Jesus answered, "Neither me nor my father do you know. If you knew me, you would know my father also." 20These statements he spoke in the treasury, teaching in the temple, and no one seized him, because his hour had not yet come.

21Continuing, he said to them, "I am going; and you will seek me, and you will die in your sins. Where I am going, you are not able to come."

22So the Jews were saying, "Is he going to kill himself, that he says, 'Where I am going, you are not able to come'?"

23And he said to them, "You are from below, I am from above; you are of this world, I am not of this world. 24I said to you that you will die in your sins. For if you do not believe that I am *who I am*,[712] you will die in your sins."

25Therefore they were saying to him, "Who are you?"

Jesus said to them, "Why am I even speaking to you at all?[713] 26I have many things to say about you, and to judge. But the one who sent me is true, and I, what things I hear from him, those are the things I speak in the world."

27They did not understand that he was speaking to them of the Father. 28Then Jesus said, "When you lift up the Son of Man, then you will find out that I am *he*,[714] and of myself[715] I do nothing, but rather exactly as the Father has taught me, those things I speak. 29And the one who sent me is continually with me. He has not left me alone, because I always do the things pleasing to him." 30As he was speaking these things, many believed in him.

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[712] **8:24** ὁτι ἐγώ εἰμι – hoti egō eimi; literally, "that I am." This could also be translated "that I am he," meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking "Who are you?" If they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. Or, another possible good rendering could be, "Unless you believe who I am..."

[713] **8:25** The BADG lexicon says, "την αρχην John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially=ὅλως *at all* (Plut., Mor. 115b; Dio Chrys. 10 [11], 12; 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; POxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 *al*.... The BDF grammar §160 says the Τὴν ἀρχὴν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ὅ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all." Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with αρχην being accusative case. The BDF gives many examples from Clement in which την αρχην means "to begin with." The Greek textual ambiguity in οτι discussed in a note at the end of this document.

[714] **8:28a** ὁτι ἐγώ εἰμι - hoti egō eimi; literally, "that I am." Possibly meaning, "I am he," meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

[715] **8:28b** According to Bauer, ἀπ' ἐμαυτοῦ is an expression known in Classical Greek using the preposition "ἀπό" to indicate the originator or authorzer of the action.

The Children of Abraham

[31]Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine, [32]and you will know the truth, and the truth will make you free."

[33]They responded to him, "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"

[34]Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin. [35]And the slave does not abide in the house in perpetuity; the Son abides in perpetuity. [36]If therefore the Son should make you free, you will be free indeed. [37]I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you. [38]The things that I have seen with the Father, I speak, and you then the things you have heard from your father,[716] you are doing."

[39]They answered and said to him, "Our father is Abraham."

Jesus says to them, "If you were children of Abraham, you would be doing the works of Abraham. [40]But as it is, you are trying to kill me, someone who has spoken to you the truth he has heard from God. This, Abraham did not do. [41]You are doing the works of your father."

They said to him, "**We** were not conceived in fornication.[717] We have one father: God."

The Children of the Devil

[42]Jesus said to them, "If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me. [43]What is the reason you do not understand my speech? Because you are not able to tolerate[718] my word. [44]You are of your

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[716] **8:38** txt ηκουσατε παρα του πατρος 𝔓^{75} B L W cop^{bo}? arm geo Or Cyr NA28 {B} ‖ ηκουσατε παρα του πατρος υμων ℵ^{2} C it^{f} syr^{hmg,pal} cop^{bo}? Chrys ‖ εωρακατε παρα τω πατρι υμων D E 047 0250 it^{a,aur,d,e,f,l,q,r1} vg syr^{s,p,h} cop$^{bo ms}$ eth Aug Spec TR RP ‖ εωρακατε παρα του πατρος 𝔓^{66} 070 cop^{sa,pbo,ach2}? ‖ εωρακατε παρα του πατρος υμων ℵ* ‖ *lac* A P T 0233

[717] **8:41** What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus' conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "*We* are not the mamzers here. *We*, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου, "one born of a whore shall not enter into the assembly of the Lord." This is an idea close to what is here in John, and it was rendered from the Hebrew word מַמְזֵר - mamzēr, which is also used in Zechariah 9:6 for a "mongrel" people. Thus there is alternatively a remote possibility that the Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.

[718] **8:43** The Greek verb translated "tolerate" is the infinitive form of "ἀκούω," which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching; who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.) This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves,

father, the Devil, and the yearnings of your father you want to do. That one
has been homicidal from the beginning, and in the truth he has never stood
still, because there is no truth in him. When he speaks a lie, he is speaking
from his own things,[719] for he is a liar, and the father of the lie.[720] 45So I,
because I am saying the truth, you do not believe me. 46Who of you is
convicting me of a sin? If I am saying the truth, why is it you do not believe
me? 47The ones who are of the Father hear the statements of the Father.
This is why you do not hear; you are not of God."

The Authorities Attempt Stoning for Claim of Pre-Eminence of Abraham

48The Jews answered and said to him, "Do we not rightly say that you
are a Samaritan, and have a demon?"

49Jesus answered, "I do not have a demon. Quite the opposite, I am
honoring my Father. And you are dishonoring me. 50It is not me seeking
my glory. There is One seeking, and judging. 51Truly, truly I say to you, If
someone follows my word, death he will by no means see, into all time."

52The Jews said to him, "Now we know that you have a demon.
Abraham died, and also the Prophets, and you say, 'If someone follows my
word, death he will by no means experience, into all time.' 53Are you
greater than our forefather Abraham, who died? And the Prophets also
died. What sort of man do you reckon yourself?"

54Jesus answered, "If I glorify myself, that glory of mine is worthless.
My Father is the one glorifying me, the one that you say is your God. 55And
you have never known him, but I know him. Now if I were to say that I do
not know him, I would be a liar like you. But I do know him, and his word I
am following. 56Abraham, your forefather, made exultation yearning to see
my day. And he saw it, and was thrilled."

57The Jews therefore said to him, "You are not yet fifty, and you have
beheld Abraham?"[721]

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and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

[719] **8:44a** Is this a contrast to verse 42 where Jesus says about himself, that he did not come of himself? It is not totally identical wording in the Greek. Different translations supply various nouns here, such as "from his own nature," or "his own inventions," or "his own resources," or, "his own language."

[720] **8:44b** The Greek word translated "the lie" at the end of verse 44, is αὐτός, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that αὐτοῦ is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ψεύστης to ὅταν λαλῇ τὸ ψεῦδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible— "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.

[721] **8:57** Several early witnesses say Ἀβραὰμ ἑωρακέν σε, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἑώρακας - 'Abraàm heōrakas, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus

58Jesus said to them, "Truly, truly I say to you, before Abraham was, [722] I
am." [723] 59Then they picked up stones to throw at him. But Jesus hid himself,
and went forth from the temple.[724]

Chapter 9

Jesus Heals a Man Born Blind

1And as he was going along, he saw a man blind from birth. 2And his
disciples queried him, saying, "Rabbi, who sinned, this man or his parents,
that he would be born blind?"[725]

3Jesus answered, "Neither that this man sinned, nor his parents, but that
the works of God might be displayed in him. 4We must be working at the
works of him who sent me, while it is day. Night is coming, when no one
can work. 5As long as I am in the world, I am the light of the world."

6When he had said these things, he spit on the ground, and made mud
with the saliva, and rubbed the mud on the man's eyes. 7And he said to him,
"Go, wash in the pool of 'Siloam' " (which when translated is "Sent"). He
went therefore and washed, and came back seeing.

8His neighbors therefore, and those who had previously observed him
being a beggar, were saying, "Isn't this the man usually sitting and
begging?"

9Some were saying, "This is the same man."

Others were saying, "No; he only looks like him."

He himself kept saying, "I am the one."

10They were saying therefore to him, "How were your eyes opened?"

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had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather that "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do know that Abraham was thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"

[722] **8:58a** γενέσθαι - genésthai, punctiliar infinitive of γίνομαι – gínomai. This word can mean "to become," or "to come into existence," or "to appear," or simply, "to be." The rendering "before Abraham was born, I am" makes it sound like Jesus was born before Abraham. But rather than birth, the emphasis is on existence, and this includes pre-eminence.

[723] **8:58b** ἐγώ εἰμι - egō eimi; literally, "I am." The basic meaning is that Jesus existed before Abraham. But many interpreters, in view of the reaction of the hearers, maintain that Jesus meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. These interpreters ask, "Why else would they want to stone him?" This interpretation is certainly possible, and has merit. But they could also still have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

[724] **8:59** txt ἱεροῦ 𝔓^{66} 𝔓^{75} א* B D W it^{a,aur,b,d,e,ff2,l,r1} vg syr^{s} cop^{sa,pbo,bomss,ach2} arm geo¹ Or^{vid} Cyr^{½} Aug TG WH NA27 SBL {A} ‖ ἱεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν א² ‖ ἱεροῦ διελθὼν διὰ μέσου αὐτῶν καὶ παρῆγεν οὕτως A E it$^{(f),q}$ vg^{ms} geo² TR RP ‖ ιερου διελθων δια μεσου αυτων και διηγεν ουτως 047 ‖ ιερου διελθων δια μεσου αυτων και παρηγεν αυτους 0233 ‖ ἱεροῦ καὶ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο καὶ παρῆγεν οὕτως א¹ C L N 070 (syr^{p,h,pal}) cop^{bo} (eth) Ath (Socrates) (Cyr^{½}) ‖ *lac* 𝔓^{45} P Q T. The phrases after ἱεροῦ are suspiciously like the διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο of Luke 4:30.

[725] **Jn 9:2** The Pharisees taught that an unborn child could sin.

11He answered, "The man named Jesus made mud and rubbed my eyes with it, and he told me, 'Go to Siloam and wash.' So when I went and washed, I saw again."

12And they said to him, "Where is that man?

He says, "I don't know."

The Authorities Investigate the Healing

13And they take him to the Pharisees, the man who had once been blind.
14And the day on which Jesus had made mud and opened his eyes had been
a Sabbath.[726] 15So again, the Pharisees also asked him how he came to see.
And he told them, "He put mud on my eyes, and I washed, and now I see."

16Some of the Pharisees therefore were saying, "This man is not from God, because he does not keep the Sabbath."

But others were saying, "How can a sinful man do such miracles?" So there was a split among them.

17Then they are talking to the blind man again: "What do you say about him? For *it was* your eyes he opened."

And he said, "He is a prophet."

18The result was the Jews did not believe about him that he used to be
blind and then saw; until they summoned the parents of the one who had
received his sight. 19And they questioned them, saying, "Is this your son,
the one you say was born blind? And if so, how does he now see?"

20His parents therefore answered and said, "We know that this is our
son, and that he was born blind. 21But how he now sees, we do not know.
Or who opened his eyes, we do not know. Ask him; he has majority. He
will speak for himself." 22His parents said these things because they were
fearing the Jews. For the Jews had already decided that anyone who
acknowledged Him to be the Christ would be put out of the synagogue.
23This is why his parents said, "He has majority; ask him."

24Then the man who had been blind they summoned a second time. And they said to him, "Give credit to God. We know that this man is sinful."[727]

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[726] **Jn 9:14** The Mishnah, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it were life threatening. In chapter 7 of tractate Shabbat, preparations during the Sabbath of medications whose preparation activity would approximate the act of "kneading" or "grinding" were forbidden. Kneading and grinding were extended to many acts that were not kneading or grinding per se. The making of clay on the Sabbath also was forbidden, since that was a part of "building." MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one--viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor--forty less one.
http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html

[727] **9:24** Literally, "Give glory to God." Or give credit to God, that he knows the truth anyway, so you might as well admit that this man is sinful. Give up on trying to hide the truth from God.

[25]He then answered, "Whether he is sinful, I do not know. One thing I
know: Whereas I used to be blind, now I see."

[26]They said therefore to him, "What did he do to you? How did he open
your eyes?"

[27]He answered them, "I told you already, and you didn't listen. Why do
you want to hear it again? Do you want to become his disciples too?"

[28]And they ridiculed him and said, "You are the disciple of that one. We
are disciples of Moses. [29]We know for sure that God has spoken to Moses;
but this fellow, we don't know where he comes from."

[30]The man answered and said to them, "Well, there certainly is
something strange in this, that you don't know where he comes from, and
he opened my eyes.[728] [31]We know that God does not hear the sinful. But if
someone is God-fearing, and practicing his will, this kind he hears. [32]Since
time began, reports have not been heard that someone opened the eyes of
one born blind. [33]If this man were not from God, he would not have been
able to do anything."

[34]They answered and said to him, "You were born totally in sin, and you
are teaching us?" Then they threw him out.

Spiritual Blindness

[35]Jesus heard that they had thrown him out, and finding him, he said,
"Do you believe in the Son of Man?"[729]

[36]That one answered and said, "And who is he, sir,[730] so that I may
believe in him."

[37]Jesus said to him, "Not only have you seen him, but he is the one
talking with you."

[38]And he said, "I believe, Lord." And he worshipped him.[731]

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[728] **9:30** The reason it is strange, is because the Pharisees and the Traditions of the Elders taught that there were 3 miracles that would prove that someone was the Messiah if one performed them: 1, heal a leper; 2, heal a mute person; 3, heal a person who had been born blind. In other words, they knew perfectly well, or should have known, that this man performing this, had come from God as the Messiah. They also knew Daniel's precise timetable for the Messiah's arrival. Here they had a man born in the right town, Bethlehem, arriving at the right time, AND performing miracles that only the Messiah could perform. So for them to say, "We don't know where he comes from," would be strange at best, but a lie in reality. They did know.

[729] **9:35** txt υἱὸν τοῦ ἀνθρώπου 𝔓[66] 𝔓[75] א B D W it[d] syr[S] cop[sa,pbo,ach2,mf] eth Or NA27 {A} ‖ υἱὸν τοῦ θεοῦ A E L 047 070 0233 0250 0306 lat syr[p,h] cop[bo] TR RP ‖ *lac.* 𝔓[45] C N P Q T.

[730] 9:36

καὶ τίς ἐστιν ἔφη κύριε 𝔓[75] B W
ἀπεκρίθη ἐκεῖνος καὶ τίς ἐστιν ἔφη κύριε 𝔓[66]*
ἀπεκρίθη ἐκεῖνος καὶ τίς ἐστιν κύριε 𝔓[66c]
καὶ ἔφη τίς ἐστιν κύριε 070
ἀπεκρίθη καὶ τίς ἐστιν κύριε it[a]
εἶπεν τίς ἐστιν κύριε cop[sa,ach]
ἀπεκρίθη ἐκεῖνος τίς ἐστιν κύριε A
ἀπεκρίθη ἐκινος καὶ εἶπεν, κύριε τίς ἐστιν * א
ἀπεκρίθη ἐκινος καὶ εἶπεν, κύριε καὶ τίς ἐστιν א[1]
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, τίς ἐστιν κύριε L 0306 lat
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τίς ἐστιν κύριε D E 047 0233 syr[h]
lac. 𝔓[45] C N P Q T. Verse 9:11 has ἀπεκρίθη ἐκεῖνος καὶ εἶπεν variants as well.

[731] **9:38 – 9:39a** txt ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς 𝔓[66] א[2] A B E L 0306 ‖ ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτὸν. καὶ εἶπεν ὁ Ἰησοῦς D ‖ ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν Ἰησοῦς 070 ‖ ὁ δὲ εἶπεν,

39And Jesus said, "For judgment I have come into this world, so that those not seeing may see, and that those seeing, may become blind."

40Some of the Pharisees heard these words, some who were with him, and they said to him, "And us, we are not blind, are we?"

41Jesus said to them, "If you were blind, you would have no sins. But as you are now saying, 'We see,' your sins remain.

Chapter 10

The Good Shepherd

1"Truly, truly I say to you, someone not entering the sheep fold through the door, but instead climbing up another way, that one is a thief and a bandit. 2But the one entering through the door, is the shepherd of the sheep. 3The doorkeeper opens for this one, and the sheep hear his voice. And he calls his own sheep by name, and leads them forth. 4When he has brought out all his own, he goes on before them, and the sheep follow him, because they know his voice. 5But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers."

6This parable Jesus told them, but they did not understand what the *principles* were that he was speaking to them.

7Again therefore Jesus said to them, "Truly, truly I say to you, I am the door of the sheep. 8All who came before me[732] are thieves and bandits; but the sheep did not hear them. 9I am the door. If anyone enters through me, he will be saved, and will go in and go out, and find pasture. 10The thief does not come, except to steal, and to kill, and to ruin. I have come so they might have life, and have it more.

11"I am the good shepherd. The good shepherd lays down his life for the sheep. 12The wage earner, not being a shepherd, and for whom the sheep are not his own, sees the wolf coming and abandons the sheep and flees, and the wolf seizes them and scatters them. 13For he is a wage earner,[733] and it matters not to him about the sheep.

14"I am the good shepherd, and I know mine, and mine know me. 15Just as the Father knows me, and I know the Father. And I lay down my life for the sheep. 16Other sheep I also have, which are not of this fold; those also I

Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς 047 ‖ ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν, Ναί, κύριε πεπίστευκα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος. καὶ εἶπεν ὁ Ἰησοῦς 0233 (c.f. Jn 11:27) ‖ *omit* 𝔓^{75} ℵ* W it$^{b,(1)}$ cop$^{sa^{ms},ach^2,mf}$ ‖ *omit vss 38 and 39 entirely* Diatessaron^{v} ‖ *lac.* 𝔓^{45} C N P Q T. (Re the reading of 0233, the exact words of Martha in 11:27 were: Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος). The use of ἔφη is rare in John, but 𝔓^{66} adds it in 9:36 and 𝔓^{75} adds it in the same verse in a different place.

[732] **10:8** txt ηλθον προ εμου 𝔓^{66} ℵ^{2a} A B D L W it^{d} vg^{mss} syr$^{h\ with\ *}$ cop^{bo} eth Or$^{3/4}$ Did^{dub} Severian Hesych; Luc Fautstus-Milevis Jer$^{5/9}$ Aug$^{1/6}$ SBL [NA28] {C} ‖ εισηλθον προ εμου 0250 ‖ ηλθον προς εμου 0233 ‖ προ εμου ηλθον arm geo Diatess^{arm} Velantinians$^{acc.\ to\ Hippolytus}$ Or$^{1/4,lat}$; Abrosiaster Greg-Elv Jer$^{4/9}$ Aug$^{2/6}$ TR ‖ ηλθον 𝔓^{45} 𝔓^{75} ℵ^{*,2b} E 047 it^{a,b,e,f,ff2,l,q,r1} vg syr^{s,p,pal} cop^{sa,pbo,ach2} Diatess^{syr} Basil Chrys Cyr; Ps-Cypr Aug$^{3/6}$ RP ‖ *lac* 𝔓^{44} C P 070 0306

[733] **10:13** txt ὅτι μισθωτός ἐστιν 𝔓^{44Avid} 𝔓^{45} 𝔓^{66} 𝔓^{75} ℵ B D L it^{d,e} syr^{s,pal} cop eth arm TG WH NA27 SBL {\} ‖ W *omits* Ὁ δὲ μισθωτὸς φεύγει, *but also* ὅτι μισθωτός ἐστιν ‖ Ὁ δὲ μισθωτὸς ἐστιν μισθωτὸς A* ‖ Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθός ἐστιν A^{c} ‖ Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστιν E 047f (φευγη) 0233 0250^{vid} lat syr^{p,h} goth TR RP ‖ *lac.* C N P Q T 070 0306. Some say that Ὁ δὲ μισθωτὸς φεύγει was omitted by haplography. Others say that it was added to clarify that it was not the wolf being spoken of as fleeing in v. 13, since the wolf was the immediately prior subject.

am to bring, and my voice they will hear, and the result will be one flock,[734]
one shepherd. 17For this my Father loves me, that I lay down my life, such
that I will take it up again. 18No one takes it from me; I lay it down of
myself. I have authority to lay it down, and I have authority to take it up
again; this order I received from my Father."

19Because of these words, there was again a split among the Jews.
20Many of them were saying, "He has a demon, and he's crazy. Why are you
listening to him?"

21Others were saying, "These are not the expressions of someone
demonized. Can a demon open the eyes of the blind?"

The Authorities Attempt Stoning for Claim of Equality With God

22Then came the Festival of Dedication[735] at Jerusalem. It was winter,
23and Jesus was walking in the temple, in the Portico of Solomon. 24Then
the Jews surrounded him, and were saying to him, "How long are you
keeping our souls in suspense? If you are the Christ, tell us clearly."

25Jesus answered them, "I told you, and you do not believe. The works
that I am doing in the name of my Father, these testify for me. 26Yet, you are
not believing, because you are not of my sheep.[736] 27My sheep hear my voice,
and I know them, and they follow me. 28And I give to them eternal life, and
they will by no means perish, into all time, and no one will snatch them out
my hand. 29My Father, the one who gave *them* to me, he is greater than
all,[737] and no one is able to snatch them out of the Father's hand. 30I and the
Father are one."

31Again, the Jews lifted up stones in order to stone him. 32Jesus
responded to them, "Many good works I have shown you from the Father.
For which work of them are you stoning me?"

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[734] **10:16b** The King James Version and most of the English translations before it, read "one fold," even though not one single Greek manuscript says that. The KJV followed the reading of the Latin Vulgate instead of the Greek, as is often the case in the Textus Receptus.

[735] **10:22** Hanukkah, or Feast of Lights, an annual festival for eight days beginning on the 25th day of the month of Kislev. During the Seleucid Dynasty, (That is, either the reign of one of the four generals of Alexander the Great, the one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew scriptures capital offenses. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple. The rededication of the temple took place in December, 164 B.C., exactly three years after it was defiled by the swine's flesh. A feast to celebrate this restoration was instituted, and was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.

[736] **10:26** *omit* 𝔓^{66C} 𝔓^{75} א B L W it^{aur} vg cop$^{sa,bo^{pt},ach^2}$ arm geo^{1,B} Or^{gr,lat} Apoll Cyr; Aug SBL NA28 {B} ‖ καθως ειπον υμιν A D E 047 0233 it$^{a,b,d,e,f,ff^2,l,r^1}$ syr$^{s,p,h,(pal)}$ cop$^{pbo,bo^{pt}}$ eth geo Cyr^{lem} TR RP ‖ καθως ειπον υμιν οτι 𝔓^{66*} ‖ *lac* 𝔓^{45} C N P Q T

[737] **10:29b** txt ὃς δέδωκέν μοι μείζων πάντων E 047 HF RP ‖ ὃ δέδωκέν μοι πάντων μεῖζων א L W ‖ ὃς έδωκέν μίζων πάντων 𝔓^{66*} ‖ ὃς έδωκέν μοι μίζων πάντων 𝔓^{66c} ‖ ὃς δέδωκέ μοι πάντων μεῖζών TR ‖ ὅς ἐδωκέ.. ... .των μεῖ..ν 𝔓^{75} ‖ ὃς δέδωκέν μοι πάντων μεῖζόν B^{c} ‖ ὅς δέδωκέν μοι μεῖζον πάντων A ‖ ὃ δέδωκέν μοι πάντων μεῖζόν B* NA28 {D} ‖ ὃ δεδωκώς μοι πάντων μείζων D ‖ *lac* 𝔓^{45} C N P Q T 070 0233.

33The Jews answered him,[738] "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God."[739]

34Jesus answered them, "Is it not written in your law, 'I have said, "You are gods"'?[740] 35Why, since he called those to whom the word of God came 'gods,' and the scripture cannot be voided, 36do you say to the one the Father has consecrated and sent into the world, 'You are blaspheming,' because he said, 'I am the Son of God'? 37If I am not doing the works of my Father, do not believe me. 38And if I am doing *them*, even if you do not believe me, believe the works, so that you may acknowledge and know[741] that the Father is in me, and I in the Father." 39And again they were trying to arrest him. And he got out of their grasp.

40And he went back to the other side of the Jordan, to the place where John had earlier been baptizing, and he stayed there a while. 41And many came to him. And they were saying, "Though John performed no miraculous sign, everything John said about this man was true." 42And many there believed in him.

Chapter 11

The Death of Lazarus

1Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha. 2And the Mary who anointed the Lord with perfumed ointment and wiped his feet off with her hair, was the one whose brother was ailing. 3The sisters therefore sent to him, saying, "Lord, behold, the one you love is ailing."

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[738] **10:33a** txt *omit* 𝔓^{45} 𝔓^{66} ℵ A B L W latt syr cop$^{sa,bo^{mss}}$ SBL NA28 {/} ‖ λεγοντες D E 047 it^{e} vg^{ms} cop$^{bo^{mss}}$ TR RP ‖ *lac* 𝔓^{75} C N P Q T 070 0233

[739] **10:33b** ποιεῖς σεαυτὸν θεόν This could also be translated, "you are reckoning yourself to be God." For the verb ποιέω, "make," was sometimes used in mathematics just like we use the word "make" in English sometimes: "two plus two makes four." It might also be translated, "you are deeming yourself God," or, "you are calling yourself God."

[740] **10:34** Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 81:1 (82:1 in English) in the Septuagint: Ὁ θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρινεῖ - "God stands in the assembly of gods, and in their midst, he judges gods." Some interpreters take "gods" as figurative speech ascribing god-like power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalmists simply made use of the familiar figure of speech.

[741] **10:38** *txt* καὶ γινώσκητε 𝔓^{45} 𝔓^{66} 𝔓^{75} it^{r1vid} syr^{pal} cop^{sa,pbo,bo,ach2} arm eth geo Ath Theodoret^{vid}; Hilary NA27 ‖ καὶ γεινωσκητε B ‖ καὶ γινωσκηται L ‖ καὶ γινωσκεται W ‖ καὶ πιστεύσητε A E^{c} it^{aur,f} vg syr^{p,h} Basil Cyr^{lem} John-Dam; Aug TR HF RP ‖ καὶ πιστευήτε ℵ ‖ *omit* D E* (*homoioteleuton*) it^{a,b,d,e,ff2,l} syr^{s} Ps-Eustath Did Cyr; Tert Cypr Zen Ps-Prisc Niceta Chrom Varim ‖ *lac* C N P. John uses two different aspects of the same word for "know," γινώσκω - ginōsko, the first, γνῶτε, being punctiliar in aspect, and the second, γινώσκητε - ginōskēte, being linear or continuous in aspect. Later copyists appear to have considered the second ginōsko to be redundant, and either replaced it with "believe," or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar 'know,' may be thought of as the point that you turn to know, i.e., 'acknowledge or decide or want,' and the second, linear 'know' would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.

4And when he heard, Jesus said, "This sickness is not to death, but rather for the glory of God, in order that the Son of God be glorified through it." 5(But Jesus loved Martha, and her sister, and Lazarus.) 6When then he heard that he was ailing, at that time he actually[742] remained in the place in which he was, for two days. 7Only then, after this, he says to the disciples, "Let us go back to Judea."

8The disciples are saying to him, "The Jews were just now trying to stone you, and you are going back there?"

9Jesus answered, "Are there not twelve hours of day? If someone walks around in the day, he does not stumble, because he sees the light of this world. 10But if someone walks around in the night, he stumbles, because the light is not with him."

11He said these things. And after this, he is saying to them, "Our friend Lazarus has fallen asleep, but I am going in order to wake him up."

12The disciples therefore said to him, "Lord, if he has fallen asleep, that will help him." 13But Jesus had spoken of his death, whereas they thought he was speaking of the repose of sleep.

14So then, Jesus said to them plainly, "Lazarus died. 15And for your sakes I am glad I was not there, so that you may believe. But let us go to him."

16Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also, and die with him."

"I Am the Resurrection and the Life"

17Arriving therefore, Jesus found him already in the tomb four days since. 18Now Bethany was close to Jerusalem, about fifteen stadia apart,[743] 19and many of the Jews had come to Martha and Mary, to console them regarding their brother. 20When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.[744]

21Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died. 22Even now, I know that whatever things you ask God for, God will grant you."

23Jesus says to her, "Your brother will rise again."

24Martha says to him, "I know that he will rise again in the resurrection at the last day."

25Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live; 26and everyone who is living and believes in me, will never die. Do you believe this?"

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[742] **11:6** Here is the particle μὲν - mèn, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μὲν means without its usual complementary δὲ following. However, I see it as complemented by the word ἔπειτα – épeita at the beginning of verse 7. If this épeita were not complementary to μὲν, then the phrase ἔπειτα μετὰ τοῦτο, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.

[743] **11:18** About 3 kilometers, less than 2 miles.

[744] **11:20** The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."

27She says to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one expected to come into the world."

28And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."
29That one then, when she heard, quickly got up and was coming toward him.
30(Jesus had not yet come into the village, but was still at the place where Martha had met him.)
31The Jews therefore who were with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, thinking, "She is going to the tomb, to grieve there."

32Mary therefore, when she arrived where Jesus was, fell at his feet when she saw him, saying to him, "Lord, if you had been here, my brother would not have died."

33Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion,[745] and churned inside himself.
34And he said, "Where have you laid him?"

They are saying to him, "Lord, come and see."

35Jesus showed tears.

36The Jews therefore were saying, "See how he loved him."

37But some of them said, "Shouldn't he who opened the eyes of the blind man, also have been able to make it so this man would not have died?"

Jesus Raises Lazarus from the Dead

38Then Jesus, again heaving inside himself, arrives at the tomb. And a cave it was, and a stone was there, covering over it.
39Jesus says, "Take away the stone."

Martha, the sister of the one who was dead, says, "Lord, by now he smells; it is the fourth day."

40Jesus says to her, "Did I not tell you, that if you believed, you would see the glory of God?"

41They therefore took away the stone.[746] And Jesus lifted his eyes aboveward, and said, "Father, I thank you, that you have heard me.
42But I

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[745] **11:33** Greek: ἐνεβριμήσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embrimáomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakrúō, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.

[746] **11:41** txt λίθον 𝔓^{59vid} 𝔓^{66} 𝔓^{75vid} ℵ B C* D L W 0233 lat syr cop$^{sa,ach^2}$ arm TG WH NA27 SBL {\} ‖ λιθον ου ην A 0250 it^{f} syr^{h} ‖ λίθον οὗ ἦν ὁ τεθνηκὼς κειμένος C^{3} E 047 RP ‖ *lac* 𝔓^{45} N P Q T 070.

already[747] knew that you always hear me. Only for the sake of the crowd
standing around did I say *this*, so that they may believe that it was you who
sent me."

43And having said these things, he shouted out with a loud voice,
"Lazarus, come out!" 44The dead man came out, his feet and hands bound
up with bandages, and his face wrapped in a handkerchief.

Jesus says to them, "Untangle him and allow him to go."

Sanhedrin Decides Jesus Must Die

45Many of the Jews therefore, of those who had come to Mary and seen
what he did, believed in him. 46But some of them went to the Pharisees, and
told them what things Jesus had done. 47So the chief priests and the
Pharisees assembled a Sanhedrin.

And they were saying, "What are we doing, that this man is performing
so many signs? 48If we leave him alone like this, everyone will believe in
him, and the Romans will come, and take away both our place[748] and our
nation."

49But one of them, Caiaphas, who was high priest that year, said to them,
"You people know nothing. 50Neither are you considering how it is
expedient for you[749] that one man[750] die for the people, and not the whole
nation perish."

51But this, from himself he did not say. But rather, being high priest that
year, he prophesied, that Jesus was about to die for the nation. 52And not
for the nation only, but such that the children of God scattered about, he
would gather also, into one *people*.[751]

53Thus from that time on they were resolved that they would kill him.
54Therefore, Jesus no longer walked openly among the Jews, but departed

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[747] **11:42** ᾔδειν, pluperfect of οἶδα – oîda. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

[748] **11:48** Perhaps, "our place of worship," or temple.

[749] **11:50a** txt υμιν $\mathfrak{P}^{45}$ $\mathfrak{P}^{66}$ B D L 0233 it$^{a,aur,b,d,e,ff^2,l}$ vg^{cl} cop^{bo} Or^{lat} Josippus Chrys^{lem} SBL NA28 {B} ‖ ημιν A E W 047 065 0250 it$^{f,r^1}$ 𝔐 vg^{st,ww} syr^{s,p,h,pal} cop$^{sa^{mss},ach^2}$ arm eth geo Or Eustath Cyr$^{3/4}$ Hilary Aug$^{3/9}$ TR RP ‖ *omit* א cop$^{sa^{ms},pbo}$ Chrys^{com} Cyr$^{1/4}$ Theod Ambrose Aug$^{6/9}$ Jerome Photius ‖ *lac* $\mathfrak{P}^{6}$ $\mathfrak{P}^{59}$ $\mathfrak{P}^{75}$ C N P 070. The UBS Textual Commentary: "The second person pronoun is strongly supported...and is in accord with the tone of contempt represented by the closing words of ver. 49. The omission of the pronoun in א and a few other witnesses may be accidental or under the influence of 18:14." Note that in John 12:19, the Pharisees have a similar strange way of talking to each other in the 2nd person although perhaps including themselves: 'Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!" '

[750] **11:50b** Greek ἄνθρωπος - ánthrōpos, the primary meaning of which is "human being," such that the primary meaning here is that "one human being in our nation die on behalf of the whole nation." Yet, the goat which was to be sacrificed on behalf of the whole people, to make atonement for the whole nation, to which John is connecting this passage, was to be a goat male of sex, Leviticus 16:5-10, as was also the scapegoat, and the sin offering was a ram, a male sheep. See also Leviticus 9:3, 15. The Passover lamb or kid, also, was to be male in sex, Exodus 12:5. Therefore, it did not seem appropriate to change the traditional reading over to a gender neutral one.

[751] **11:52** Ephesians 3:6; 2:15; John 10:16; I John 2:2; Romans 4:9,12; 11:25,26; Gal. 3:26-29; 6:16; Eph. 2:19,20; Rev. 21:9-14

from there to an area next to the desert, to a town called Ephraim, and there
he stayed, along with his disciples.[752]
55But then the Passover of the Jews was near, and many went up to
Jerusalem from out of the country before the Passover, to purify themselves.
56They were watching for Jesus therefore, and speaking with one another, as
they stood in the temple, "How does it seem to you? That he is not coming
to the festival at all?" 57Now the chief priests and the Pharisees had given
orders, that if anyone knew where he was, he should report it, so that they
might arrest him.

Chapter 12

Jesus Anointed at Bethany

1Then, six days before the Passover, Jesus came to Bethany, where
Lazarus[753] was, whom Jesus[754] had raised from the dead. 2So they made a
supper for him there, and Martha was serving, and Lazarus was one of
those reclining with him. 3Then Mary, having taken a litre[755] of expensive
ointment of pure oil of nardroot, anointed the feet of Jesus, and with her
hair, she wiped his feet. And the house was filled with the smell of the
ointment.
4But Judas the Keriothite, one of his disciples, the one about to betray
him, says, 5"Why was this ointment not sold for three hundred denarii[756]
and given to the poor?" 6But he said this not because it mattered to him
about the poor, but because he was a thief, and having charge of the
moneybag, he would steal *from* what was put in.
7Jesus said therefore, "Leave her alone. It was that she kept it for the
day of my burial.[757] 8The poor you always have with you, but me, you do
not always have."

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[752] **11:54** This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Judeans, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this document discussing the term "the Jews."

[753] **12:1a** txt *omit* ℵ B L W 0218 it$^{a,aur,e,r^1}$ syr^{p,pal} cop^{sa,pbo} eth Or^{lat} Amph Chrys Chrom^{vid} SBL NA28 {A} ‖ ο τεθνηκως 𝔓^{66} A D E 065 047 0217^{vid} 0233 0250 𝔐 it$^{b,d,f,ff^2}$ vg syr^{s,h} cop$^{bo,ach,ach^2}$ arm geo Ps-Eustathius Cyr^{lem} Aug TR RP ‖ *lac* 𝔓^{45} 𝔓^{75} C N P 070

[754] **12:1b** txt εκ νεκρων ιησους 𝔓^{66} B SBL NA28 {\} ‖ εκ νεκρων ο ιησους A D E L W 047 065 0217^{vid} 0233 ‖ ιησους εκ νεκρων ℵ* ‖ ο ιησους εκ νεκρων ℵ^{2} ‖ εκ νεκρων 𝔐 it cop$^{sa^{mss}}$ TR RP ‖ *lac* 𝔓^{45} 𝔓^{75} C N P 070

[755] **12:3** In modern litres, about one half litre, or about a pint. The *litra* was a loanword from the Latin *libra*, for "pound," a 12-ounce pound.

[756] **12:5** About a year's wages.

[757] **12:7** txt ινα...τηρηση "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" 𝔓^{66} 𝔓^{75} ℵ B D E L Q W 0217^{vid} lat syr^{s,hmg} cop arm SBL NA28 {\} ‖ τετηρηκεν "she has kept it for the day of my burial" A 047 065 0233 𝔐 it^{f} syr^{p,h} TR RP ‖ *omit vss 7,8* 0250 (h.t. ειπενουν-εγνωουν) ‖ *lac* 𝔓^{45} C N P 070 0218. Some interpreters say there are two narrative uncertainties here: (1) as to whether Mary poured out the entire bottle on Jesus at this time and place; (2) as to which Mary this was and was she at the tomb. The Luke story seems to indicate Mary of Magdala, the prostitute, but here in John it seems to be Mary of Bethany, the sister of Martha and Lazarus, assuming those are two different people. Was this Mary sister of Lazarus at the burial preparation later? But I do not think the latter question matters, since the Mark account explains that. In Mark 14:8 it says προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν, she was early to prepare me for burial, or she did it ahead of time. So, this Mary did not have to be in the group on the day Jesus died. Furthermore, other gospel accounts, though they name a few of the women that wanted to anoint Jesus' body, they state that there were other unnamed women with those as well. Mt 27:55: "Many women..., among whom were..." Lk 23:55 just says

[9]Then the[758] great crowd of the Jews found out that he was there, and they came, not only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead. [10]So the chief priests resolved that they would kill Lazarus also, [11]for many of the Jews were going out because of him, and then believing in Jesus.

The Triumphal Entry

[12]The next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem, [13]took the fronds of palm trees, and went out into a merging with him. And they were crying out:

"Hosha na!' [759]
"Blessed is he who comes in the
name of the Lord,[760]
the king of Israel!'

"women." (Lk 24:1, the same group of women previously talked about, also later came to the tomb intending to anoint.) So, Mary of Bethany could have been one of those women. But ultimately, it was only Joseph of Arimathea and Nicodemus who ever actually anointed Jesus' body with anything. As for the first question, did the woman pour out the whole bottle at the banquet, I don't see that as being solved with either reading. In the BYZ, Jesus could be understood as saying, "Leave her alone. She has kept it (the remainder) for the day of my burial." So, either reading could be interpreted that she still has some left for the day of his burial. Another thing to consider is that the word ἐνταφιασμός can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' for burial. In fact, that is what the gospel of Mark says, she did it ahead of time. The NA28 reading is perceived as the more difficult reading. Two conjectural emendations have been suggested: P. Schmiedel: ινα...ποιησῃ, "so that she may prepare me for the day of my burial." And W. Kühne, ινα τι...τηρησῃ, "Why should she keep it for the day of my burial?" Note that a recent Bible translation, the Holman Christian Standard Bible, went with the Byzantine reading here, perhaps because they perceived the NA28 reading too difficult? The NRSV adds words as follows: "She bought it so that she might keep it for the day of my burial." This interprets the ἵνα as relating to her purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for the day of my burial," with 'It was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was percieved in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the BYZ reading is an amelliorating of the difficulty. The reading of Family 13 with ὁτι instead of ἱνα is a clue as well.

[758] **12:9** Anaphoric article, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.

[759] **12:13a** Ὡσαννά = Aramaic אהוֹשַׁע נָ - hōša‘ nā’, similar to the Hebrew אהוֹשִׁיעָה נָּ - hōšî‘āh nā’, an expression reminiscent of the אהוֹשִׁ֣יעָה נָּ֑ in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὦ Κύριε, σῶσον δὴ - Ō Kúrie, sōson dē, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

[760] **12:13b** Psalm 118:26

14And Jesus, having found a young donkey, took his seat upon it, just as it is written:

> 15"Fear not, O daughter of Zion;
> Behold, your king is coming
> sitting on the foal of a donkey."[761]

16These things his disciples did not know at first, but once Jesus was glorified, then they remembered that these things had been written in reference to him, and that these things they had done to him.

17The crowd therefore, the one that had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness. 18Because of this[762] the crowd had come out to join him, that they had understood him to have done this sign. 19Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"

Jesus Ponders Crucifixion

20And among those going up to worship at the festival, were some Greeks. 21These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus." 22Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

23And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified. 24Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit. 25The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life. 26If someone is serving me, he must follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him.

27"Now, my soul has become troubled. And what shall I say– 'Father, save me from this hour?' No, for this very thing I have arrived to this hour."

28"Father, glorify your name."

Then a voice came from heaven: "I both have glorified *it*, and will glorify again." 29The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."

30Jesus answered and said, "Not for my sake has this voice happened, but for you. 31Now comes judgment of this world. Now the ruler of this world will be thrown out. 32And I, if I be lifted up from the earth, will attract all mankind to me." 33Now this he was saying signaling what manner of death he was about to die.

34The crowd then responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is this Son of Man?"

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[761] **12:15** Zechariah 9:9

[762] **12:18** txt υπηντησεν αυτω ο οχλος 𝔓^{66*} 𝔓^{75c} E it cop^{pbo,bo} ‖ υπηντησεν αυτω οχλος 𝔓^{75*} ‖ υπηντησεν αυτω και ο οχλος B* ‖ και υπηντησεν αυτω και ο οχλος B^{1} ‖ και υπηντησεν αυτω ο οχλος 𝔓^{66c} A L Q 0233 it^{aur,f} vg syr^{h} cop^{sa} (NA28 [και]) {/} ‖ και υπηντησαν αυτω οχλος W ‖ και υπηντησεν αυτω οχλος πολυς א ‖ και υπηντησαν αυτω οχλοι D ‖ *lac* 𝔓^{45} C N P 047 070

35Jesus therefore said to them, "The light is among you[763] a little while
longer. Walk, while you have the light, so that darkness does not overtake
you. For the person walking in darkness does not know where he is going.
36While you have the light, believe in the light, so that you may be children
of light."

Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief

37But, though having done so many signs right in front of them, they
were not believing in him, 38so that the word of Isaiah the prophet would be
fulfilled, which said,

> "Lord, who has believed our report?
> And the arm of the Lord,
> to whom has it been revealed?"[764]

39Because of this they were not able to believe: that again, Isaiah said,

> 40"He has blinded their eyes,
> and he has hardened their hearts,
> so that they would neither see
> with their eyes,
> nor understand with their hearts,
> nor look back around,
> such that I would heal them."[765]

41(Isaiah said these things, because[766] he saw Jesus' glory, so he spoke about
him.)

42Even so, many even of the rulers believed in him. But, because of the
Pharisees, they were not confessing it, for fear they would be put out of the
synagogue. 43For:

They loved the approval
of human beings
over and above
the approval of God.[767]

44But Jesus cried out, and said, "The person believing in me is not
believing in me but in the one who sent me, 45and the one looking upon me,
is looking upon the one who sent me. 46I have come into the world as a light,
so that everyone believing in me may not abide in darkness.

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[763] **12:35** txt εν υμιν "among you" 𝔓^{66} 𝔓^{75} ℵ B D L W cop^{bo} SBL NA28 {/} ‖ μεθ υμων "with you" A E syr^{s,p} cop^{ly,pbo} TR RP ‖ *lac* 𝔓^{45} 𝔓^{59} C N P Q T 047 070 0233

[764] **12:38** Isaiah 53:1

[765] **12:40** Isaiah 6:10

[766] **12:41** txt ὁτε ὁτι 𝔓^{66} 𝔓^{75} ℵ A B L it^{e} syr^{pal} cop$^{sa,pbo,bo,ach^2}$ arm eth geo^{1} Cyr⅔ SBL NA28 {B} ‖ D E it$^{a,aur,b,d,f,ff^2,r^1}$ vg syr^{s,p,h} geo^{2} Or^{lat} Eus Marcellus Greg-Nyss Did^{dub} Chrys Cyr⅓ John-Dam; Hilary Ambrosiast Ambr Jer Aug Varim Ps-Vig TR RP ‖ επει W ‖ *lac* 𝔓^{45} 𝔓^{59} C N P Q T 047 070 0233

[767] **12:43** The words are in the character of a solemn pronouncement or verdict.

47"And if someone hears my sayings and does not keep them,[768] I do not
judge him. For I did not come in order to judge the world, but to save the
world. 48The person rejecting me and not believing my statements, has
what judges him: the word which I spoke, that will judge him at the last day.
49For I from myself have not spoken; rather, the Father who sent me, he has
given me commandment, what I should say, and how I should speak.
50And I know, that his commandment means eternal life. Therefore, what
things I speak, just as the Father has said *them* to me, I speak them just so."

Chapter 13

The Passover Supper

1And before the Festival of Passover, Jesus, aware that the hour had
come for him to pass on from this world to the Father, *and* having loved
those of his own in the world, loved them to the end. 2And supper having
started,[769] with the devil having already put it in the heart of Judas son of
Simon of Kerioth to betray him, 3*and* aware that the Father had given all
things into his hands, and that he had come forth from God and to God he
was going, 4Jesus rises from the supper and lays down his clothing, and
taking a towel, he fastened it around himself. 5Then, he is putting water
into a basin. And he began to wash the feet of the disciples, and to wipe
them off with the towel in which he was girded.

6Thus he comes to Simon Peter. Who says to him, "Lord, **You** are
washing **my** feet?"

7Jesus answered, and said to him, "What I am doing, you do not know
yet, but after these things, you will know."

8Peter says to him, "No way will you ever wash my feet."

Jesus answered him, "Unless I wash you, you have no place with me."

9Simon Peter says to him, "Lord. Not just my feet, but my hands and
my head as well."

10Jesus says to him, "One who is bathed has no need, except for the feet,
to wash, but is clean on the whole. And you *men* are clean; though not all of
you." 11For he already knew of the one betraying him; for this reason he
said, "Not all of you are clean."

12When therefore he had washed their feet and taken his clothes and
reclined again, he said to them, "Do you know what I have done for you?
13You call me 'Teacher' and 'Lord,' and rightly you say so, for I am. 14If
therefore I, the Lord and the Teacher, have washed your feet, you also ought

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[768] **12:47** txt ακουση...και μη φυλαξη "hears and does not keep" 𝔓^{66*} 𝔓^{75} ℵ A B L vg syr cop$^{sa^{ms},cw,bo}$ arm Diatess^{Ephrem} SBL NA28 {/} ‖ ακουση...και φυλαξη "hears and keeps" 𝔓^{66c} D 070 it vg^{ms} cop$^{sa^{mss},pbo}$ ‖ ακουση...και μη πιστευση "hears and does not believe" E 047 0233 0250 𝔐 it^{q} syr^{hmg} TR RP ‖ ακουση...και πιστευση "hears and believes" S 0211 1424$^{*(Swanson)}$ ‖ μη ακουση...μηδε φυλαξη "neither hears nor keeps" W ‖ *lac* 𝔓^{45} C N P Q T

[769] **13:2** txt γενομενου 𝔓^{66} ℵ^{2} A D E 047 0233 𝔐 it$^{a,aur,b,e,f,ff^2,l,q}$ vg Chrys Severian Cyr^{lem}; Aug Spec TR RP ‖ γινομενου ℵ* B L W 070 it$^{d,(r^1)}$ arm eth Or SBL NA28 {B} ‖ ______νου 𝔓^{75} ‖ *lac* 𝔓^{45} C N P. I have translated the Byz variant as an inceptive aorist, "and supper having started." The KJV rendering, "And supper being ended," must mean that the part of actually eating was finished; but Jesus and the disciples remained in the celebration for hours after this, for chapters, so I think it is doubtful that the meal was finished. My rendering "and supper having started," essentially means the same as the Alexandrian reading, "during supper."

to wash the feet of one another. 15For I have given an example for you, so that just as I have done, you also might do. 16Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him. 17Since these things you are knowing, blessed are you if you do them.

18"I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating my bread has lifted up his heel against me.'[770]

19"Yes indeed:[771] I am telling you before it happens, so that when it happens, you may believe who I am.[772] 20Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me."

21When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: One of you will betray me."

22The disciples were looking at one another, puzzling over about whom he was speaking. 23One of his disciples was reclining in the bosom of Jesus, the one Jesus loved. 24Simon Peter therefore nods to this one to inquire *of Jesus* about whom he was speaking.[773] 25That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

26Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After dipping the piece of bread therefore, he takes it and gives it to Judas, the son of Simon of Kerioth.[774]

27And after the bread *transaction*, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

28But none of those reclining knew why he said this to him. 29For some thought that since Judas was in charge of the money bag, Jesus was telling

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[770] **13:18** Psalm 41:9

[771] **13:19a** Greek: ἀπαρτὶ - apartì. Most Greek NT editions (TR HF RP NA27) have ἀπ' ἄρτι – ap' árti, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction for APO ARTI.) If however as DeBrunner says, it was originally one word, "ἀπαρτὶ," before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you *things* ahead of time, so that when *they* happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἀπό altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where DeBrunner says it was originally one word, ἀπαρτὶ, and it would make sense that ναί (yes) was added by later copyists as a replacement for the same idea.

[772] **13:19b** Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

[773] **13:24** Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaiticus has a longer variation of the latter.

[774] **13:26** txt Ἰσκαριώτου א B C L 068 0233 vg$^{s(st,ww)}$ eth Or SBL NA28 {/} ‖ απο Καρυωτου D ‖ Ἰσκαριώτῃ 𝔓^{66} A W 047 𝔐 latt syr cop TR RP ‖ *lac* 𝔓^{75} N P Q T. The BYZ reading would rendered "Judas of Kerioth, son of Simon" while the UBS reading would be "Judas, son of Simon of Kerioth." And the reading of Codex D would be "Judas of Kerioth, son of Simon from Kerioth."

him, "Buy things we need for the festival," or, that he should give something
to the poor. 30 When therefore that one had taken the piece of bread, he
immediately went out. And it was night.

Where Is Jesus Going?

31 Then after he had gone out, Jesus says, "Now is the Son of Man
glorified, and in him God is glorified. 32 If God is glorified in him,[775] God
will also glorify the Son in himself, and glorify him at once.

33 "Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'

34 "A new commandment I give to you, that you love one another. Just
as I have loved you, so you also should love one another. 35 By this will
everyone know that you are my disciples: if you have love among one another."

36 Simon Peter says to him, "Lord, where are you going?"

Jesus replied, "Where I am going, you are not able to follow me now, but you will follow[776] later."

37 Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

38 Jesus answers, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you deny me three times.

Chapter 14

1 "Do not let your hearts be troubled. Trust in God. Trust also in me. 2 In
my Father's house there are many abodes. Otherwise, would I have told
you that I am going to prepare a place for you?[777] 3 And if I go and prepare a
place for you, I will come back and take you in with myself, so that where I
am, there you may be also. 4 And where I am going, you know the way."[778]

Jesus the Way to the Father

5 Thomas says to him, "Lord, we don't know where you are going—[779] how is it we know the way?"[780]

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775 **13:32** txt εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ℵ^1 A C^1 E 047 0233 it$^{e,f,q,r^1}$ vg syr^p cop$^{sa,pbo,bo^{pt}}$ arm eth geo$^{(1)}$ Or^{lem}; Hilary Ps-Prisc Aug$^{1/2}$ Ps-Vigil$^{1/2}$ TR [TG] RP [NA27] SBL {C} ‖ καὶ $\mathfrak{P}^{66}$ ℵ* B C* D L W it$^{a,aur,b,d,ff^2,l}$ vg^{mss} syr^{s,h,pal} cop$^{bo^{pt},ach^2,mf}$ Cyril Theodoret; Tert Ambr Aug$^{1/2}$ PsVigil$^{1/2}$ WH ‖ *lac* $\mathfrak{P}^{45}$ $\mathfrak{P}^{75}$ N P Q T 068 070.

776 **13:36** txt *omit* $\mathfrak{P}^{66}$ ℵ B A C* L W 0233 it$^{aur,e,f,ff^2,q,r^1}$ syr^{p,h} cop^{bo} SBL NA28 {/} ‖ μοι D E 047 𝔐 it^{b,d} cop^{sa} TR RP ‖ *lac* $\mathfrak{P}^{75}$

777 **14:2** See chapter 13 verse 36.

778 **14:4** txt την οδον $\mathfrak{P}^{66C}$ ℵ B C* L Q W it$^{a,r^1 vid}$ cop$^{sa^{ms},pbo,bo}$ SBL NA28 {B} ‖ και την οδον οιδατε $\mathfrak{P}^{66*}$ A D E N 047 𝔐 it$^{aur,b,d,e,f,ff^2,q}$ vg syr^{s,p,h,pal} cop$^{sa^{mss},ach^2}$ arm eth^{pp} geo Chrys Cyr^{lem}; Ambr Aug TR RP ‖ *lac* $\mathfrak{P}^{75}$ 060 068 0233

779 **14:5a** txt *omit* $\mathfrak{P}^{66}$ B C*^{vid} L W it^{a,b} syr^s cop$^{sa^{mss},ach^2,pbo,bo^{mss}}$ SBL NA28 {/} ‖ και ℵ A C^2 D E N Q 047 𝔐 lat syr^{p,h} cop$^{sa^{mss},bo^{mss}}$ TR RP ‖ *lac* $\mathfrak{P}^{75}$ 060 068 0233

780 **14:5b** txt οιδαμεν την οδον B C* it^{a,b,e} (cop$^{sa^{ms},pbo}$) TG WH NA25 ‖ την οδον οιδαμεν D ‖ δυναμεθα την οδον ειδεναι $\mathfrak{P}^{66}$ A C^2 E N Q W 047 𝔐 lat syr^{p,h} cop$^{sa,bo,ach^2}$ TR RP SBL NA28 {/} ‖ την οδον ειδεναι δυναμεθα ℵ ‖ *lac* $\mathfrak{P}^{75}$ 0233

[6]Jesus says to him, "I am the way, and the truth and the life. No one
comes to the Father except through me. [7]If you have come to know me, you
will come to know my Father as well; indeed, from now on you know him,
and have seen him."

[8]Philip says to him, "Lord, show us the Father, and that will satisfy us."

[9]Jesus says to him, "All this time I have been with you, and you have not
come to know me, Philip? The person who has seen me has seen the Father;
how is it you say, 'Show us the Father'? [10]Do you not believe that I am in
the Father and the Father is in me? The statements which I say to you I do
not speak from myself, but the Father abiding in me is doing his works.[781]
[11]Believe me that I am in the Father and the Father is in me. But if not,
believe because of those works. [12]The person who believes in me, truly,
truly I say to you, the works that I do, that one also shall do, and even
greater than these *shall do*, because I am going to the Father. [13]Indeed,
whatever you shall request in my name, this I will do, so that the Father
may be glorified in the Son. [14]If you ask me[782] for something in my name, I
will do it.

Jesus Promises the Holy Spirit

[15]"If you love me, you will keep[783] my commandments. [16]And I will ask
the Father, and he will give you another Counselor, that he may be ever
with you, [17]the Spirit of truth, which the world is unable to receive, because
it neither perceives him nor knows him. You know him, because he abides
among you, and will be[784] in you. [18]I will not leave you as orphans; I am
coming to you. [19]Just a little while longer and the world will be seeing me
no more; but you will be seeing me. Because I will be living, you also will
live. [20]In that day you will know, that I am in my Father, and you in me,
and I in you. [21]The person who has my commandments and also keeps
them, that is the one who loves me. And the one who loves me, will be
loved by my Father, and I also will love him, and will reveal myself to him."

[22]Judas (not the Keriothite) says to him, "Lord, and on what basis is it
that, to us, you intend to reveal yourself, and not to the world?"

[23]Jesus answered, and said to him, "If someone loves me, he will keep
my word, and my Father will love him; and we will come to him, and make
our abode with him. [24]One who does not love me will not keep my word.
And the word that you are hearing is not mine, but the Father's, who sent
me.

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[781] **14:10** See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."

[782] **14:14** txt με "me" 𝔓^{66} ℵ B E W 060 it^{f} vg syr^{p,h} [WH] RP NA27 {B} ‖ *omit* A D L Q it^{a,aur,d,e,q,r1} vg^{mss} cop^{sa,pbo,bo,ach2,fay} eth Cyril^{lem}; Vict-Rome Aug$^{2/3}$ TR ‖ *omit entire verse* it^{b} vg^{ms} syr^{s,pal} arm geo Diatess^{f,l,t} ‖ lac 𝔓^{45} 𝔓^{75} C N P T 047 0233.

[783] **14:15** txt τηρήσετε (fut ind act 2nd pl) B L cop^{sa,pbo,bo,ach2,fay} geo^{2} Euseb½ Theodore-Heraclea Meletius Macarius/Symeion½ Epiph Chrysost^{com} Cyril^{com} NA27 {C} ‖ τηρήσητε (aor subj act 2nd pl) 𝔓^{66} ℵ 060 arm geo^{1} Cyril ‖ τηρησηται 𝔓^{66} ‖ τηρήσατε (aor imper act 2nd pl) A D E Q it^{a,aur,b,d,e,f,ff2,q,r1} vg Or^{lat} Euseb½ Basil Dyd^{dub} Macarius/Symeion½ Chrysost^{lem} Cyril^{lem} Novat Vict-Rome Lucifer Ambrosiast Hegem Ambr Jer Aug Sepc Ps-Vigilius TR RP ‖ lac 𝔓^{75} C N P 0233.

[784] **14:17** *txt* εσται 𝔓^{66C} ℵ A E L Q TR RP NA27 {C} ‖ εστιν 𝔓^{66*} B D* W goth WH ‖ εστειν D^{c} ‖ *lac* 𝔓^{75} C N P T 047 060 070 0233.

[25]"These things I have spoken to you while abiding with you. [26]But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.

[27]"Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.

[28]"You heard how I said to you, 'I am going away, and will be coming to you.' If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I. [29]And now I have told you, before it happens, so that when it happens, you will believe. [30]I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me; [31]but, just as the Father has commanded me, this I do, so that the world may know that I love the Father.

"Arise, let us leave here."

Chapter 15

"I Am the Vine, You Are the Branches"

[1]"I am the true vine, and my Father is the farmer. [2]Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit. [3]You are now clean, because of the word which I have spoken to you. [4]Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

[5]"I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing. [6]If someone does not abide in me, he is thrown aside like the branch that[785] is withered; and they gather such and cast them in the fire, and they are

[785] **15:6** Greek: καί, as substitute for ὅτι - hóti, "that." A colloquialism drawn from Hebrew. As for "*the* branch," I believe the article is anaphoric, referring back to something either previously mentioned or that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit. It is said that vine growers when they pruned would hang the trimmings aside and dry them, for later use as fuel in their fires. Another reference of the anaphoric article could be to the principle as in Isaiah 56:3, where the eunuch says, "I am only a dry tree." For "dry" is an antonym of "fruitful." Contrast this to Psalm 1:3, where a tree with plenty of water produces fruit in season, and its leaves do not wither. The anaphoric article could also be referring back to John 15:2, to "the unfruitful branch." (See also Psalm 80:15-16.) The dry branch became dry in the first place because it did not abide in the vine. At the same time, one could gather from this that the branch dried up after it was pruned off. The simple language of John can lead you in many directions, and this may be intentional on the part of God. Whether a branch can be "on the vine" and yet not be "abiding in the vine" is the question. This does seem to be the case here. For every branch starts out "on the vine," but Jesus says that some are cut off for the very fact that they are unfruitful. In nature, a branch can still be connected, and yet be unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if something has diseased only that branch. Now, in the phrase "they gather αὐτὰ," the topic is neuter plural, which can take a singular verb. I translated αὐτὰ as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

burned. 7 If you abide in me, and my sayings abide in you, ask[786] whatever you will, and it will happen for you. 8 In this my Father is glorified, that you bear much fruit, and be[787] my disciples.[788]

9 "Just as the Father has loved me, I also have loved you; abide ye in my love. 10 If you keep my commandments, you are abiding in my love, just as I have kept my Father's commandments and am abiding in his love. 11 These things I have spoken to you, so that my joy may be[789] in you, and that your joy may be full. 12 This is my commandment: that you love one another, as I have loved you. 13 Greater love has no one than this: that one lay down one's life for one's friends. 14 You are my friends, if you practice the things I am commanding you. 15 No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you. 16 You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you. 17 These instructions I am giving you, so that you will love one another.[790]

For This the World Hates You

18 "If the world hates you, be assured that it hated me first, before you. 19 If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you. 20 Be mindful of the word that I said to you, 'A servant is not greater than his lord.'[791] If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also. 21 But all these things they will do against you because of my name, for they do not know the One who sent me. 22 If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin. 23 One who hates me also hates my Father. 24 If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father. 25 But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'[792]

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[786] **15:7** txt αιτησασθε 𝔓75 A B D L 0233 it^{a,f} cop^{bo} SBL NA28 {/} ‖ αιτησεσθε ℵ E 047 𝔐 vg TR RP ‖ *lac* 𝔓66 C N P T W

[787] **15:8a** txt γενησθε (aor subj) 𝔓66 B D L 0250 it vg Amphil Chrys$^{1/2}$ Cyr^{comm} Aug SBL NA28 {C} ‖ *sitis* (pres subj) it$^{a,d,e,q,r^1}$ ‖ *efficiamini* (pres pass subj) "be made, be proven" it$^{aur,b,ff^2}$ ‖ *possitis fieri* "be able to become" it^{f} ‖ γενησεσθε (fut ind) ℵ A E 047 0233 𝔐 syr Chrys$^{1/2}$ Cyr^{lem} TR RP ‖ *lac* 𝔓75 C N P T W

[788] **15:8b** Compare the parable of the wheat and the tares, Matt. 13:26, Diatessaron 11:27, where the species of plant was not evident until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.

[789] **15:11** txt η A B D 0233 lat syr cop^{sa} SBL NA28 {/} ‖ μεινη ℵ E L 047 𝔐 it$^{f,r^1}$ cop^{bo} TR RP ‖ *lac* 𝔓66 𝔓75 C N P T W

[790] **15:17** The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus' part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus' heart, that he yearns to see us loving one another.

[791] **15:20** John 13:16; Diatessaron 28:32

[792] **15:25** Psalm 35:19; 69:4

[26]"When[793] the Counselor has come, whom I will send to you from the
Father, the Spirit of Truth, who flows forth from the Father, he will bear
witness about me. [27]And you also will bear witness, because you have been
with me from the beginning.

Chapter 16

[1]"These things I have spoken to you so that you may not fall away.
[2]They will cause you to be put out of the synagogue; but an hour is coming
such that everyone who kills you will reckon to be offering up religious
service to God. [3]And these things they will do, because they have not
known the Father, neither me. [4]But these things I have spoken to you, so
that when the hour of them comes, you might remember them,[794] that I told
you.

The Holy Spirit Will Finish My Work

"And I have not told you these things from the beginning, because I was
with you. [5]But now, I am going to the one who sent me, and none of you is
asking me, 'Where are you going?' [6]Instead, because I have spoken these
things to you, sorrow has filled your heart. [7]But I am telling you the truth: it
works out better for you that I go away, for if I were not to go away, the
Counselor would not come to you. Whereas if I go, I will send him to you.
[8]And when he has come, that one will refute[795] the world concerning sin,
and concerning righteousness, and concerning judgment; [9]concerning sin,
because they do not believe in me; [10]concerning righteousness, because I am
going to the Father and you will be observing me no longer; [11]and
concerning judgment, because the ruler of this world has been judged.

[12]"I have many things yet to say to you, but you are not able at the
present time to bear *it*. [13]But when that one comes, the Spirit of truth, he
will guide you in all the truth. For he will not speak from himself, but
rather, whatever things he hears he will speak; and he will report to you the
things that are coming. [14]That one will glorify me, because from mine he

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[793] **15:26** txt *omit* 𝔓^{22} 𝔓^{66} ℵ B it^{e,l} cop$^{sa^{mss},ly,bo^{pt}}$ Epiph SBL NA28 {/} ‖ δε A D E L 047 065 𝔐 (it) syr cop$^{sa^{mss},pbo,bo^{pt}}$ TR RP

[794] **16:4** txt

ωρα αυτων μνημονευητε αυτων	𝔓^{66vid} ℵ^{2} A B 0233 syr^{p,h} Cyr^{lem} SBL NA28 {B}
ωρα αυτων μνημονευητε	ℵ^{1} it$^{aur,b,e,f,l,q,r^1}$ vg cop$^{bo^{pt}}$ Cypr Aug
ωρα αυτων μνημονευετε	L
ωρα μνημονευητε αυτων	ℵ* 054 047 𝔐 it$^{ff^2}$ syr^{pal} cop$^{bo^{pt}}$ (arm) (eth) geo TR RP
ωρα μνημονευετε αυτων	E
ωρα μνημονευετε	D* it^{a,d} syr^{s} cop$^{sa,pbo,bo^{pt},ach^2}$
ωρα μνημονευσητε	D^{1}
lac	𝔓^{75} C N P T W

[795] **16:8** It is hard to chose an English word to render the Greek word here, ἐλέγχω. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because "ἐλέγχω" means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.

will take, and report *it* to you. 15Everything the Father has is mine; this is how I said, 'from mine he will be taking, and report *it* to you.'

16"A little while, and you will be observing me no longer;[796] and another little while, and you will see me."[797]

The Disciples' Pain Will Be Turned to Joy

17Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'because I am going to the Father'?" 18They kept saying therefore, "What is this 'little while'?[798] We don't know what he is saying."

19Jesus knew[799] that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'? 20Truly, truly I say to you, You will weep and lament, and the world will be cheered. You[800] will be in pain. But your pain will be turned into joy. 21In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world. 22Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you. 23And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you. 24Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

25"These things I have spoken to you in allegories; an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly. 26In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf. 27For the Father himself likes you, because you have liked me, and have believed that I came forth from God. 28I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father."

29His disciples are saying, "There, now you are talking with clarity and not speaking any allegory. 30Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God."

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[796] **16:16a** txt ουκετι 𝔓^{66} א B D L N W 068 0233 lat syr^{h} SBL NA28 {/} ‖ ου A E 047 054 𝔐 it^{a,d,e} syr^{s,p} TR RP ‖ *lac* 𝔓^{5} C

[797] **16:16b** txt *omit* 𝔓^{5} 𝔓^{66} א B D L W 0250 it cop$^{sa,ly,bo^{pt}}$ geo^{2} Or SBL NA28 {A} ‖ οτι υπαγω προς τον πατερα A E N 047 068^{vid} 𝔐 lat syr cop$^{pbo,bo^{pt}}$ (arm) eth geo^{1} Chrys Cyril Vict-Rome^{vid} Aug TR RP ‖ οτι εγω υπαγω προς τον πατερα 054 ‖ οτι υπαγω προς τον πατερα μου 0233 ‖ *lac* C. Jesus said, "because I am going to the Father" in verse 10.

[798] **16:18** txt *omit* 𝔓^{5} 𝔓^{66} א* D* W it^{a,b,d,e,ff2,r1} syr^{pal} cop^{sa} arm geo ‖ +ὃ λέγει א^{2} A B D^{2} E L N 054 068 0233 0250 it^{aur,f,q} vg syr^{s,p,h} cop^{pbo,bo,ach2} eth Or Cyr-lem Ambrst Aug [NA28] ‖ *lac* 𝔓^{22} 𝔓^{45} P Q T 070

[799] **16:19** txt *omit* 𝔓^{5} 𝔓^{66} א B D L W 068^{vid} SBL NA28 {/} ‖ ουν A E N 047 054 𝔐 TR RP ‖ δε 0233 ‖ *lac* 𝔓^{22} C P

[800] **16:20** txt *omit* 𝔓^{5} 𝔓^{66} א* B D it syr^{s} cop$^{sa^{mss},ly,bo}$ SBL NA28 {/} ‖ δε א^{2} A E L N W 047 054 𝔐 it^{aur} vg syr^{h} cop$^{sa^{mss},bo^{ms}}$ ‖ *lac* 𝔓^{22} C P 068 0233

31Jesus answered them, "For now you believe. 32Behold, an hour is
coming, and indeed has come, that you will be scattered apart, each to his
own, and me you will have abandoned, alone. Yet I am not alone, because
the Father is with me.

33"These things I have spoken to you, that in me you may have peace. In
the world you do have tribulation; but be of good cheer: I have overcome
the world."

Chapter 17

Jesus Prays for Himself

1Jesus spoke these things, and when he had lifted up his eyes to heaven,
he said:

"Father, the hour has come; glorify your Son, so that the Son may glorify
you; 2inasmuch as to him you have granted jurisdiction of all flesh, so that to
all *flesh* that[801] you have given him, he may grant[802] to them eternal life.
3And this is eternal life: to know you, the only true God, and the one whom
you have sent, Jesus Christ. 4I have glorified you upon the earth, having
finished[803] the work which you have given me to do. 5And now, Father,
glorify thou me, along with yourself, with the glory which I used to have
along with you, before the existence of the world.

Jesus Prays for His Disciples

6"I have made known your name to the humans of the world that you
have given to me. They had been yours, and you gave them to me, and they
have taken your word to heart. 7Now they are persuaded that all the things
you have given to me are[804] *indeed* from you; 8for the sayings which you
gave to me I have given to them, and they accepted and knew for sure that I
came forth from you, and they believed that you had sent me. 9I am making
request concerning them; not concerning the world am I making request,
but only concerning those whom you have given to me. For they are yours;
10indeed everything of mine is yours, and of yours is mine. And I am
glorified in them; 11yes, no longer am I to be in the world, yet they are in the
world, and I am coming to you. O holy Father, keep them in your name,
that *flesh* that[805] you have given to me, so that they may be one, just as we
are *one*. 12While I was with them,[806] I kept them in your name, that *flesh*

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[801] **17:2a** See the footnote on 6:39.

[802] **17:2b** txt δώσῃ αὐτοῖς ℵ^{2} A C 0250 TR SBL NA28 {/} ‖ δῷς αὐτῷ 𝔓^{107} W ‖ δώσω αὐτῷ ℵ* 0109 ‖ δώσει αὐτοῖς B E N 047 054 0301 𝔐 RP ‖ δῷς αὐτοῖς L ‖ ____ αὐτοῖς 𝔓^{66} ‖ ἔχῃ D ‖ *lac* 𝔓^{60} 𝔓^{75} 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.

[803] **17:4** txt τελειωσας 𝔓^{66} ℵ A B C L N W 0109 0301 (it$^{b,ff^2}$) cop$^{sa^{mss},bo}$ SBL NA28 {/} ‖ ετελειωσα D E 047 054 𝔐 lat cop$^{sa^{ms},ly,pbo}$ TR RP ‖ *lac* 𝔓^{60} 𝔓^{75}

[804] **17:7** txt εισιν 𝔓^{84} ℵ B C L N W 054 0109 it$^{aur,b,d,e,f,ff^2,q}$ cop^{sa,bo} SBL NA28 {/} ‖ εστιν A D E 047 𝔐 cop$^{bo^{mss}}$ TR RP ‖ *lac* 𝔓^{66} it^{a,l}

[805] **17:11** This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

[806] **17:12a** txt μετ' αὐτῶν 𝔓^{60} 𝔓^{66} ℵ B C* D* L W lat cop Did TG WH NA27 SBL {\} ‖ μετ' αὐτῶν ἐν τῷ κόσμῳ A C^{3} D^{2} E N 047 054 it$^{(a),f,q}$ syr cop$^{bo^{ms}}$ arm TR RP ‖ *lac* 𝔓^{45} 𝔓^{75} P Q T 0233.

that[807] you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction,[808] so that the scripture may be brought to completion.

13"But now I am coming to you, and I am speaking these things in the
world, so that they may have in them my joy brought to completion. 14I
have given them your word, and the world has hated them, because they
are not of the world, just as I am not of the world. 15I am not asking that you
take them out of the world, but that you keep them from the evil one.
16They are not of the world, just as I am not of the world. 17Sanctify[809] them
in the truth; your word is truth. 18Just as you sent me into the world, I also
have sent them into the world. 19And on their behalf I sanctify myself, so
that they also may be ones sanctified in truth.

Jesus Prays for All Believers

20"And not concerning these only am I making request, but also
concerning the ones who through their word believe in me, 21that they all
may be one. Just as you, Father, are in me and I in you, so let them also be
in us, so that the world might believe that you sent me. 22The glory which
you have given to me, I also have given to them, so that they may be one,
just as we are one: 23I in them, and you in me, so that they may become fully
developed into one,[810] that the world may know that you sent me, and that
you have loved them just as you loved me.

24"O Father, that *flesh* that[811] you have given to me, I desire that where I
am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.

25"O righteous Father, indeed the world has not known you, but I have
known you, and these have known that you sent me. 26And I have made
known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

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[807] **17:12b** This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

[808] **17:12c** ὁ υἱὸς τῆς ἀπωλείας – ho huios tēs apōleias. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is " Ἀπολλύων," Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See as another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 10:21. Another thing one must take note of is that the Antichrist is also called the Son of Destruction, in 2 Thessalonians 2:3. Certainly, two things that Judas and the Antichrist have in common are, One, that Satan dwelt in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.

[809] **17:17** ἁγιάζω - hagiázō; dedicate or set something apart for God's holy purposes.

[810] **17:23** This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus' prayer has gone ungranted, up to and including this present day.

[811] **17:24** See the footnote on 6:39.

Chapter 18

Gethsemane

[1]After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples. [2]And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

[3]Judas therefore, after taking the cohort[812] and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons. [4]Then, aware of all the things coming upon him, Jesus went forward, and he says to them, "Whom are you seeking?"

[5]They answered him, "Jesus the Nazarene."

He says to them, "I am *he*.

And Judas the one betraying him is also standing there with them.
[6]When therefore he said to them, "I am *he*," they moved away backward, and fell to the ground. [7]Again therefore, he asked them, "Whom are you seeking?"

And they said, "Jesus the Nazarene."

[8]Jesus answered, "I told you that I am *he*. If therefore it is me you are seeking, allow these to go their way." [9]In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

[10]Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. [11]Jesus therefore said to Peter, "Put the sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah

[12]Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him, [13]and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year. [14]And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

Peter's First Denial

[15]And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest, [16]but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in. [17]Then the

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[812] **18:3** A *cohort*, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.

maidservant, the doorkeeper, says to Peter, "You are not also one of this man's disciples, are you?"

He says, "No I am not."

18And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

19The high priest, then, questioned Jesus, about his disciples and about his teaching.

20Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together,
and not said any of it in secret. 21Why ask me? Ask the ones who have
heard what I spoke to them. You see, they know what things I said."

22As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

23Jesus answered him, "If I spoke wrongly, testify to the wrong; but if
acceptably, why are you hitting me?" 24(Hannaniah had sent him to
Caiaphas the high priest bound, you see.)

Peter's Second and Third Denials

25And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?"

He denied it and said, "No I am not."

26One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"
27Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

28They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the
Passover. 29So Pilate came outside to them. And he says, "This man? You
are bringing what kind of charge against him?"

30They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."

31Pilate therefore said to them, "You take him, and you judge him according to your law."

The Jews said to him, "For us it is not lawful to execute anyone." 32So
the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

33So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"

34Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"

35Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

[36]Jesus answered, "My kingdom is not of this world. If my kingdom
were of this world, my servants would have fought so that I not be handed
over to the Jews. But in fact[813] my kingship is not from here."

[37]Pilate therefore said to him, "So then you ARE a king."

Jesus answered, "You are saying that I am a king; I, for this reason have
been born, and for this reason have come into the world: to testify to the
truth. Everyone on the side of truth hears my voice."

[38]Pilate says to him, "What is truth?" And with that said, he went out
again to the Jews, and says to them, "I find in him no *causa capitalis*.[814] [39]But
there is a custom with you that I release to you one prisoner during the
Passover. Would you therefore have me release to you the king of the
Jews?"

[40]They then shouted back, saying, "Not this man, but Barabbas!" Now
Barabbas was a bandit.

Chapter 19

[1]At that time therefore, Pilate took Jesus and scourged him. [2]And the
soldiers, after weaving a wreath of thorns, set it on his head, and threw a
purple robe around him. [3]Then they were approaching him and saying,
"Hail, O king of the Jews," and giving him slaps in the face.

[4]And Pilate went outside again, and says to them, "Look, I am bringing
him out to you, so that you will know that I find no *causa capitalis* in him."
[5]Jesus came outside therefore, wearing the crown of thorns and the purple
robe. And Pilate says to them, "Behold the man."

[6]When therefore the chief priests and their officers saw him, they
shouted out, saying, "Crucify! Crucify!"

Pilate says to them, "You take him yourselves and crucify him. As for
me, I do not find *causa capitalis* in him.

[7]The Jews answered him, "We have a law, and according to that law, he
deserves to die because he called himself the son of God."

[8]When therefore Pilate heard this information, he was more afraid, [9]and
he entered the Praetorium again, and says to Jesus, "Where are you from?"
But Jesus did not give him an answer.

[10]Pilate then says to him, "To me you are not speaking? Do you not
know, that I have authority to free you, and I have authority to crucify
you?"

[11]Jesus answered, "You would have no authority over me if it had not
been given you from above. Because of this, the one who handed me over
to you has the greater guilt."

[12]From this point on Pilate tried to free him; but the Jews shouted out,
saying, "If you release this man, you are no friend of Caesar! Everyone
calling himself a king is opposing Caesar."

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[813] **18:36** The Greek words for "but in fact" are νῦν δὲ, "but now." Usually the particle "νῦν" is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

[814] **18:38** Basis for capital punishment.

13When therefore Pilate heard these words, he brought Jesus outside, and he sat down on the judgment seat, at a place called The Pavement, but in Hebrew called Gabbatha. 14And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

15They then shouted out, "Away with him! Away with him! Crucify him!"

Pilate says to them, "Shall I crucify your king?"

The chief priests responded, "We have no king but Caesar."

16At that time therefore he handed him over to them, to be crucified.

The Crucifixion

They took Jesus therefore.[815] 17And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta [גֻּלְגַּלְתָּא], 18where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.
19And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS." 20Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.

21The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"

22Pilate answered, "What I have written I have written."

23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole. 24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled,

> "They divided my garments
> among them;
> and cast lots
> over my clothing,"[816]

those things therefore the soldiers did.

25And near the cross of Jesus stood his mother, and his mother's sister; *and* the Mary belonging to Clopas, and the Magdalene Mary. 26Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

27Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

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[815] **19:16** txt παρέλαβον οὖν τὸν Ἰησοῦν B L it$^{a,aur,b,e,ff^2,n,r^1}$ cop^{bo} (eth) Cyril^{lem} TG WH NA27 SBL {B}·‖ παρέλαβον οὖν τὸν Ἰησοῦν καὶ ἤγαγον D^{s} ‖ παραλαβόντες οὖν τὸν Ἰησοῦν ἀπήγαγον αὐτόν א^{1} ‖ οἱ δὲ παραλαβόντες αὐτὸν ἀπήγαγον 𝔓^{66vid} ‖ οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον 𝔓^{60vid} N W ‖ οἱ δὲ λάβοντες τὸν Ἰησοῦν ἀπήγαγον αὐτὸν א* ‖ οἱ δὲ παρέλαβον τὸν Ἰησοῦν καὶ ήγαγον 054 ‖ παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον A E 065 TR RP ‖ *lac* 𝔓^{45} 𝔓^{75} C D P Q T 047 0233 syr^{s}.

[816] **19:24** Psalm 22:18

Jesus' Death

28 Jesus, knowing that after these things, all things were now completed,
next says, "I am thirsty," so that the scripture would be fulfilled.[817] 29 A
container full of vinegar[818] was sitting there, so after sticking a sponge full of
the vinegar around a hyssop stem, they held it out to his mouth. 30 When
therefore he had received the vinegar, Jesus said, "It is finished." And after
he bowed his head, he gave up his spirit.

31 The Jews therefore, since it was Preparation *Day*,[819] asked Pilate that
their legs be broken and they be taken away, so that the bodies would not
remain on the cross during the Sabbath; for that day was great among
Sabbaths.[820] 32 The soldiers came therefore, and broke the legs of the first one,
and of the other crucified with him, 33 but when they came to Jesus they
realized he was already dead, and did not in his case[821] break the legs. 34 But
one of the soldiers pierced his side with a spear, and immediately there
came out blood and water. 35 And the one who has seen has borne witness,
and his testimony is reliable, and he knows that he is saying something true;
so you may believe. 36 And these things happened so that the scripture
would be fulfilled:

> "Not a bone of it shall be broken."[822]

37 And again, another scripture says:

> "They shall look upon him
> whom they have pierced."[823]

Jesus' Burial

38 And after these things, Joseph from Arimathea, who was a disciple of
Jesus, but secretly because of the fear of the Jews, made request of Pilate that
he might take the body of Jesus; and Pilate consented. He went therefore,
and took his body. 39 And Nicodemus, the one who earlier had come to Him
by night, came as well, carrying a mixture of myrrh and aloes, about a
hundred pounds.[824] 40 They then took the body of Jesus, and bound it in

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[817] **19:28** Psalm 22:15

[818] **19:29** Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, and yet more refreshing to the thirst.

[819] **19:31a** The word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday."

[820] **19:31b** Or, "That day of sabbath was higher." Sabbath days at the beginning of a festival week were higher Sabbaths. The Saturday of Passover week was called the Great Sabbath. But the fact is, Deuteronomy 21:22-23 commanded that hung corpses be removed before the end of any day, not just days of sabbath.

[821] **19:33** Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

[822] **19:36** Numbers 9:12; Exodus 12:46; Psalm 34:20

[823] **19:37** Zechariah 12:10

[824] **19:39** Greek, "a hundred litras," a loan-word from the Latin, *libra*. The *libra* was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.

linen cloths, with the spices, as is the burial custom with the Jews. 41And
there was in the place where he was crucified, a garden, and in the garden a
new tomb, one in which no one had ever yet been laid. 42So, since it was
Preparation for the Jews, and because the tomb was close at hand, that is
where they laid Jesus.

Chapter 20

The Empty Tomb

1And on the first day of the week, very early while still dark, Mary the
Magdalene is coming to the tomb; and she sees the stone having been
removed from the tomb. 2She runs therefore, and goes to Simon Peter and
to the other disciple, the one whom Jesus loved, and she says to them, "They
have taken the Lord out of the tomb, and we[825] don't know where they have
put him."

3Peter therefore went out, and the other disciple also, and they were
going toward the tomb. 4And the two were running together; and the other
disciple ran faster ahead, and came to the tomb first. 5And after stooping
down, he sees the linen cloths lying there. He did not enter inside, however.
6Then comes Simon Peter also, following behind him. And he entered into
the tomb, and he observes the linen cloths lying there, 7and also the sweat
cloth which used to be on his head, except not lying with the linen cloths,
but folded up in one place apart. 8Then at that time the other disciple
entered, the one who had arrived to the tomb first; and he saw and
believed.[826] 9For they did not yet understand the scripture that he had to
rise from the dead.

Jesus Appears to Mary of Magdala

10The disciples then went back to their own homes. 11But Mary stayed
with the tomb, and there she stands, outside, weeping. As she thus was
weeping, she stooped down into the tomb, 12and she beholds two angels in
white, one sitting at the head and one sitting at the foot of where the body of
Jesus had been lying.

13And they say to her, "Woman, why are you weeping?"

She says to them, "They have taken my Lord away, and I don't know where they have put him."

14When she had said these things, she looked toward the rear, and
beholds Jesus having been standing; and she did not realize that it was Jesus.

15Jesus says to her, "Woman, why are you weeping? Who are you
looking for?"

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[825] **20:2** Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But this view reflects a very shallow, careless, and probably prejudiced reading of John. For here in John, Mary the Magdalene says "We" don't know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

[826] **20:8** Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking around, none of the eleven apostles believed the women. Here it is saying that John believed Mary's report that the body of Jesus was missing.

She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him.

16Jesus says to her, "Mary."

She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

17Jesus says to her, "Do not cleave to me, for I have not yet ascended to the Father; but go to my brothers, and tell them: 'I am ascending to my Father and your Father; to my God and your God.'"

18Mary goes, announcing to the disciples, "I have seen the Lord," and also *announcing* those things he had said to her.

Jesus Appears to the Ten Apostles

19Then, when it was evening on that first day of the week, with the doors locked where the disciples were, because of the fear of the Jews, Jesus appeared, and stood in their midst. And he says to them, "Peace be with you." 20And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

21Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you." 22And having said this, he blew,[827] and says to them, "Receive the Holy Spirit. 23Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

Jesus Appears to Thomas

24But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came. 25So the other disciples were telling him, "We have seen the Lord."

But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

26And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you." 27Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

28Thomas responded and said to him, "My Lord and my God."

29Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing[828] without having seen."

30While[829] therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book, 31these have been written so

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[827] **20:22** ἐμφυσάω - emphusáō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb נָפַח, used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.

[828] **20:29** The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."

[829] **20:30** There is a μὲν - men here, complemented by a δὲ at the beginning of verse 31, which accomplishes the setting off for the purpose of contrast, of the signs mentioned in v.

that you might believe that Jesus is the Christ,[830] the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberius. And this is how he revealed *himself*. 2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together. 3Simon Peter says to them, "I am going to fish."

They say to him, "We are also coming with you."

They went, and embarked in the boat. And throughout that night, they caught nothing. 4And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus. 5Jesus therefore says to them, "Children, have you no fish?"[831]

They answered, "No."

6And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

7So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped for work,[832] and he threw himself into the lake
8(for they were not far from shore, but only about two hundred cubits[833] away), while the other disciples came in the boat, towing the fish net. 9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

10Jesus says to them, "Bring some of the fish which you have now caught." 11Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 *of them*; and though there were so many, the net was not torn.

12Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.
13Jesus comes, and he takes the bread and distributes to them, and the fish likewise.
14This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter

15When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of John, do you love me more than these?"

30, and what was done with them, compared to the signs mentioned in v. 31, and what was done with them.

[830] **20:31** That is, the promised Anointed One, the Messiah, Ha-Moshiach.

[831] **21:5** The Greek word translated "fish" is προσφάγιον - prosphágion; "a relish;" a derivative from a prepositional expression, the preposition πρός (toward or with) affixed to the word “φαγεῖν” (to eat.) According to Moeris (204.24), second century, προσφάγμα is Hellenistic for the Attic ὄψον, "side dish." In other words, what is eaten besides bread. And according to Bauer, ὄψον often meant simply "fish." (This word ὄψον is later also used in its diminutive form, in verse ten of this chapter.)

[832] **21:7** According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.

[833] **21:8** Equivalent to 100 yards, or 92.4 meters.

He says to him, "Yes, Lord, you know that I love you."

He says to him, "Feed my lambs."

16Again, he says to him a second time, "Simon son of John, do you love me?"

He says to him, "Yes, Lord, you know that I love you."

He says to him, "Pastor my sheep."

17He says to him the third time, "Simon son of John, do you love me?"

Peter was hurt that he said to him the third time, "Do you love me." And he says to him, "Lord, you know all. You know that I love you."

Jesus says to him, "Feed my sheep."[834] 18Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want."
19This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

And What About John?

20Peter turned around, *and* sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, "Lord, who is the one betraying you?" 21So when he saw this one, Peter says to Jesus, "Lord, and what about him?"

22Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me." 23This therefore is the word that got out to the brothers: that that disciple would not die. But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

24That disciple is the one who is bearing witness to these things, and the one who wrote these things; and we know that his testimony is true.

25And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written.

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[834] **21:17** Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οἶδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.

Note that NO textual witnesses later than 8th century are cited, and ALL witnesses 8th century or earlier ARE cited. I have done this is because so many readers have objected that critical apparatuses cherry-pick the manuscripts. So I have made it very simple with this one very objective criterion. If the words are God's words, they will show up prior to the 9th century surely.

Witnesses to Gospel of John
(nothing after 8th century, and everything before 9th century)

symbl	Alt	Date	Contents
$\mathfrak{P}^{2}$		VI	Jn 12:12-15
$\mathfrak{P}^{5}$		III	Jn 1:23-31, 33-40; 16:14-30; 20:11-17, 19-20, 22-25
$\mathfrak{P}^{6}$		IV	Jn 10:1- 2:4-7,9,10; 11:1-8,45-52
$\mathfrak{P}^{22}$		III	Jn 15:25- 16:2,21-32
$\mathfrak{P}^{28}$		III	Jn 6:8-12, 17-22
$\mathfrak{P}^{36}$		VI	Jn 3:14-18, 31-32, 34,35
$\mathfrak{P}^{39}$		III	Jn 8:14-22
$\mathfrak{P}^{45}$		III	Jn 4:51,54; 5:21,24; 10:7-25; 10:30- 11:10, 18-36, 42-57
$\mathfrak{P}^{52}$		II	Jn 18:31-33, 37-38
$\mathfrak{P}^{55}$		VI/VII	Jn 1:31-33, 35-38
$\mathfrak{P}^{59}$		VII	**Jn 1:**26,28,48,51, **2:**15-16, **11:**40-52, **12:**25,29,31,35, **17:**24-26, **18:**1-2,16-17,22, **21:**7,12-13,15,17-20,23
$\mathfrak{P}^{60}$		VII	**Jn 16:**29-30,32-33, <p> **17:**1-6,8-9,11-15,18-25, **18:**1-2,4-5,7-16,18-20,23-29,31-37,39-40, **19:**2-3,5-8,10-18,20,23-26
$\mathfrak{P}^{63}$		500	Jn 3:14-18; 4:9-10
$\mathfrak{P}^{66}$	Bodmer Papyrus 2	200	Jn 1:1- 51, **2:**1-25, **3:**1-36, **4:**1-54, **5:**1-3a, 5-47, **6:**11,35-71, 7:1-52, **8:**1-59, **9:**1-41, **10:**1-42, 11:1-57, **12:**1-50, **13:**1-38, **14:**1-26, 29-30; **15:**2-26; **16:**2-4, 6-7, 10-33, **17:**1-26, **18:**1-40, **19:**1-42, **20:**1-20, 22-23, 25-31, **21:**1-9; fragments of 46 other pages (**14**:26-21:9, with lacunae).
$\mathfrak{P}^{76}$		VI	Jn 4:9,12
$\mathfrak{P}^{80}$		III	Jn 3:34
$\mathfrak{P}^{84}$		VI	Jn 5:5; 17:3,7,8
$\mathfrak{P}^{90}$		II	Jn 18:36- 19:7
$\mathfrak{P}^{93}$		V	Jn 13:15-17
$\mathfrak{P}^{95}$		III	Jn 5:26-29, 36-38
א*	01	IV	
$א^{1}$	1st corr.	IV-VI	
$א^{2}$	2nd corr.	VII	
A	02	V	
B	03	IV	all

B[1]		IV	
B[2]		VI-VII	
C	04	V	all
C[1]		V	
C[2]		VI	
C[3]		IX	
D	05	V	all of Jn except 1:16- 3:26
E	07	VI	all
L	019	VIII	all of Jn except 21:15-end
N	022	VI	Jn 1:1-21; 1:39- 2:6; 3:30- 4:5; 5:3-10,19-26; 6:49-57; 9:33- 14:2; 14:11- 15:14; 15:22- 16:15; 20:23-25,28-30; 21:20-end
P	024	VI	Jn 1:29-40; 2:13-25; 21:1-11
Q	026	V	Jn 12:3-20; 14:3-22
T	029	V	Jn 1:24-32; 3:10-17; 4:52- 5:7; 6:28-67; 7:6- 8:31
W	032	V	all of Jn, but 1:1- 5:11 is supplement
047		VIII	all
054		VIII	Jn:16:3- 19:41
060		VI	Jn 14:14-14-17,19-21,23-24,26-28
065		VI	Jn 11:50 - 12:9; 15:12- 16:2; 19:11-24
068		V	Jn 13:16-17,19-20,23-24,26-27; 16:7-9,12-13,15-16,18-19
070		VI	Jn 3:23-26; 5:22-31, 38-39; 7:3-12; 8:13-22, 33-9:39; 11:50-52, 54-56; 12:33-34
083		VI/VII	Jn 1:25-41; 2:9- 4:14, 34-50
086		VI	Jn 1:23-26; 3:5- 4:18,23-35,45-49
091		VI	Jn 6:13-14,22-24,38-42,44-45,47-52,54-62
0101		VIII	Jn 1:29-32
0104		VII	Jn 6:71- 7:46
0109		VII	Jn 16:30- 17:9; 18:31-40
0127		VIII	Jn 2:2-11
0145		VII	Jn 6:26-31
0162		III/IV	Jn 2:11-22
0210		VII	Jn 5:44; 6:1-2,41-42
0212		III	Jn 19:38
0216		V	Jn 8:51-53; 9:5-8
0217		V	Jn 11:57- 12:7
0218		V	Jn 12:2-6,9-11,14-16
0233		VIII	Jn
0238		VIII	Jn 7:10-12
0250		VIII	Jn
0256		VIII	Jn 6:32-33,35-37
0260		VI	Jn 1:30-32 (1:16-18 Fayumic Coptic)
0264		V	Jn 8:19-20, 23-24
0268		VII	Jn 1:30-33
0301		V	Jn 17:1-4
0306			
ℓ1602		VIII	
LATIN			
it^e	2	V	Jn except 18:12-25
it^a	3	IV	all John

it^{b}	4	V	Jn except 7:44- 8:12
it^{d}	5	V	Jn except 1:1- 3:16; 18:2- 20:1
it^{ff_2}	8	V	Jn except 17:16- 18:9; 20:23- 21:8
it^{f}	10	VI	all John
it^{l}	11	VIII	lacks 1:1-16; 6:32-61; 11:56- 12:10; 13:34- 14:22; 15:3-15; 16:13- 21:25
it^{q}	13	VI/VII	lacks 10:11- 12:38; 21:9-17,18-20
it^{r1}	14	VII	lacks 1:1-15
it^{aur}	15	VIII	all of John
it^{n}	16	V	19:13-17,24-42
it$^{\pi}$	18	VII	3:34-36; 6:39-41; 7:24-38; 9:22-32; 11:19-21,26,27,38-48; 20:25-30
it^{p}	20	VIII	Jn 11:14-44
it^{j}	22	VI	1:8- 4:29; 5:3-20; 5:29- 7:45; 8:6- 11:1,12-34; 18:36- 19:17; 19:31- 20:14
it$^{\varrho}$	24	VII/VIII	13:3-17

The Acts of the Apostles

Chapter 1

[1]I made my previous account, O Theophilus, about all that Jesus began both to do and to teach, [2]up until the day he was taken up, after he had given orders through the Holy Spirit to the apostles he had chosen; [3]to whom also he showed himself to be alive, following his suffering, by many convincing proofs (being seen by them over a period of forty days) and telling them things about the kingdom of God.

[4]And convening them around himself, he ordered them: "Do not leave Jerusalem, but wait for the promise of the Father, which you have heard about from me.

[5]For John baptized in water, but you will be baptized in the Holy Spirit, not many days from now."

[6]When therefore they were gathered together, they queried him, saying, "Lord, are you at this time going to restore the kingdom to Israel?"

[7]And he said to them, "It is not for you to know the times and the seasons, which the Father has placed within his own authority; [8]but you will receive power when the Holy Spirit comes upon you, and you will be my witnesses, both in Jerusalem and in all Judea and Samaria, and to the farthest part of the earth." [9]And after he had said these things, he was lifted up away while they were watching. And a cloud removed him from their view. [10]And as he was going, they were concentrating intently into the sky, and behold! Two men dressed in white clothing had been standing beside them.

[11]And they said: "Men of Galilee, why are you standing looking into the sky? This same Jesus who was taken up from you into heaven will come in the same manner in which you saw him go into heaven."

[12]At that time they went back into Jerusalem, from the hill called the Mount of Olives, which is near Jerusalem, a Sabbath day's walk away. [13]And when they got back inside the city, they went up into the upper room where they were staying: Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Halphaeus and Simon the Zealot, and Judas son of James. [14]These all with one mind were devoting themselves persistently to prayer, along with the women, including Mary the mother of Jesus and his brothers.

[15]And during those days Peter stood up in the midst of the brethren, (altogether the company of persons was about 120). He said, [16]"Brethren, it was necessary for that scripture to be fulfilled which the Holy Spirit spoke beforehand through the mouth of David concerning Judas, who became a guide for those who arrested Jesus, [17]because he was numbered among us and obtained one share of this ministry." [18](This man therefore had bought himself a field out of the payment from unrighteousness, and after falling headlong, he burst open in the middle, and all his intestines spilled out. [19]And it became known to everyone living in Jerusalem, so that the field is called in their language, "Hakeldama." This means "Field of Blood.") [20]"For it is written in the book of Psalms: 'Let his settlement be desolate, and be in it no inhabitant,' and, 'Let his position be taken by someone else.' [21]So then, it must be out of the men who have been with us during the whole time the Lord Jesus went in and out among us, [22]beginning from the baptism

of John all the way until the day he was taken up from us; one of those
who were witnesses of his resurrection with us."

23And they nominated two, Joseph called Barsabbas, who was
surnamed Justus; and Matthias.

24And getting down in prayer, they said, "You, Lord, are knower of
all hearts. Reveal which one of these two you have chosen 25to receive
this place of ministry and apostleship, from which Judas turned aside to
go to his own proper place."

26And they cast lots over them, and the lot fell to Matthias. And he
was added in with the eleven apostles.

Chapter 2

1And when it was time for the Day of Pentecost, they were all
together in one place, 2and suddenly there came the sound of words
from heaven as if being carried by a swirling wind, and it filled the
entire house where they were sitting. 3And there appeared to them
tongues of flame, dividing apart, just as if a fire, and it came to rest on
each one of them, 4and they were all filled with the Holy Spirit, and they
began to speak in other languages, as the Spirit was giving them
utterance.

5Now there were Jews staying in Jerusalem who were devout men
from all the nations under heaven. 6And as the sound of this was
produced, a crowd gathered on, and they were captivated, because each
one was hearing them speaking in their own particular language. 7And
they were astonished, and marveling, saying, "Behold, these people who
are speaking, are they not all Galileans? 8So how are we each hearing
them in our own particular language in which we were born?
9Parthians, Medes and Elamites and residents of Mesopotamia; Jews also
from Cappadocia, Pontus and Asia; 10both Phrygia and Pamphylia;
Egypt and the parts of Libya near Cyrene; and Romans who are visiting,
11both Jews and proselytes; Cretans and Arabs; we hear them telling the
mighty deeds of God in our own languages!" 12And they were all
stunned and struggling. Some were saying to each other, "What does
this mean?"

13But others were saying with scorn, "They are full of new wine."

14But Peter stood forward, along with the Eleven, and he lifted up
his voice, and spoke out boldly to them: "Men of Judea, and all you
living in Jerusalem, let this be known to you, and take heed to my words.
15For these people are not drunk, as you are thinking, since it is the third
hour of the day. 16But rather this is what was spoken through the
prophet Joel:

17 'And it will be, in the last days,' God says,
'I will pour out of my spirit onto all flesh,
and your sons and your daughters will prophesy,
and your young will see visions,
and your older will dream dreams;
18and onto both my male servants and my female servants
will I pour out from my Spirit in those days,
and they will prophesy.
19And I will provide wonders in the heaven above,
and signs on the earth below,
blood and fire and atmosphere of smoke;
20the sun will be turned into darkness and the moon into blood

before that great and terrible Day of the Lord is come.
21And it will be, that whoever calls on the name of the Lord will be
saved.'

22"Men of Israel, listen to these words. Jesus of Nazareth, a man
commended to you from God by powerful deeds and wonders and
signs, which God performed through him in your midst, as you
yourselves know, 23this man, who was handed over according to the
established plan and foreknowledge of God, you lifted up, to be nailed
by the hand of Torah-less men, 24him God has raised again, breaking the
bonds of death, since it was never possible for him to be held by it.
25For David says regarding him,

'I have foreseen the Lord going before me through it all.
Because he is at my right hand, I will not be shaken.
26For this reason my heart was cheered,
and my tongue did rejoice,
and my flesh also now will dwell in hope,
27because you will not abandon my soul in Hades,
nor will you assign your holy one to see decay.
28You have made known to me the paths of life.
You will fill me with joy with your company.'

29Brothers, I venture to say with certainty to you about the patriarch
David, that he both died and was buried, and his tomb remains among
us to this day. 30But because of being a prophet, and knowing that God
had sworn to him with an oath that fruit of his loins would sit on his
throne, 31it was in reference to the resurrection of the Messiah he spoke,
with foresight, that He was not abandoned in Hades, nor did His flesh
see decay. 32This man Jesus, God raised to life, to which we all are
witnesses. 33Having been exalted then to the right hand of God, and
having received from the Father the promise of the Holy Spirit, he has
poured out this which you are seeing and hearing. 34For David did not
ascend to heaven, yet he says, 'The Lord said to my Lord: Sit at my right
hand, 35until I make your enemies a footstool for your feet.' 36Therefore
let all the house of Israel know for a certainty, that the one whom you
crucified, God has made that same Jesus both Lord and Messiah."
37And when they heard this, they were shocked. And they said to
Peter and the rest of the apostles, "Brothers, what should we do?"
38And Peter said to them, "Repent, and be baptized each one of you
in the name of Jesus Christ for the forgiveness of sins. And you will
receive for yourselves the gift of the Holy Spirit. 39For the promise is to
you, and to your children, and also to everyone far off, however many
the Lord our God will call."
40With many other words also, he was solemnly testifying to them,
saying, "You must be saved from this perverse generation." 41The ones
therefore who accepted his message were baptized, and about three
thousand souls were added during that day.
42And they were devoting themselves continually to the teaching of
the apostles, and to the fellowship, to the breaking of the bread, and to
the prayers. 43And fear came into every soul, and many wonders and
signs were taking place through the apostles. 44And all the believers
were together, and possessing everything in common. 45And they were
selling their property and possessions, and distributing the proceeds to
everyone, according to whomever had the need. 46And every day they

were as one mind, devoting themselves constantly in the temple, and breaking bread from house to house, sharing food with gladness and simplicity of heart, [47]praising God, and having favor in the eyes of all the people. And the Lord was adding to the assembly daily, those who were being saved.

Chapter 3

[1]Now Peter and John went up to the temple at the ninth hour, the hour of prayer, [2]and a man lame from his mother's womb was being carried, whom they would place daily at the gate of the temple called the Beautiful Gate so he could ask for charity from those going into the temple; [3]who when he saw Peter and John about to enter the temple, he asked to receive charity. [4]And Peter, after studying him together with John, said, "Look at us."

[5]So he was holding his attention on them, expecting to receive something from them.

[6]And Peter said, "Silver and gold, I have none. But what I do have, this I give you. In the name of Jesus Christ of Nazareth, rise up and walk!" [7]And he gripped him by the right hand and lifted him. And his feet and ankles were instantly strengthened, [8]and springing up, he stood, and started walking around. And he went into the temple with them, walking and leaping and praising God. [9]And all the people saw him walking and praising God, [10]and they recognized him, that this was the man usually sitting at the Beautiful Gate of the temple to ask for charity, and they were filled with amazement and wonder over what had happened to him. [11]And as he was holding on to Peter and John, all the people ran together toward them in admiration, at the gate called Solomon's Gate.

[12]But when Peter saw this, he responded to the people: "Men of Israel, why are you marveling over this, and why are you looking upon us as if our own power or godliness caused him to walk again? [13]The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom you delivered over to and disowned before the face of Pilate. He had made the judgement to release him, [14]but you rejected the holy and righteous one, and asked that a murderer be released on pardon to you, [15]and you killed the architect of life, whom God has raised from the dead, to which we all are witnesses. [16]And it is on the basis of faith in his name, Jesus' name, that this man whom you see and know has been made firm, and this faith, which is through that Jesus, has given this man complete healing in front of you all. [17]So now, brothers, I realize it was because you were unaware, that you acted so, and likewise your leaders. [18]But in this way were fulfilled the things God had foretold through the mouths of all the prophets: that his Anointed had to suffer. [19]Repent therefore, and turn yourselves around, so that your sins be wiped away, [20]so that times of refreshing may come from having access to the Lord, and he send the pre-appointed Messiah to you, Jesus, [21]whom heaven must take in until the time of the restoration of all things, about which God has spoken through the mouths of his holy prophets since long ago.

[22]For indeed Moses said to our fathers, 'The Lord God will raise up for you a prophet like me from your brethren. To him you must take heed, in accordance with everything he says to you, [23]and it will be that every soul who does not listen to that prophet will be utterly cut off from among the people.' [24]And indeed all the prophets from Samuel

and those in succession, as many as have spoken, have also predicted these days. [25]You are the heirs of the prophets, and of the covenant which God set in place with our fathers, saying to Abraham, 'And through your seed will all the families of the earth be blessed.' [26]God, having now raised up his servant, has sent him to you, blessing you first, in order to turn each of you from your wicked ways."

Chapter 4

[1]And as they were talking to the people, the priests and the captain of the temple guard and the Sadducees pressed upon them, [2]all worked up because they were teaching the people and proclaiming in Jesus the resurrection of the dead, [3]and they put their hands on them and placed them under guard until morning (for by then it was evening). [4]But many of those who heard the word believed, and the number of the men came to be about 5,000.

[5]And the next morning an assembly of the leaders and elders and Torah scholars was convened in Jerusalem, [6]including Hananiah the high priest, and Caiaphas, and John, and Alexander, and all the ones who were relatives of the high priest, [7]and after they had stood them in their midst, they were inquiring, "By what power or what name did you do this?"

[8]Then Peter, filled with the Holy Spirit, said to them, "Leaders of the people, and elders of Israel, [9]If we are on trial for a good deed done to a lame man, as to by what means he was healed, [10]be it known to you all, and to all the people of Israel, that in this name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead, in that name this man is presented before you healthy. [11]This Jesus is 'the stone that you builders rejected; he has become the cornerstone.' [12]And salvation is not in anyone else, for there is not even another name under heaven given among man by which we must be saved."

[13]Now when they observed the confident speech of Peter and John, and considered the fact they were uneducated and ordinary men, they were amazed. And they recognized them, that they had been with Jesus. [14]And as they saw that the man who was with them was standing, the one who had been healed, they had nothing to say in rebuttal. [15]And after ordering them to go out of the Sanhedrin, they were conferring with one another, [16]saying, "What shall we do with these men? For to be sure, a notable sign has happened through them, well known to everyone living in Jerusalem, and we cannot deny it. [17]But, so it does not spread to the people any further, let us threaten them to speak no longer in this name to anyone." [18]And after summoning them, they gave them orders not to utter at all nor to teach in the name of Jesus.

[19]But in response Peter and John said to them, "Whether it is right in God's eyes to obey you rather than obey God, you decide. [20]Because for us, it impossible to not tell the things we have seen and heard."

[21]But they threatened them further, and then released them, having found no way to punish them, because of the people. For they were all praising God over what had happened. [22]For the man on whom this sign of healing had happened was over forty years old. [23]So being released they went to their own people and reported what things the chief priests and elders had said to them.

[24]And who when they heard, they with one mind lifted their voice to God, and said, "Master, you who made the heaven and the earth and the sea and all things in them, [25]who said by the mouth of our father David

your servant, through the Holy Spirit, 'Why have the nations raged, and
the peoples devised vain things? 26The kings of the earth rise up, and
the rulers assemble together against the Lord and against his Anointed.'
27For in fact they have assembled in this city against your holy servant
Jesus whom you anointed, both Herod and Pontius Pilate, along with
the nations and the peoples of Israel, 28to do those things which your
hand and your design have fore-ordained to happen. 29And now, Lord,
look upon their threats, and give to all your servants the ability to speak
your word with boldness, 30by stretching forth your hand so that curing
and signs and wonders will happen through the name of your holy
servant Jesus."

31And as they were making this request, the place in which they
were assembled was shaken, and they all were filled with the Holy
Spirit, and they spoke the word of God with boldness. 32Now the hearts
and souls of the multitude of those who had believed were one, and not
one person said any of the possessions belonging to him were his own,
but instead were held in common for every one of them. 33And with
great power the apostles gave the testimony about the resurrection of
the Lord Jesus. And great grace was upon them all. 34For not even one
among them was needy. Because whoever of them were owners of
lands or houses, they were selling, and they would bring the proceeds of
the things that were sold, 35and donate it at the feet of the apostles. Then
it was distributed to each person, according as anyone had the need.

36Thus it was that Joseph, who was nicknamed Barnabas by the
apostles (which when translated is Son of Encouragement), a Levite,
Cypriot by birth, 37who was the owner of a field, he sold it and brought
the proceeds and donated it at the feet of the apostles.

Chapter 5

1Then a man named Hananiah, together with his wife Saphira, sold
some property, 2and part of the proceeds he secretly set aside for himself
(his wife also aware) and part he brought to the feet of the apostles and
donated.

3And Peter said, "Hananiah, why has Satan emboldened your heart
to lie to the Holy Spirit and secretly set aside for yourself part of the
proceeds from the field? 4Was not the field yours, and after it was sold,
the proceeds still within your rights to keep? What happened, that put
this issue in your heart? It was not to people that you lied, but to God."

5And after Hananaiah heard these words, he fell down dead. And
great fear gripped all those who were listening. 6And the young men
got up, and when they had wrapped him, they carried him out and
buried him. 7And there was an interval of about three hours, and then
his wife came in, not knowing what had happened. 8And Peter
responded to her, "Tell me, was this how much you sold the land for?"

And she said, "Yes, this much."

9And Peter said to her, "What happened, that you two were united
to tempt the Spirit of the Lord? Look, the feet of those who buried your
husband are at the door. They will also carry you out." 10And she
immediately dropped near his feet and died. And when the young men
came in, they found her dead, and they carried her out, and buried her
next to her husband. 11And great fear came over the whole assembly,
and over all those who heard these things. 12And through the hands of
the apostles many signs and wonders were happening among the
people, and they were regularly at the Portico of Solomon with one

accord. [13]But none of the rest dared to be seen with them. (Though the
people thought highly of them.)

[14]Even so, more believers were added to the Lord, multitudes of
both men and women; [15]with the result that they also brought out their
sick into the streets and placed them on pallets and mats, in case if Peter
came by even his shadow might pass over one of them. [16]And the
multitude from the cities surrounding Jerusalem also collected there,
carrying the sick and those being tormented by unclean spirits, who
were healed, all of them.

[17]But the high priest rose up, and all those with him, which was the
sect of the Sadducees. They were filled with jealousy, [18]and they put
their hands on the apostles and placed them in custody publicly. [19]But
during the night an angel of the Lord opened the doors of the prison,
and led them out, and said, [20] "Go, stand in the temple, and speak to the
people all the words of this life."

[21]They took heed, and at about dawn they went into the temple, and
were teaching. And when the high priest and those with him had
opened for business, they called together the Sanhedrin and all the
senate of the sons of Israel, and sent men to the jail to have them
brought. [22]But when the attendants got there, they found they were not
in the prison, and went back and reported, [23]saying, "We found the jail
locked up securely and the guards standing at the doors, but when we
opened it, we found no one inside."

[24]And as the captain of the temple guard and the chief priests heard
these words, they were completely at a loss as to what might become of
it all. [25]Then someone came and reported to them, "Behold, the men you
had put in prison are standing in the temple, and teaching the people."
[26]At that time the captain went out, along with the attendants, and
brought them, not with force, because they were afraid of the people,
not wanting to be stoned.

[27]And they brought them and stood them in the Sanhedrin. And the
high priest interrogated them, [28]saying, "We very strictly charged you
not to teach in this name, and behold you have filled Jerusalem with
your teaching. And you intend to bring upon us this man's blood."

[29]And in answer Peter and the apostles said, "We ought to obey God
rather than humans. [30]The God of our fathers raised up Jesus, whom
you killed by hanging him to a tree. [31]This man God has exalted to his
right hand as a Ruler and a Savior, to give repentance to Israel and
forgiveness of sins. [32]And we are witnesses of these matters, as is also
the Holy Spirit, which God gave to those who obey him."

[33]And those hearing this were enraged, and began planning to kill
him. [34]But a certain man in the council stood up, a Pharisee by the name
of Gamaliel, a teacher of the law respected by all the people. And he
ordered that the men be put outside for a little while. [35]And he said to
them, "Men, Israelites, take heed to yourselves over these men, what
you intend to do. [36]For prior to these days, Theudas had risen up,
declaring himself to be someone, to whom a number of men attached
themselves, about four hundred. He was killed, and all who obeyed
him were dispersed and came to nothing. [37]After that, during the days
of the registration, Judas the Galilean rose up and drew away people
after him. That man also perished, and all who obeyed him were
scattered. [38]And the ones now, I am telling you, stand back from these
men, and leave them alone. Because if this argument is of man, or this
effort, it will come to an end. [39]On the other hand, if it is of God, you

will not be able to stop them. And no good you are found being
opponents of God."

With that they obeyed him. [40]And they called for the apostles, and
beat them, and ordered them not to speak on the name of Jesus, and
released them. [41]They as a result were proceeding from the presence of
the Sanhedrin rejoicing that they were considered worthy to be despised
for the sake of that name. [42]And every day, in the temple, and from
house to house, they never ceased teaching and preaching the Messiah
Jesus.

Chapter 6

[1]Now during those days, with the number of disciples having
multiplied greatly, there arose some grumbling from the Greek speakers
toward the Hebrew speakers, that their widows were being overlooked
in the daily distribution of food. [2]Then the Twelve called the multitude
of the disciples to them, and said, "It is not fitting that we abandon the
word of God to minister money matters. [3]So, brothers, search out seven
men of you who are witnessed to be full of the Spirit and of wisdom,
whom we will appoint over this office; [4]whereas we will be devoted to
prayer and service of the word."

[5]And this word was pleasing before all the multitude, and they
chose Stephen, a man full of faith and of the Holy Spirit; and Philip, and
Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a
proselyte from Antioch. [6]Whom they set before the apostles. And they
prayed and laid their hands on them.

[7]And the word of God grew, and the number of disciples in
Jerusalem multiplied greatly. A large crowd of the priests also was
coming to obey the faith. [8]And Stephen, full of grace and power, was
performing great signs and wonders among the people.

[9]But some men stood up, debating with Stephen, men from what
was called the Synagogue of the Freedmen, including Cyrenians and
Alexandrians, and some from Cilicia and Asia, [10]and they were not able
to withstand the wisdom and the spirit with which he was speaking.
[11]Then they secretly instigated some men to say, "We have heard him
speaking blasphemous things against Moses and against God." [12]And
that stirred up the people, and the elders, and the Torah scholars. And
having stood ready nearby, they seized him and took him to the
Sanhedrin. [13]They also had arranged false witnesses, who were now
saying, "This man never stops saying things against this holy place and
the law. [14]For we have heard him saying that this Jesus the Nazarene
will destroy this place and change the customs that Moses handed down
to us." [15]And everyone sitting in the Sanhedrin who watched him saw
his face was like the face of an angel.

Chapter 7

[1]But the high priest said, "Are these things true?"

[2]And he said, "Men, brothers, and fathers, listen: The glorious God
appeared to our father Abraham while he was in Mesopotamia, before
he lived in Haran, [3]and He said to him, 'Leave your country and your
relatives, and go to whatever country I will show you.'

[4]At that time he left Chaldea, and lived in Haran. And then, after
his father died, God removed him to this country in which you now live.
[5]Yet he did not give him tenure in this country, not even a foothold, yet

promised to give it for a possession to his seed after him, this while he had no child. 6But God spoke this: 'Your seed will be aliens in the country of others, who will enslave them and treat them badly for 400 years. 7And whatever nation enslaves them, I will judge,' said God, 'and after those things they will come out, and will worship me in this place.'

8And He gave him the covenant of circumcision; and thus Abraham begat Isaac and circumcised him on the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs. 9And the patriarchs, out of envy, sold Joseph off to Egypt. Yet God was with him. 10And He rescued him from all his troubles, and gave him favor and wisdom in the eyes of Pharaoh king of Egypt, who made him ruler over Egypt, and over his entire household.

11But a famine came over all of Egypt and Canaan, and great suffering, and our fathers were not finding food. 12So when Jacob heard there was bread in Egypt, he sent our fathers out the first time. 13And during the second time, Joseph allowed himself to be recognized by his brothers, and his race became evident to Pharaoh.

14So Joseph sent word inviting his father to come, Jacob and the whole clan, 75 souls in all, 15and Jacob went down to Egypt. And he and our fathers died, 16and were transferred to Shechem and laid in the tomb which Abraham had bought with a payment in silver from the sons of Hamor in Shechem.

17Now just as the time was drawing near for the promise which God had declared to Abraham, the people grew in strength and were multiplied in Egypt, 18until such time another king arose who did not know Joseph. 19This man dealt shrewdly with our race. He mistreated our fathers, causing their newborn babies to be thrown out, so they would not survive.

20At which time Moses was born, and he was very good looking. For three months he was nurtured in the house of his father. 21Then when he was put out, the daughter of Pharaoh took him as a son for herself. 22And Moses was trained in all the wisdom of the Egyptians, and was powerful in his words and his deeds.

23But when he reached 40 years old, it came upon his heart to go check on his brothers the sons of Israel. 24And when he saw one being injured he defended him, and he got vengeance for the one getting the worse, by striking the Egyptian. 25Now he thought his brothers would understand that God would give salvation to them through his hand. But they did not understand. 26And on the following day he appeared to some of them, who were fighting, and he attempted to reconcile them in peace saying, "Men, you are brothers. Why are you injuring each other?"

27But the one injuring his neighbor pushed him away, saying, "Who appointed you ruler and judge over us? 28Do you intend to kill me the same way you killed that Egyptian yesterday?"

29And with this said, Moses fled. And he became an alien camping out in Midian, where he begat two sons. 30And when he was forty years old, the angel of the Lord appeared to him in the desert of Mount Sinai, in the flame of a burning thorn bush.

31And Moses saw it and marvelled at the vision. As he approached it therefore to investigate, there came the voice of the Lord: 32 'I am the God of your fathers, the God of Abraham, Isaac, and Jacob.' But Moses started to tremble and dared not to look.

33And the Lord said to him, 'Remove the sandals from your feet; because the place on which you are standing is holy ground. 34I have

looked, I have seen the ill treatment of my people in Egypt, and I have heard their groans, and I have come down to rescue them. And now, you come; I will send you to Egypt.'

[35]This Moses, the one they had denied saying, 'Who appointed you ruler and judge;' this man God sent as ruler and redeemer by means of the angel appearing to him in the bush. [36]This man led them forth, performing wonders and signs, in Egypt and in the Red Sea, and in the desert for forty years. [37]This is the Moses who said to the sons of Israel, 'God will raise up a prophet for you like me out of your brothers.' [38]This is the one who was present in the congregation in the desert, who was with the angel speaking to him in Mount Sinai, and who was with our fathers. He who received living oracles to give to us. [39]To whom our fathers refused to be obedient, but pushed him away, and turned their hearts toward Egypt, [40]saying to Aaron, 'Make gods for us that will go before us. Because this Moses who led us out of Egypt, we do not know what happened to him.' [41]And they molded a calf in those days, and led a sacrifice up to the idol, and rejoiced in the works of their own hands.

[42]And God turned away, and gave them up to worship the heavenly bodies, just as it is written in the scroll of the prophets: 'Have you presented Me slaughtered animals and sacrifices for forty years in the desert, O house of Israel? [43]Yet you carried around the booth of Moloch, and the star of your god Saturn. The images which you made, you worshiped them. I therefore will deport you beyond Babylon.' [44]The tent of testimony was there for our fathers in the desert, just as the one speaking had directed Moses to make it according to the model which he had seen. [45]Which then our fathers had passed on to them, and they with Joshua, took it into the land possessed by the nations whom God drove away from the face of our fathers until the days of David. [46]Who found favor before God and asked to find a tent for the God of Jacob.

[47]But Solomon built a house for him. [48]But the Most High does not dwell in hand-made things. As the prophet says, [49]'Heaven is my throne, and Earth is my foot-stool. What kind of house will you build for me?' says the Lord, 'or what place for my rest? [5]Has not my hand created all these things?'

[51]O you stiff-necked people, and uncircumcised in hearts and ears, you always resist the Holy Spirit. Just as your fathers were, so are you. [52]Which of the prophets have your fathers not persecuted? And they killed those who predicted the coming of the Righteous One, of whom you now are become the betrayers and murderers. [53]Who have received the law by the direction of angels, and not kept it."

[54]Now those hearing these things had been seething inside, and were grinding their teeth at him. [55]But he, being filled with the Holy Spirit, gazed intently into heaven, and saw the glory of God, and Jesus standing at the right hand of God. [56]And he said, "Look! I can see heaven open, and the Son of Man standing at the right hand of God!"

[57]But they howled loudly while plugging their ears, and with one accord charged upon him, [58]and when they had cast him outside the city, they proceeded to stone him. And the witnesses laid their cloaks at the feet of a young man named Saul. [59]And as they stoned Stephen, he was calling out, and saying, "Lord Jesus, receive my spirit." [60]Then he dropped to his knees, and he cried out with a loud voice: "Lord, do not hold these sins against them." And after he said these things, he died.

Chapter 8

1 And Saul was in agreement with his killing. Then there occurred at
that time a great persecution against the congregation at Jerusalem, and
they all became scattered over the territories of Judea and Samaria,
except for the apostles. 2 But some devout men recovered the body of
Stephen, and made a great lamentation over him.

3 Meanwhile Saul was ravaging the church, entering house to house,
dragging off both men and women and handing them over to prison.
4 But those who were scattered consequently passed through preaching
the word. 5 Thus Philip, having gone down to a city of Samaria,
preached Christ to those people.

6 And those crowds, when they heard, and saw the signs he was
performing, with one mind took heed to the things that were spoken by
Philip. 7 For many had unclean spirits, which came out with loud shrieks,
and many who had been paralyzed and lame were healed. 8 And so
there was great joy in that city.

9 Now there was a man in that city named Simon who had been
practicing sorcery and astonishing the nation of Samaria, declaring
himself to be someone great. 10 To whom all would pay attention, from
the small to the great, saying, "This is what you call the great power of
God." 11 And they were paying attention to him because it was for quite
a while he had been astonishing them with his sorceries. 12 But when
they believed what Philip had preached about the kingdom of God and
the name of Jesus Christ, they were getting baptized, both men and
women. 13 And Simon himself also believed, and after he was baptized,
he was staying close to Philip, and when he saw the great signs and
miracles that were happening, he was astonished.

14 And when the apostles in Jerusalem heard that Samaria had
welcomed the word of God, they sent Peter and John to them, 15 who
went down and prayed for them that they might receive the Holy Spirit.
16 For He had not yet fallen on even one of them. They were baptized
ones, but baptized only in the name of the Lord Jesus. 17 Then at that
time, they laid their hands on them, and they did receive the Holy Spirit.

18 Now when Simon saw that the Spirit was given by the laying on of
the apostles' hands, he offered them money, 19 saying, "Give me this
authority also, so that whoever I lay my hands on receives the Holy
Spirit."

20 But Peter said to him, "May your silver perish with you, because
you presumed to buy the gift of God with money! 21 There is no part or
place for you in this thing, because your heart is not pure before God.
22 Repent therefore of this evil of yours, and ask of the Lord if the intent
of your heart will be forgiven. 23 For I see you being with bitter poison
and the bondage of unrighteousness."

24 And in response Simon said, "Pray to the Lord on my behalf so
that nothing you said will befall me."

25 When therefore they had given solemn testimony, they also
returned to Jerusalem speaking the word of the Lord, evangelizing even
more Samaritan villages.

26 Then an angel of the Lord spoke to Philip, saying: "Get up, and go
down southward on the road that goes from Jerusalem to Gaza." (This
is desert.)

27 And he got up and went, and behold, an Ethiopian man, who was
an official eunuch of the Kentakee (queen of the Ethiopians) in charge of
all her finance. He had come to worship at Jerusalem. 28 And he was

going back home, and was sitting on his chariot and reading the prophet Isaiah.

[29]And the Spirit said to Philip, "Go up and meet this chariot."

[30]So Philip ran up to him. And he heard him reading Isaiah the prophet and said to him, "Do you understand what you are reading?"

[31]And he said, "How would I truly be able to, unless someone guides me?" And he invited Philip up, to sit with him.

[32]And the passage of scripture he was reading was,

"He was led like a sheep to the slaughter.
And as a lamb before the shearer is silent,
so he did not open his mouth.
[33]In his meekness his right was taken away.
Who will describe his generation?
For his life is being removed from the earth."

[34]So in response the eunuch said to Philip, "I ask you please, about whom is the prophet saying this? About himself? Or about someone else?"

[35]Then Philip opened his mouth, and beginning with that very scripture, he told him all the good news about Jesus. [36]And as they were proceeding along the road, they came upon some water, and the eunuch said, "Look, water. Is there anything forbidding me to be baptized?"

[38]And he ordered the chariot to stop, and the two went down into the water, both Philip and the eunuch, and Philip baptized him. [39]And when they had come up out of the water, the Spirit of the Lord snatched Philip up, and the eunuch saw him no more. He sure was rejoicing as he went on his way.

[40]Then Philip was found in Azotus, and he preached the gospel to all the towns as he passed through, until he arrived at Caesarea.

Chapter 9

[1]Now Saul was still breathing threats of murder against the disciples of the Lord. And he approached the high priest, [2]and obtained letters from him to the synagogues at Damascus, to the effect that anyone he found belonging to The Way, both men and women, he could bind them and bring them to Jerusalem. [3]When therefore he was on his way, it came about, that as he was getting close to Damascus, suddenly a light from heaven shone all around him, [4]and he fell to the ground. He heard a voice. It was saying to him, "Saul, Saul, why are you persecuting me?"

[5]And he said, "Who are you, Lord?"

And He said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads."

[6]Then, trembling and awe-struck, he said, "Lord, what do you want me to do?"

And the Lord said to him, "Arise and go into the city, and it will be told you what you are to do."

[7]Now the men who were traveling with him stood speechless, hearing the voice, but not seeing anyone. [8]Then Saul got up off the ground, and though his eyes were open, he could see nothing. So leading him by the hand, they took him into Damascus. [9]And he went three days without seeing, and neither ate nor drank.

[10]Now there was a disciple in Damascus by the name of Hananiah, and the Lord spoke to him in a dream, "Hananiah."

And he said, "Here I am, Lord."
11And the Lord said to him, "Get up, go to the street called Straight
Street, and inquire in the house of Judas for a man named Saul of Tarsus.
For behold, he is praying, 12and in a vision he has seen a man named
Hananiah come in and lay hands on him so that he would see again."
13But Hananiah answered, "Lord, I have heard from many people
about this man, what bad things he has done to your saints in Jerusalem;
14and he has authority here from the high priest to bind all those who
are called by your name."
15And the Lord said to him, "Go. For this man is to me a choice
vessel to bear my name before the Gentiles, and even before kings, and
before the sons of Israel as well. 16Indeed I will show him what things
he himself is destined to suffer for the sake of my name."
17So Hananiah went, and came into the house. And he placed his
hands on him and said, "Brother Saul, the Lord has sent me—Jesus, who
appeared to you in the road on which you came—so that you may see
again, and so you may be filled with the Holy Spirit."
18And immediately there fell off of him something like scales from
his eyes, and he saw again, and he rose up and was baptized. 19And
after receiving food, he gained strength. And he was with the disciples
in Damascus a few days, 20and then immediately began preaching Jesus
in the synagogues, saying "This is the Son of God."
21And those hearing were amazed, and saying, "Is this not the man
who ravaged those in Jerusalem connected to this name? Was this not
also the reason he had come here, to take them chained up before the
high priests?"
22And Saul was getting stronger and stronger, and confounding the
Jews who lived in Damascus, proving that this man was the Messiah.
23And after many days of this had gone by, the Jews conspired to kill
him. 24But their plan was made known to Saul. Now they were also
keeping close watch on the gates, both by day and by night, so as to kill
him. 25So the disciples took him away at night by way of the wall
instead. They lowered him down in a basket.
26And when he arrived in Jerusalem, he kept trying to join with the
disciples, and everyone was afraid of him, not believing he was a
disciple. 27But Barnabas came beside him, and led him to the apostles,
and recounted to them how the Lord had appeared to Saul on the road,
and that He had spoken to him, and how in Damascus Saul had spoken
boldly in the name of Jesus.
28So he was with them at Jerusalem going in and out, speaking
boldly in the name of the Lord, 29both speaking to and debating with the
Greek-speaking Jews. They however were taking steps to kill him.
30And when the brethren found out, they took him to Caesarea, and
assigned him out to Tarsus.
31Then the church throughout all of Judea, Galilee and Samaria had
peace, and it was strengthened. And proceeding in the fear of the Lord
and the assurance of the Holy Spirit, it grew in numbers.

32Now it came about that as Peter was going through all those areas,
he went to be with the saints that were living in Lydda. 33And he found
there a man by the name of Aeneas, who was paralyzed, lying in bed for
eight years. 34And Peter said to him, "Aeneas, Jesus Christ is healing
you. Get up and make your bed." And he got up immediately. 35And
everyone living in Lydda and Sharon saw him, and they turned to the
Lord.

[36]And in Joppa there was a disciple by the name of Tabitha, which
when translated means Dorkas. This woman was wholly occupied with
the good works and charitable giving that she was doing. [37]And it came
about that during those days she became ill, and died. And after they
washed her, they placed her in the upper room. [38]And since Lydda was
close to Joppa, and the disciples heard that Peter was in that town, they
sent two men to him, begging him, “Please come to our town without
delay.”

[39]So Peter got up and went with them. When he arrived, they led
him up into the upper room. And all the widows came forward,
weeping, showing him the coats and garments that Dorkas had made
when she was with them. [40]But Peter put everyone outside, and he got
down on his knees, and prayed. Then he turned toward the body, and
said, “Tabitha, get up.” And she opened her eyes. And when she saw
Peter, she sat up. [41]And lending her a hand, he lifted her up, and called
the saints and widows, and presented her to them alive. [42]And this
became known throughout all of Joppa, and many believed on the Lord.
[43]And it came about that Peter stayed on for a considerable number of
days in Joppa, with a tanner, Simon.

Chapter 10

[1]Now a man in Caesarea by the name of Cornelius, the centurion of
the cohort called The Italian Cohort, [2]a devout and God-fearing man
along with his whole household, who was doing many charitable deeds
for the Jewish people, and praying to God continually, [3]saw distinctly at
about the ninth hour of the day in a vision, that an angel of God had
come in to him, and who said to him, “Cornelius.”

[4]And Cornelius looked upon him, and became very afraid, and said,
“What is it, Lord?”

And he said to him, “Your prayers and your deeds of charity have
gone up as a memorial before God. [5]And now, send men to Joppa, and
invite a Simon to come to you who is nicknamed Peter. [6]This man is
staying as a guest with Simon the tanner, whose house is by the sea.”

[7]So when the angel speaking to him had left, he called two of his
house servants from among those who attended him, and a devout
soldier, [8]and after recounting it to each one of them, he sent them to
Joppa.

[9]The next day, as those men were walking the road and getting close
to the city, Peter went up onto the roof to pray, around the sixth hour.
[10]Then he became very hungry, and wanted to eat. And while they were
preparing it, a trance came over him, [11]and he sees heaven being opened,
and then a container coming down, something like a giant bedsheet tied
at the four corners, being lowered to the earth. [12]In it were all the four-
footed animals, and all the things that creep on the ground, and all the
birds of the sky.

[13]And there came a voice to him, “Get up, Peter. Kill and eat.”

[14]But Peter said, “Certainly not, Lord. Because never have I ever
eaten anything common or unclean.”

[15]And the voice spoke again to him a second time: “What God has
made clean you must not call unclean.”

[16]And this happened three times; then the container was
immediately taken up into heaven. [17]Then, as Peter was puzzling inside
himself as to what might be the meaning of the vision he had seen,
behold, the men who were sent by Cornelius had ascertained the house

of Simon and stood at the gate. [18]And they called out, asking if Simon who was nicknamed Peter was staying as a guest there. [19]And as Peter was reflecting on the vision, the Spirit said to him, "Behold, three men are looking for you. [20]Get up instead, and go downstairs, and leave with them, not questioning anything, since I have sent them."

[21]So Peter went down and said to the men, "Here I am, the one you are looking for. What is the reason you are here?"

[22]And they said, "Cornelius the centurion, a righteous man and fearing God, and vouched for by the whole Jewish nation, he has been directed by a holy angel to summon you to his house, and to hear words from you."

[23]He invited them inside therefore as his guests. And the next day he rose up and left with them, and some of the brothers from Joppa accompanied him. [24]And the following day he came into Caesarea. And since Cornelius was expecting him, he had called together his relatives and his close friends. [25]And it came about that as Peter was entering, Cornelius met him and fell at his feet and worshipped him.

[26]But Peter lifted him up saying, "Stand up. I myself am also a human being."

[27]And as he was talking with him he went inside, and finds many people gathered. [28]And he said to them, "You know full well how it is unlawful for a Jewish man to join with or visit someone of another race. Yet God has shown me to call no human being common or unclean. [29]This then is the reason I came without objection to the summons. I ask therefore, what is the reason you have summoned me?"

[30]And Cornelius said, "Four days ago to this hour, I was in my house praying, at the ninth hour, and behold, a man in radiant clothing stood before me. [31]And he said, 'Cornelius, your prayer has been answered, and your deeds of charity have gone up as a memorial before God. [32]Send therefore to Joppa and call for Simon who is knicknamed Peter. This man is staying as a guest in the house of Simon the tanner, by the sea.' [33]Right away then I sent men to you, and you on your part did well getting here. Now therefore, we all are present before God, to hear all the things told to you by the Lord."

[34]Then Peter opened his mouth, and said, "I truly understand now, that God is not a discriminator of faces, [35]but that a person of any nation who fears him and works at righteousness is acceptable to Him. [36]This is the word which He sent to the sons of Israel, that announces peace through Jesus Christ: This man is the Lord of everyone.

[37]You know the thing that happened throughout the whole land of the Jews, beginning from Galilee after the baptism which John preached, [38]the man from Nazareth, Jesus, how God anointed him with the Holy Spirit and power, who traveled around doing good and healing all those oppressed by the Devil, because God was with him. [39]And we are witnesses of everything he did in the country of the Jews and Jerusalem; whom then they killed by hanging him to a tree. [40]This man God raised up on the third day, and granted him to be visible; [41]not to all the people but to witnesses chosen beforehand by God; to us, who ate and drank with him after he rose from the dead. [42]And he commanded us to preach to the people and to solemnly testify that this man is the one appointed by God as judge of the living and the dead. [43]All the prophets testify: that all who believe on him are to receive forgiveness of sins through his name."

[44]While Peter was still speaking these things, the Holy Spirit fell upon everyone who was listening to the word. [45]And those believers

who were of the Circumcision, who had come with Peter, were astonished that the gift of the Holy Spirit was poured out upon Gentiles also. [46]For they were hearing them speaking in tongues and glorifying God. Then Peter responded: [47]"Can anyone forbid water baptism to these people, who received the Holy Spirit just as we did?" [48]And so he ordered them to be baptized in the name of Jesus Christ. Then they asked him to remain for several days.

Chapter 11

[1]Now those apostles and brothers who were living throughout Judea, they heard that Gentiles had also received the word of God. [2]And when Peter went up to Jerusalem, they began to argue against him, those who were of the Circumcision.

[3]They were saying, "You have gone indoors with uncircumcised men, and you ate with them!"

[4]So Peter began explaining to them step by step, saying, [5]"I was in the city of Joppa, praying, and in a trance, I saw a vision: a container, something like a giant bedsheet, being let down out of heaven by its four corners, and it came close to me. [6]When I looked inside, I recognized and saw the four-footed animals of the earth, and the wild beasts, and the creeeping things, and the birds of the sky. [7]And then I heard a voice saying, 'Get up, Peter. Kill and eat.'

[8]But I said, 'Certainly not, Lord. Because never has anything common or unclean ever gone into my mouth.'

[9]The voice came back a second time from heaven, 'What God has made clean you must not call unclean.'

[10]And this happened three times, then it was all pulled back into heaven. [11]And behold, right then three men stood at the house in which I was staying, sent from Caesarea to me. [12]And the Spirit said to me, 'Go with them, not questioning anything. And these six brothers went with me also, and we entered the man's house. [13]Then he related to us how he saw an angel who had stood in his house and had said, 'Send to Joppa and summon Simon who is knick-named Peter, [14]who will speak words to you by which you and all your household will be saved.' [15]And so, as I began to speak, the Holy Spirit fell upon them just as upon us at the beginning. [16]Then I remembered the statement of the Lord. As he said, 'John baptized in water, but you will be baptized in the Holy Spirit.' [17]If therefore God has given them the same gift as to us when we also believed on the Lord Jesus Christ, who was I to have been able to hold back God?"

[18]And after they heard these things they calmed down, and they glorified God, saying, "So, even to Gentiles God has granted repentance unto life."

[19]Those then who had been scattered as a result of the persecution in connection to Stephen, they had gone as far as Phoenicia and Cyprus and Antioch, generally speaking the word to no one except Jews only. [20]But there were a few of them, Cypriot and Cyrenian men, who had gone into Antioch speaking to Greeks as well, preaching the good news about the Lord Jesus. [21]And the hand of the Lord was with them, and the number of those who believed and turned to the Lord was large.

[22]And the report about them was heard as far as the ears of the congregation that was in Jerusalem, and they assigned Barnabas out to Antioch. [23]Who, when he arrived and saw the blessedness that is from God, was glad, and exhorted them all to continue in the Lord with

determination in their hearts. [24]For he was a good man, and full of the Holy Spirit and faith. And a great number of people were brought to the Lord. [25]Then he went away to Tarsus, to look for Saul, [26]and when he found him he brought him to Antioch. And so it came about that, for a whole year they joined forces to work with that congregation, and to teach a considerable throng of people. It was also in Antioch the disicples were first called "Christians."

[27]And during those same days some prophets came down to Antioch from Jerusalem. [28]And one of them by the name of Agabus indicated through the Spirit that a great famine was going to take place over the whole inhabited earth. Which did take place during the reign of Claudius Caesar. [29]Then the disciples determined, according to the extent each of them was prospering, to send money in support to the brethren living in Judea. [30]And this they did, sending it to the elders by the hands of Barnabas and Saul.

Chapter 12

[1]Now around that time, King Herod arrested some from the church, and mistreated them. [2]And James the brother of John he put to death by the sword. [3]And when he saw that this was pleasing to the Jews, he went on to hunt down Peter also (and it was during the days of Unleavened Bread), [4]whom he then arrested and put in prison, delivering him over to be guarded by four squads of four soldiers each, intending after Passover to bring him out before the people.

[5]While Peter was being kept in prison, prayer was earnestly being made by the church on his behalf to God. [6]And when Herod was just about to bring him up, that very night before, Peter was sleeping chained between two soldiers by two chains, with guards also in front of the door watching the prison. [7]And behold, an angel of the Lord stood over, and light shone in the room. And he tapped on the side of Peter's body and woke him, saying, "Get up quickly." And the chains fell off his wrists.

[8]Then the angel said to him, "Get dressed and put on your sandals." And Peter did so. And the angel says to him, "Throw your cloak on and follow me."

[9]And Peter was following him outside, not knowing, that what was happening through the angel was real. He thought he was seing a dream. [10]So after passing by the first guards, then the second, they were at the iron gate that leads to the city. Which opened for them by itself. And they got outside, and when they had gone one block, the angel pulled away from him.

[11]And Peter came to himself, and said, "Now I truly know, that the Lord has sent out his angel, and plucked me out of Herod's hand and from all that the Jewish people were expecting." [12]And once he realized this, he went to the house of Mary, the mother of the John whose other name was Mark, which was where a lot of those convened and praying were. [13]And he knocked on the door of the courtyard, and a maidservant by the name of Rhoda came out to answer, [14]and when she recognized Peter's voice, from her joy she did not open the gate but ran inside and reported Peter to be standing at the gate.

[15]And they said to her, "You're crazy." But she kept insisting it was true. So then they were saying, "It's his angel."

[16]But Peter kept knocking. And when they opened the gate they saw him, and were astounded. [17]And he waved his hand downward for

silence, and recounted to them how the Lord had brought him out of the prison. Then he said, “Report these things to James and the brothers.” And he left and went to another location.

[18]Now when morning came, there was no small anxiety among the soldiers as to what had happened to Peter. [19]And Herod conducted a search for him, and when he did not find him he interrogated the guards, then ordered them off to be executed, and went down to Caesarea, spending some time away from Judea.

[20]Now Herod had become angry with the people of Tyre and Sidon. So they made a joint appearance before him, and after they had first won Blastus over to their cause, the man in charge of the king’s bedroom, they sued for peace. This was because their region was dependent upon the food crops from the royal farms. [21]And on the day appointed, Herod dressed in the royal robes and sat at the tribunal, and delivered a speech before them. [22]And the crowd began raising a cheer: “The voice of a god, and not of a man!” [23]But an angel of the Lord struck him on the spot, because he did not give the glory to God. And he was eaten by worms, and died.

[24]Now the word of God was spreading, and winning over more and more people. [25]And Barnabas and Saul returned, having fulfilled their mission at Jerusalem, and they brought with them John whose other name was Mark.

Chapter 13

[1]Now among that congregation in Antioch there were prophets and teachers: both Barnabas and Simeon— the one called the black Simeon; and also Lucius the Cyrenian; Manaen the foster brother of Herod the Tetrarch; and Saul. [2]And while they were devoting themselves to the Lord and fasting, the Holy Spirit said, “Now set apart Barnabas and Saul to me, for the work to which I have called them.”

[3]Then, after fasting and praying and laying their hands on them, they released them. [4]Those two therefore, sent out by the Holy Spirit, went down to Seleucia, and from there they sailed to Cyprus, [5]and once they were in Salamis, were proclaiming the word of God in the synagogues of the Jews. Now they also had John along as an assistant.

[6]And when they had traveled through the whole island as far as Paphos, they encountered a man who was a magician and Jewish false prophet, whose name was Bar-Jesus, [7]who was with the proconsul Sergius Paulus. This latter was an intelligent man, and he summoned Barnabas and Saul, desiring to hear the word of God. [8]But Elymas the magician (for that is how his name is translated) kept working against them, always trying to steer the proconsul away from the faith.

[9]Then Saul, the one also called Paul, filled with the Holy Spirit, fixed his gaze straight at him, [10]and said, “O you, full of all spincraft and every kind of fraud, you son of the devil, you opponent of all that is righteous, are you never going to stop distorting the right ways of the Lord? [11]And now behold, the hand of the Lord is against you, and you will be blind, not seeing the sun for a time."

And immediately there fell upon him a mist, and darkness, and he was going around looking for a guiding hand. [12]At that time the proconsul believed, when he saw what had happened, completely amazed at the teaching about the Lord.

[13]Then, setting sail from Paphos, Paul and his companions came to Perga of Pamphylia; except for John, who parted from them and

returned to Jerusalem. 14And they passed on through from Perga and
arrived in Antioch of Pisidia. And on the Sabbath day they went into
the synagogue and sat down. 15And after the reading of the law and the
prophets, the synagogue rulers sent word to them, saying, "Men,
brothers, if there is among you any word of exhortation to the people,
you may speak."

16So Paul stood up, and waving his hand downward for silence, he
said, Men, Israelites, and those who fear God, please listen. 17The God
of this people Israel chose our fathers, and he exalted the people during
their sojourning in Egypt, and with a mighty arm led them out of it,
18and, for about forty years time he bore them in the desert, 19then after
destroying seven nations in the land of Canaan, he divided their land
out to them as an inheritance, 20all this over a period of about 450 years.
And after those things, he gave them the judges, until Samuel the
prophet.

21And from then on they asked for a king, and God gave them Saul
the son of Kish for 40 years, a man of the tribe of Benjamin. 22And after
removing him, he raised up David for them as king, about whom he also
testified and said, 'I have found David son of Jesse, a man after my own
heart, who will perform all my wishes.' 23From the seed of that man,
according to the promise, God brought to Israel a savior, Jesus, 24with
John having announced ahead of His appearance a baptism of
repentance to all the people Israel.

25"And as John was completing his run, he was saying, 'What are
you surmising me to be? I am not the one. But behold, there is coming
after me someone whose sandals I am not worthy to untie.'

26Men and brothers, sons of the race of Abraham, and those among
you who fear God, the message of this salvation has been assigned over
to us, 27since those living in Jerusalem and their rulers, being ignorant of
this and of the voices of the prophets which are read on every Sabbath,
fulfilled them by condemning Him. 28And even though they found no
case for the death penalty, they asked Pilate to execute Him. 29And
when they had fulfilled all those things written about him, they took
him down from the tree and laid him in a tomb.

30But God raised him up from the dead. 31Over a period of many
days he appeared to those who had come up to Jersualem with him
from Galilee, those who are now witnesses of him to the people. 32And
we are announcing to you this good news: that the promise made to the
fathers, 33God has fulfilled that promise to us their children by raising
up Jesus, as it is also written in the second Psalm about him: 'You are my
son. Today I have begotten you.'

34And that he raised him from the dead, to revert no more to decay,
this is spoken: 'I will grant to you the sure blessings of David.'

35Pertaining to which also it says in another place, 'You will grant
that your blessed one not see decay.'

36Now certainly: David fell asleep, after he had served his own
generation by the will of God, and he was laid to rest with his fathers,
and he saw decay. 37But the one whom God has raised, he did not see
decay. 38Be it known to you therefore, men and brothers, that through
this man forgiveness of sins is being announced to you. 39And of
everything from which it was not possible to be justified through the
Law of Moses, he who believes is being justified.

40Take heed therefore, so that this which was spoken in the prophets
may not apply:

> [41]'Watch, O scornful ones, and marvel, and perish.
> Because I am accomplishing a feat in your days,
> a feat which you would not believe
> if someone were explaining it to you.' "

[42]And when they went outside, they were being invited to the next
Sabbath, to speak these same words to them. [43]Then after the synagogue
meeting had broken up many of the Jews and devout proselytes
accompanied Paul and Barnabas, who, as they continued to speak to
them, were prevailing upon them to continue with this grace of God.
[44]Consequently on the following Sabbath, almost the entire city gathered
to hear the word about the Lord.

[45]But when the Jews saw the crowds, they were filled with jealousy,
and they were rebutting the arguments of Paul by denigrating him. [46]So
Paul and Barnabas bluntly said, "It was mandatory that the word of God
be spoken to you first. But since you are pushing it away and convicting
yourselves not worthy of eternal life, behold: we turn to the Gentiles.
[47]For the Lord has commanded us this: 'I have set you to be a light for
the Gentiles, salvation reaching the farthest part of the earth.'" [48]And the
Gentiles listening were cheering, and praising the message about the
Lord; and as many as had been appointed to eternal life believed.

[49]So the message about the Lord was being carried throughout that
whole region. [50]But the Jews stirred up the influential of the pious
proselyte women along with the chief men of the city, and instigated a
persecution against Paul and Barnabas. And they expelled them out of
their borders. [51]So they, after shaking the dust off their feet against them,
were on their way to Iconium, [52]while the disciples were filled with joy
and the Holy Spirit.

Chapter 14

[1]And the same thing happened in Iconium. They went into the
synagogue of the Jews and spoke in this same manner, with the result
that a large number of both Jews and Greeks believed. [2]As for those
who did not believe, the Jews stirred up and embittered the souls of the
Gentiles against the brothers.

[3]They then stayed though quite a while, speaking boldly on the Lord,
who was bearing witness to the word of his grace by granting signs and
wonders to happen through their hands. [4]But the multitude of the city
became divided, and some were with the Jews and some were with the
apostles. [5]And when a campaign arose on the part of both the Gentiles
and Jews with their leaders to assault and stone them, [6]they heard about
it, and fled to the Lycaonian cities of Lystra and Derbe and the
surrounding country, [7]and started evangelizing there.

[8]And a man was sitting in Lystra who was disabled in his feet, lame
from his mother's womb, who never at any time had walked. [9]He was
listening to the preaching of Paul, who studied him, and knew that he
had the faith to be healed. [10]Paul said in a loud voice, "Stand up straight,
on your feet!" And he jumped up, and was walking.

[11]And when the crowds saw what Paul had done, they lifted up
their voices in Lycaonian, saying, "The gods have come down to us,
made like humans." [12]And they were calling Barnabas Zeus, and Paul
Hermes, since Hermes was the ruler of speech. [13]And the priest of Zeus,
who dwelt before the city, brought bulls and garlands to the gates,
intending to join with the crowds to offer sacrifice.

[14]But when the apostles Barnabas and Paul heard this, they ripped
their clothing and rushed in among the crowd, crying out [15]and saying,
"Men, why are you doing this? We also are humans with the same
frailties as you, preaching that you should turn from these worthless
things to the God that is alive, the one who made the heaven, and the
earth, and the sea, and everything that is in them; [16]who in the ages gone
by has allowed all nations to go in their own paths; [17]though he did not
leave himself without evidence, acting good toward you, providing rain
from the heaven and seasons bearing fruit, satisfying your hearts with
food and good cheer."

[18]And saying these things just barely dissuaded the crowds from
sacrificing to them. [19]But some Jews arrived from Antioch and Iconium,
and after winning over the crowds and stoning Paul, they dragged him
outside the city, thinking he was dead.

[20]But the disciples circled around him, and carried him into the city.
And the following day, he left for Derbe with Barnabas. [21]And after
evangelizing that city and making many disciples, they reversed their
tracks through Lystra and through Iconium and through Antioch,
[22]confirming the hearts of the disciples, exhorting them to persevere in
the faith, seeing as how we must go through much tribulation into the
kingdom of God. [23]And after appointing elders for them in each
congregation, and praying for them with fasting, they handed them over
to the Lord in whom they had placed their trust.

[24]And when they had passed all the way through Pisidia they came
into Pamphylia, [25]and after speaking the word in Perga they went down
to Attalia, [26]and from there set sail for Antioch, for that is where they
had been commended to the grace of God for the work they had
completed. [27]So they presented themselves. When they had brought the
congregation together, they were reporting what things God had done
through them, and how He had opened the door of faith to the Gentiles.
[28]And it was no small amount of time they were spending with those
disciples.

Chapter 15

[1]And some who had come down from Judea had been teaching the
brothers, "Unless you are circumcised according to the custom of Moses,
you cannot be saved." [2]So after there arose no small division and debate
between those men versus Paul and Barnabas, they appointed Paul and
Barnabas plus some others among them to go up to the apostles and
elders in Jerusalem about this question.

[3]They therefore were sent forth now by the assembly, and as they
passed through both Phoenicia and Samaria, they were telling all about
the conversion of the Gentiles, and causing great joy among the brethren.
[4]And when they arrived in Jerusalem they were welcomed by the
congregation and the apostles and the elders, and they reported the
things God had done through them.

[5]But some from the sect of the Pharisees who had believed stood up,
saying it was necessary to circumcise them and to command them to
keep the law of Moses. [6]And the apostles and elders gathered together
to deliberate about this issue.

[7]But after an intense debate occurred, Peter stood up, and he said to
them, "Men and brothers, you know full well from the early days, that
God chose in your presence Gentiles to hear by my mouth the word of
the gospel and to believe, [8]and God, the knower of hearts, has testified,

in that he gave the Holy Spirit to them also, just as to us, 9and he made
no distinction between us and them, cleansing both of our hearts by
means of faith. 10So why tempt God now to place a yoke upon the necks
of the disciples which neither our fathers nor we were able to bear?
11But rather we believe to be saved by the grace of the Lord Jesus, the
same way also as they."

12Then the whole multitude was quiet and listening to Barnabas and
Paul recounting at length what signs and wonders God had done among
the Gentiles through them.

13And after they had held their peace, James responded, saying,
"Men, brothers, listen to me. 14Simeon has described how it was that
God first turned his attention to obtain from the Gentiles a people called
by his name. 15And this is in harmony with the words of the prophets,
just as it is written:

> 16'After these things I will turn back around,
> and raise again the fallen tent of David,
> and rebuild the ruins of it and set it up aright.
> 17so the rest of humanity may seek the Lord,
> even all the Gentiles upon whom my name is applied,
> says the Lord, the one doing these things,
> 18known since long ago.'

19Therefore it is my judgment not to further dismay those from the
Gentiles who are turning to God, 20but to write to them to abstain from
the pollutions of idols and sexual sins and strangled animals and blood.
21After all, Moses since ancient times has had people proclaiming him in
every city, reading him aloud in the synagogues on every Sabbath."

22At that time, it seemed good to them, the apostles and elders,
together with the whole church, to send select men from among them to
Antioch with Paul and Barnabas: Judas the one called Barsabbas, and
Silas; leading men among the brothers, 23having sent a letter by their
hand: "The apostles and elders and brethren, to the brethren of the
Gentiles of Antioch and Syria and Cilicia: Greetings. 24Because we have
heard that some men have troubled you with words, upending your
souls, who came from among us but to whom we had given no such
direction, 25it seemed good to us, after coming to one accord, to send
select men to you together with our beloved brothers Barnabas and Paul,
26people who have dedicated their lives to the cause of the name of our
Lord Jesus Christ. 27We have sent therefore Judas and Silas, and they
will be telling you by speech these same things: 28for it seemed good to
the Holy Spirit and to us to place no burden upon you beyond these
essentials: 29to abstain from things sacrificed to idols, and from blood,
and from strangled animals, and from sexual sins. Keeping yourselves
from these, you will do well. Farewell."

30Those men therefore when they were dismissed went down to
Antioch, and after gathering the congregation together, they delivered
the letter. 31And when they had read it, they rejoiced over its
encouragement. 32And Judas and Silas, both being prophets also
themselves, encouraged the brethren with much speaking, and they
strenghened them as well. 33And after they had spent some time, they
were released back from those brethren with a "Peace be with you" to
the ones who sent them. 35Paul and Barnabas, however, stayed in
Antioch, teaching and preaching the word about the Lord, along with
many others.

[36]Then some days later, Paul said to Barnabas, "Now let us go back
and check on our brethren in all the cities in which we have announced
the word of the Lord, to see how they are doing." [37]So, Barnabas was
wanting to take John with them, also called Mark. [38]But Paul thought it
better not to take this man along with them, who had withdrawn from
them, and from Pamphylia onward had not continued with them in the
work.

[39]There was a disagreement therefore, so sharp, that they parted
ways from each other. And Barnabas took Mark, to sail to Cyprus.
[40]Paul however chose Silas, and went forth, committed by the brethren
to the grace of the Lord. [41]And he was traveling through Syria and
Cilicia, confirming those congregations.

Chapter 16

[1]Then he went over to Derbe and to Lystra. And behold, there was a
disciple there by the name of Timothy, the son of a Jewish woman who
believed, but whose father was a Gentile. [2]He was well spoken of by the
brethren in Lystra and Iconium. [3]Paul wanted this man to journey with
him, and he took him and circumcised him, because of the Jews living in
those places. For they all knew that his father was a Gentile.

[4]So as they were going through the cities, they were delivering the
decrees that had been decided for them to keep by the apostles and
elders in Jerusalem. [5]Those congregations were thus indeed being
strengthened in the faith; and they were growing in number daily. [6]And
when they passed through the Phrygian and Galatian territory, they
were prevented from speaking the word in Asia by the Holy Spirit, [7]so
they went along the border of Mysia, trying to go into Bithynia— and
the Spirit would not let them. [8]So they passed all the way through
Mysia and went down to Troy.

[9]And during the night a vision appeared to Paul. It was a man of
Macedonia standing, and he was pleading with him and saying, "Cross
over to Macedonia and help us." [10]So since he had seen that vision, we
worked on leaving for Macedonia immediately, because we gathered
that God had called us to evangelize them. [11]We set sail therefore from
Troy, and made a straight run to Samothraiki, and the next day on to
Neapolis, [12]and from there to Philippi, which was the first city in the
region of Macedonia, a Roman colony. And we continued in that city,
spending some days.

[13]And on the Sabbath, we went outside the gate by the river, where
we were expecting prayer usually to take place. And after sitting down,
we were talking to the women who had gathered. [14]And a woman of
the city of Thyatira was listening, by the name of Lydia, a merchant
dealing in purple cloth, who worshiped God. Whose heart the Lord
opened so that she would take heed to the things being said by Paul.
[15]And after she and her household were baptized, she made an appeal as
follows, "If you really have judged me to be a believer in the Lord, come
stay at my house." And she persuaded us.

[16]And it came about that once when we were heading to the place of
prayer, a slave girl who had an oracle spirit came across us, who
generated much income for her owners by her fortune telling. [17]She
continued to follow close after Paul and us, yelling and saying, "These
men are servants of the most high God, who are announcing to you the
way of salvation!" [18]She kept doing this over a period of many days.
And Paul was fed up, and he turned to the spirit and said, "I command

you in the name of Jesus Christ to come out of her." And it came out of her that very instant.

[19]Then when her owners saw that their hope of income was gone, they grabbed Paul and Silas, and dragged them into the public square before the authorities. [20]And when they moved them up to the magistrates, they said, "These men, who are Jews, are agitating our city, [21]and they are proclaiming customs which are not permissible for us, being Romans, to either accept or to practice." [22]And the crowd rushed together onto them, and then the magistrates ripped off the clothes and ordered them to be beaten. [23]And after imposing many blows, they threw them in prison, and ordered the warden to keep them in high security; [24]who when he got such orders, put them in the inner cell, and secured their legs in stocks.

[25]And around midnight, Paul and Silas were singing hymns to God, and the guards were listening with interest. [26]And suddenly there was an earthquake, so big, that it caused the foundation of the prison to shift, and all the doors to instantly open. All the chains were released as well. [27]And when the warden woke up and saw that the doors of the prison were open, he drew his dagger, and was about to kill himself, figuring the prisoners had escaped. [28]But Paul called out in a loud voice, and said, "Do not harm yourself. We are all here." [29]So he ordered lights, and rushed inside. And he was trembling, and threw himself down before Paul and Silas. [30]Then he led them outside, and said, "Sirs, what must I do to be saved?"

[31]And they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." [32]And they spoke to him the word about the Lord, together with all those in his household. [33]Then he took Paul and Silas, washed them of their wounds, and got baptized on the spot, he and all his *household*, at that hour of the night. [34]And after leading them back into the house, he set out a table for them. And he and all his household were rejoicing, having believed in God.

[35]And when it was daytime, the magistrates sent the sheriffs, saying, "Release those men." [36]So the prison warden declared these words to Paul, as follows: "The magistrates have sent orders that you be released. Now therefore, you may go in peace."

[37]But Paul said to them, "They gave us a beating in public without due process of law, though we men are Roman citizens, and threw us into prison. And now they are pushing us away quietly? Certainly not! On the contrary they shall come personally and escort us out." [38]So the sheriffs reported these statements to the magistrates. And when they heard that they were Roman citizens, they were afraid. [39]And they came and apologized to them. And they escorted them out, and asked them to go away from the city.

[40]Now after getting out of prison, they went and stayed with Lydia. And they saw those brethren, and exhorted them, and moved on.

Chapter 17

[1]And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. [2]And as was Paul's custom, he went in to them, and on three Sabbath days he reasoned with them from the scriptures, [3]explaining and pointing out that the Messiah had to suffer, and to rise from the dead, and saying, "This man Jesus who I am telling you about, he is the Messiah." [4]And some of them were persuaded, and attached themselves

to Paul and Silas, including a great many of the Greek proselytes, and of
the leading women not a few.

5And the Jews were jealous, and recruited some worthless men off
the streets, and when they had formed a mob, they were putting the city
in an uproar. And they assaulted the house of Jason, intending to bring
them out to the mob. 6But when they did not find them, they proceeded
to drag Jason and some other brothers up before the magistrates, crying,
"Those men who have overturned the whole inhabited earth, they have
arrived here also; 7whom Jason has taken under his roof. And they all
are acting contrary to the decrees of Caesar, declaring someone else to
be king, Jesus." 8Thus they riled up the crowd and the magistrates who
were hearing these words. 9And after taking a bail bond from Jason and
the others, they released them.

10Then the brethren sent Paul and Silas immediately away during
the night to Berea. When they arrived they went into the synagogue of
the Jews. 11And these people were more noble than those in
Thessalonica; they received the word with a completely open mind, each
day examining the scriptures to see if they were there as described.
12Consequently many of them believed, including some Greek women of
high standing, and of the Greek men not a few.

13But when the Jews from Thessalonica found out that the word of
God was proclaimed by Paul in Berea also, they came over there as well,
and they stirred up the crowd. 14So immediately at that time the
brethren sent Paul away, to journey to the sea coast, while both Silas and
Timothy remained there. 15And those escorting Paul took him as far as
Athens, and after receiving orders for Silas and Timothy, that they
should come join him with all speed, they left.

16Now while Paul was waiting for them in Athens, his spirit was
getting stirred up within him, when he saw the city was rife with idols.
17He therefore every day was holding discussions with the Jews and
devout proselytes in the synagogues, and also in the public square with
anyone who happened to be nearby. 18Thus some also of the Epicurean
and Stoic philosophers began joining him. And some were saying,
"Whatever is this blowhard trying to say?" And others said, "He seems
to be a herald for foreign deities." (For he was announcing Jesus and the
resurrection.) 19And they took hold of him and led him to the Hill of
Aries, saying, "May we know what this new teaching is, the one being
spoken by you? 20For you are announcing some things that are strange
to our ears. Therefore we wish to know what these things mean." 21For
you see, all the Athenians, and also non-citizens visiting, would devote
their spare time to nothing else than to speak or to hear anything that
was new.

22So Paul stood at the center of the Hill of Aries, and he said, "Men
of Athens, I notice that you are thoroughly religious. 23For, as I was
passing along and reviewing your objects of worship, I even found an
altar on which had been inscribed, 'TO THE UNKNOWN GOD.' Now
then, the one you venerate without knowing, that God I am proclaiming
to you. 24The God who created the world and everything in it, being
Master of both heaven and earth, he does not settle in shrines made with
hands. 25Nor is he served by human hands as though he needed
anything— he is the one who gives to all, life and breath, and everything
else. 26And he has made of one blood all nations of people, to dwell
over the face of the whole earth, having marked off the predetermined
time periods and boundaries for their habitation, 27to seek after God, if
perhaps they will grope for him and find him, though he is not far from

each one of us. 28For in Him we live, and move, and have our being. As
even one of your own prophets has said, 'We are his offspring.' 29We
ourselves being offspring of God, we ought not therefore to think that
the divine nature is anything like gold or silver or stone, like an
engraved work of art and of human conception. 30Though God indeed
forbore the times of such ignorance, he now commands all people of all
places to repent. 31Because he has set a day on which he is about to
judge the world with righteousness by the man whom he appointed,
giving assurance to everyone by raising him from the dead."

32But some, when they heard resurrection from the dead, were
scoffing, while others said, "We will hear from you on this again." 32And
with that Paul went out from their midst. 33But some men joined up
with him and believed; among whom was Dionysius— a member of the
Hill of Aries; and a woman also, by the name of Damaris, plus others
with them.

Chapter 18

1After these things, Paul departed from Athens, and went to
Corinth. 2And he encountered a Jew by the name of Aquila, Pontic by
birth, who had recently come from Italy along with his wife Priscilla
since Claudius had ordered all Jews to go away from Rome. Paul
approached them, 3and because of being in the same trade, he stayed
with them, and they were doing the work together, for they were
tentmakers by trade. 4Except every Sabbath he would have a discussion
in the synagogue, persuading both Jews and Greeks. 5But once both
Silas and Timothy came down from Macedonia, Paul began restricting
himself to the word, testifying solemnly to the Jews that Jesus was the
Messiah. 6But when they set themselves against him and were reviling
him, Paul shook out his garments toward them, and said, "Your blood is
on your own heads. I am clean. From now on, I am going to the
Gentiles."

7And he left there, and entered the home of someone by the name of
Titus Justus, a worshiper of God, whose house abutted the synagogue.
8Then Crispus, a leader of the synagogue, believed in the Lord, together
with his whole house, and many of the Corinthians hearing this were
believing and getting baptized.

9And the Lord said to Paul during the night in a dream: "Do not be
afraid, but speak, and not be silent. 10Because I am with you, and no one
will lay hands on you to harm you, for in this city the crowd that is mine
is large." 11So he stayed put for a year and six months, teaching the
word of God among them.

12But when Gallio was proconsul of Achaia, the Jews with one mind
rose up against Paul. And they were leading him to the tribunal,
13saying, "This man misleads the people, to worship God apart from the
Law."

14And when Paul was about to open his mouth, Gallio said to the
Jews, "O you Jews, if it were a case of intentional crime or a harmful
misdeed, I would admit you; 15but if a dispute about a word or a term or
a law specific to you all, you take care of that. I am not willing to be
judge of those things." 16And he expelled them from the tribunal.
17Then all the Greeks seized Sosthenes, the chief ruler of the synagogue,
and were beating him right in front of the tribunal. And that mattered
to Gallio not one bit.

18But Paul after remaining several more days with those brethren,
bid them farewell, got his head shaved in Kengkreia, keeping a vow,
and then sailed away for Syria, and with him Priscilla and Aquila. 19But
when they made landfall at Ephesus, Paul left them behind, and went
rather by himself into the synagogue, reasoning with the Jews. 20And
when they asked him to stay with them additional time, he did not
agree, 21but bid them farewell, and said, "I will swing back to you again
if God wills." And he sailed away from Ephesus.

22And he arrived over at Caesarea, disembarked and greeted that
church, then went down to Antioch, 23and after spending some time, he
left, and went through one place after another in the Galatian and
Phrygian territory, strengthening all the disciples.

24And a Jew by the name of Apollos, Alexandrian by birth, an
eloquent man, came to Ephesus, who was powerful in the scriptures.
25This man was orally instructed in the way of the Lord, and burning
with spirit, he was speaking and teaching accurately the things about
Jesus, knowing only the baptism of John; 26and he began to speak boldly
in the synagogue. And when Priscilla and Aquila heard him, they took
him and explained to him more accurately the way of God.

27And when he wanted to go into Achaia, he was encouraged by the
brethren, who wrote to those disciples to welcome him. When he was
there, he was contributing much to those who through grace had
believed; 28for he was thoroughly refuting the Jews in view of all,
proving by the scriptures that Jesus was the Messiah.

Chapter 19

1And it came about that while Apollos was in Corinth, Paul traveled
through the inland districts and arrived in Ephesus. And he found
some disciples, 2and posed this question to them, "When you believed,
did you receive the Holy Spirit?"

But they answered, "We have not even heard there is a Holy Spirit."

3And he said, "Into what then were you baptized?"

And they said, "Into John's baptism."

4And Paul said, "John baptized a baptism of repentance, telling the
people they should believe the one coming after him. That 'one' is
Jesus."

5So those who heard this were baptized into the name of Jesus
Christ. 6And when Paul laid his hands on them, the Holy Spirit came
upon them, and they were speaking in languages and prophesying.
7And they were about 12 men in all.

8And Paul was speaking boldly when he went into the synagogue,
reasoning and persuading about the kingdom of God, for a period of
three months. 9But when some became hardened and were disobeying,
and speaking ill of the Way before the multitude, Paul withdrew from
them, and separated the disciples, and began daily lecturing in the
school of Tyrannus. 10And this went on for two years, with the result
that everyone who lived in Asia heard the word of the Lord, both Jews
and Greeks.

11Through the hands of Paul as well, God was doing powerful,
extraordinary things. 12Even such that handkerchiefs or aprons were
conducted from his skin onto those who were sick and the diseases
would be removed from them, and any evil spirits would come out from
them.

[13]Then some itinerant Jewish exorcists decided to try their hand also at invoking the name of the Lord Jesus over those who had evil spirits. They would be saying, "I adjure you by Jesus whom Paul proclaims." [14]Now they were the seven sons of Skeva, a Jewish high priest, doing this. [15]But in response the evil spirit said to them, "Jesus I know and Paul I know, but who are you?" [16]And the man in whom the evil spirit was, he sprang up onto them and owned all of them put together, and beat them, and the result was they fled that house naked and wounded.

[17]And this became known to everyone living in Ephesus, both Jews and Greeks, and fear fell over them all, and the name of the Lord Jesus was getting magnified. [18]And many of them after they believed were coming forward confessing and publicising their practices. [19]And a considerable number of the ones who had been practicing magic, they collected the sacred scrolls together in a pile, and burnt them in view of everyone. And they added up the prices of them, and found it to be 5,000 pieces of silver. [20]With power like that, the word of the Lord was growing in influence, and prevailing.

[21]And after these things were completed, Paul resolved in his spirit[835] that after passing through Macedonia and Achaia, he would go to Jerusalem, saying, "After I am there, I must see Rome as well." [22]Then he sent two of those who were helping him, Timothy and Erastus, on into Macedonia. He himself remained some more time in Asia.

[23]Now about that time there arose no little disturbance concerning the Way. [24]For someone by the name of Demetrius, a silversmith, who manufactured silver shrines of Artemis and provided the artisans no little business, [25]he convened the tradesmen who worked at such things, and he said, "Men, you know, that from this trade, a comfortable income is ours, [26]and you see and hear, that this Paul, who states that gods made by hands are not gods, he has won over and led astray a considerable crowd from not only Ephesus, but from almost all of Asia. [27]Now not only does this put our profession in danger of coming into disrepute, but it also risks the temple of the great goddess Artemis being counted as nothing, and even she herself, whom all Asia and the inhabited earth worships, is about to be deposed from her greatness."

[28]And after hearing this, they were filled with anger. They began to shout, saying, "Great is Artemis of the Ephesians!" [29]And the city was filled with confusion, and they rushed as with one mind into the theater, keeping a firm grip on Gaius and Aristarchus, Macedonian traveling companions of Paul. [30]And when Paul tried to enter the mob, the disciples would not let him. [31]And some of the Asiarchs also, who were friends with him, sent word to him urging him not to present himself in the theater.

[32]Then, others began shouting something different. For the assembly was confused, and most had no idea why they were gathered together. [33]Now as the Jews brought Alexander forward, some of the crowd instructed him, and so Alexander signaled with his hand that he wished to defend himself to the mob. [34]But because they knew he was a Jew, there arose the sound of them all shouting in unison, continuously for about two hours: "Great is Artemis of the Ephesians!"

[35]But after the town clerk had quieted the crowd, he says: "Men of Ephesus, who indeed is there among humanity that does not know the city of the Ephesians is keeper of the temple of the great Artemis who

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[835] **19:21** Acc. to BDF § 392(3) the clause ἔθετο ἐν τῷ πνεύματι is a Hebraism meaning something like "he thought in his heart."

fell from the sky? 36Since these things are undeniable, it behoves you to calm down and do nothing rash. 37For you brought these men who are neither temple robbers, nor blaspheming your goddess. 38If therefore Demetrius and the artisans with him truly have a case against anyone, court days are observed, and there are proconsuls. They should charge one another. 39So, if you are seeking anything further, that will be settled in the lawful assembly. 40For indeed, we are liable to be charged with insurrection because of today, there being no good reason we can give for this *unscheduled* gathering." 41And after saying these things, he expelled the assembly.

Chapter 20

1Now after the uproar had quieted down, Paul sent for the disciples and exhorted them. And after saying goodbye, he left, to go to Macedonia. 2Then after he had passed through those parts and exhorted them to a greater degree, he went to Greece. 3And when he had spent three months *there*, a plot was formed against him by the Jews. As he was about to escape by sea to Syria, the idea came to go back via Macedonia. 4And traveling with him were: Sopater the Berean, son of Pyrrhus, and the Thessalonians Aristarchus and Secundus, and the Derbian Gaius, and Timothy, and the Asians Tychicus and Trophimus; 5except these men went on ahead, and waited for us in Troy. 6And after the days of Unleavened Bread we sailed away from Philippi, and at the end of five days came to them in Troy, where we spent seven days.

7And on the first day of the week, as we were gathered together to break bread, Paul was preaching to them. It was about to go on into the next day and he was extending the word time to midnight, 8but there were plenty of lamps on the top floor where we were meeting. 9And a youth by the name of Eutychus was sitting in the window, gradually sinking down into a deep sleep because of Paul's lecture going extra time. When he was completely sunken by sleep, he fell down from the third floor, and was picked up dead. 10So Paul went down, and he fell onto him and embraced him, and said, "Do not be troubled, for his life is in him."

11And after he had gone upstairs and broken bread and eaten, he also socialized for quite a while, until dawn, thus he departed. 12And the boy they led away alive, and were comforted not a little. 13We however proceeded on by ship, and put to sea for Assos, where we were going to pick up Paul, for that is how it was arranged. He wanted to go on foot. 14So when he met us at Assos, we took him up on board, and we went to Mitylene. 15Then, sailing away from there the next day, we arrived off Chios, and the day after that went across to Samos, and the following day came to Miletus.

16For Paul had decided to sail past Ephesus, so as not to lose time in Asia, because he was hurrying to be in Jerusalem, if possible, for the Day of Pentecost. 17So instead, from Miletus he sent to Ephesus a summons for the elders of that church.

18And when they had joined him he said to them, "You yourselves are familiar with the manner in which I was with you the whole time since the first days I set foot in Asia, 19serving the Lord with all lowliness of mind, and tears; and the trials that have befallen me through the plots of the Jews; 20how I did not withhold anything that was profitable for you, but showed you, and taught you, in public, and from house to house, 21solemnly bearing witness to both Jews and Greeks, the

repentance toward God and faith in our Lord Jesus Christ. 22And now
behold, constrained by the Spirit, I am going to Jerusalem, not knowing
what things will befall me in there, 23only that the Holy Spirit in every
city testifies to me that chains and afflictions await me. 24But I make my
life on no account precious to myself, so that I may finish my run and
the ministry I received from the Lord Jesus: to solemnly declare the
gospel of the grace of God.

25And now behold: I know that none of you among whom I passed
through preaching the kingdom will see my face again. 26Therefore, I
am testifying to you on this day: I am innocent of everyone's blood, 27for
I did not shrink back from declaring to you the entire will of God.

28Take heed to yourselves, and to all the flock among whom the
Holy Spirit has placed you as overseers, to shepherd the church of God,
which he purchased with his own blood. 29For I know that after my
departure, overbearing wolves will come in among you, not sparing the
flock. 30Out of your own number also, men will arise, speaking changed
up things, to draw away the disciples after them. 31For this reason you
must be vigilant, recalling what over a period of three years I did not
cease to warn each one of you night and day with tears. 32And now, I
hand you over to God, and to the word of his grace, which is able to
build you up, and establish your inheritance among all those who are
sanctified.

33I have desired silver or gold or clothing of no one. 34You
yourselves know that these hands of mine have provided the needs of
myself and of those with me. 35I have demonstrated everything to you
by example, how with such labor one must support the weak, and
remember the words of the Lord Jesus, that he himself said, 'It is more
blessed to give than to receive.' "

36And after he had said these things, he got on his knees, together
with them all, and prayed. 37And there was quite a bit of crying from
everyone, and they were hugging onto Paul's neck, and kissing him
goodbye. 38They were especially pained by the word he had spoken,
that they would not see his face again. Then they were escorting him to
the ship.

Chapter 21

1And when we had put out to sea and pulled away from them, we
ran a straight course, and came to Kos, and then to Rhodes, and from
there to Patara. 2Then we found a ship crossing over to Phoenicia, and
boarded that and set sail. 3And when we sighted Cyprus, we left it
behind on port side, and sailed toward Syria, and made landfall at Tyre,
because that is where the ship was unloading its cargo. 4And there, we
stayed put for seven days, after we had searched out the disciples, who
kept telling Paul, by the Spirit, not to go on to Jerusalem. 5But when we
had finished the days, and were leaving and on our way, they were all
seeing us off, including the women and children, escorting us to the
outside of the city. And we all placed our knees on the beach, and
prayed. 6We said our goodbyes to each other, and we got onto the ship,
while they returned to their homes. 7And we finished the voyage from
Tyre, to come to Ptolemais, and we greeted those disciples, and stayed
with them one day.

8And the following day we departed and came to Caesarea, and
entered the house of Philip the evangelist, who was one of the Seven,
and we stayed with him. 9Now this man had four virgin daughters,

who were prophesying. [10]And during the many days we stayed there, a prophet by the name of Agabus came down from Judea. [11]And he came up next to us, and took off Paul's belt. And he tied up his own feet to his hands. And he said, "Thus says the Holy Spirit: This is how the Jews in Jerusalem will tie up the man whose belt this is, and they will deliver him into the hands of the Gentiles." [12]And when we heard these things, both we and the ones in that place were pleading with him not to go up to Jerusalem.

[13]Then Paul answered, "What are you doing crying and breaking my heart? For I am ready not only to be chained in Jerusalem, but to die for the name of the Lord Jesus."

[14]And he would not be persuaded, so we held our peace, and said, "May the Lord's will be done."

[15]And after those days, we packed our stuff, and went up to Jerusalem. [16]Now some of the disciples from Caesarea also went with us, to introduce us to an early disciple, Mnason the Cypriot, with whom we would be staying as guests. [17]And when we got to Jerusalem, the brethren received us gladly.

[18]So the following day, Paul has gone in to James, together with us, plus all the elders present. [19]And after greeting them, Paul was relating in detail everything that God had done among the Gentiles through his ministry.

[20]Now when they heard it, they were praising God. And they said to him, "Be aware, brother, how many thousands there are among the Jews who have believed. And they all remain zealous for the Law. [21]And they have been told about you, that you are teaching all the Jews throughout the nations apostasy from Moses, saying not to circumcise their sons nor to walk according to the traditions. [22]What then is there *to do*? They will certainly hear that you have come. [23]Therefore do this that we tell you. We have four men who have obligated themselves with a vow. [24]Take these men and purify yourself with them, and pay for them to have their heads shaved, and everyone will know that there is nothing to what they were told about you, but in fact you yourself are walking in conformity and keeping the law.

[25]But as for the Gentile believers, we have informed them by letter that we have decided they need observe nothing of that sort, but only keep themselves from food offered to idols and from blood and from anything strangled and from sexual sin."

[26]Then Paul took those men the following day, and when he had purified himself along with them, he went into the temple announcing when the days of their purification would be finished and when the offering would be made for each of them.

[27]But when the seven days were almost finished, the Jews from Asia saw him in the temple, and stirred up all the crowd, and laid their hands on him, [28]crying out, "Men of Israel, come and help! This is that man who is teaching everyone everywhere against this people and Law and place! And worse yet, he has even brought Greeks into the temple, and profaned this holy place!"

[29]For they had previously seen Trophimus the Ephesian in the city with him, whom they assumed Paul had taken into the temple. [30]And the entire city was stirred up, and the people ran and gathered together. And after they had taken hold of Paul, they proceeded to drag him outside the temple, and immediately the doors were locked. [31]Now while they were working on killing him, the report went up to the commander of the Roman cohort that all Jerusalem was in an uproar,

[32]who promptly took some soldiers and centurions and ran down
toward them. And when the crowd saw the commander and the
soldiers, they stopped beating Paul. [33]At that time the commander came
up to him and seized him and ordered that he be bound with two chains,
and then was inquiring who he was and what he had done.

[34]But some in the crowd were yelling one thing and some another.
Not able to find out for sure through the din, he ordered him brought
into the barracks. [35]But by the time he was on the steps, Paul had to be
carried high by the soldiers, because of the violence of the crowd. [36]For
a large number of the people were following and shouting, "Away with
him!"

[37]And when he was just about to be taken inside the barracks, Paul
says to the commander, "Is it permissible for me to say something to
you?"

And he said, "You know Greek? [38]Then you are that Egyptian aren't
you, who prior to these days rebelled and led four thousand terrorists
out in the desert."

[39]But Paul said, "I am a Jew, a citizen of a city not insignificant,
Tarsus in Cilicia. So I ask you, give me permission to speak to the
people."

[40]And after he gave him permission, Paul stood on the steps, and
motioned to the people downward with his hand. And when it was
largely quiet, he addressed them in the Hebrew language, and said,

The General Epistle of

JAMES

Chapter 1

1James, a servant of God and the Lord Jesus Christ, to the twelve tribes that are in the Diaspora, Greetings. 2Consider it pure joy, my brethren, when you fall into all sorts of trials, 3because you know that the testing of your faith produces endurance. 4But you must allow endurance its finished job to the end so you will be complete and faultless, deficient in nothing.

5And if any of you lacks wisdom, he should request it from God, who gives to everyone cheerfully without complication or lecturing, and it will be given to him. 6Only he must ask with faith, not doubting at all. For he who doubts is like a wave of the sea driven back and forth by the wind. 7That kind of person should certainly stop thinking he will receive anything from the Lord. 8A double-minded man is unstable in all his ways.

9And the brother of the lower class should boast about his being lifted up, 10and the rich one about his lowering, how like a flower of the grass he will drop. 11For as the sun comes up with scorching heat and dries the grass, and the flower of it falls off, and the glory of its face[836] has perished, so also the rich in their goings will be faded in importance.

12The man is blessed[837] who withstands temptation, for when he has stood the test, he will receive the crown of life, which the Lord has promised[838] to those who love Him. 13No one who is being tempted should say, "I am being tempted by God." For God is unskilled[839] in the bad and he does not tempt anyone. 14Rather each person is tempted through his own desires, which get lured out and enticed; 15and then after the desire is fertilized, it gives birth to a sin, and the sin when finished developing produces death. 16Do not be deceived, my beloved brethren.

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[836] **1:11** That is, personage. As also "face" in the phrase "respecting of faces" means personages, treating important people better than unimportant people. The meaning here is that while in the Old Testament, it used to be if you were rich, you were a personage, but now in the New Testament, that will fade in importance. To the point that, according to Jesus, the rich in this world will be poor in the next, and the poor in this world will be rich in the next. Another reason not to want to be rich.

[837] **1:12c** This blessedness is set off in contrast to the Old Testament concept that if you were rich you were blessed by God, as treated in the verses just previous.

[838] **1:12b** txt ἐπηγγείλατο ὁ κύριος "the Lord promised" 0246 syr^{h}? TR AT VS RP ‖ ἐπηγγείλατο κύριος "the Lord promised" C anast-s syr^{h}? ‖ ἐπηγγείλατο ὁ θεός "God promised" ath cyr^{txt} dam did lat-v syr^{p} ‖ ἐπηγγείλατο "he promised" 𝔓^{74} א A B did cyr^{mss} TG WH SBL NA28 ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{100} 048 0166 0173. Yes, Didymus is cited for two different readings. He used two different forms of the text.

[839] **1:13** "unskilled," The Greek word means "inexperienced," thus, unskilled. God has never experienced being tempted by the bad, so thus has no skill in tempting others with the bad.

17All good[840] giving, and every perfect gift is from above, coming
down from the father of lights, with whom there is no varying or shadow
from turning.[841] 18According to his will he gave birth to us through the
word of truth, planning for us to be of his creations a kind of firstfruits.

19You know this,[842] my beloved brethren, but[843] all persons should
be quick to listen, slow to speak, and slow to anger. 20For the anger of a man
does not accomplish[844] the righteousness of God. 21Therefore, having put
away all the moral uncleanness and bad things that are prevalent, you must
welcome with humility the implanted word, which is able to save your
souls. 22Only be doers of the word and not hearers only, deceiving your
own selves. 23For if someone is a hearer of the word and not a doer, he is
like a man who was contemplating[845] his born face[846] in the mirror: 24for that
he took note of himself, and went away, and immediately forgot what kind
of man he was. 25But he who focuses intently into the perfect law, the law of

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[840] **1:17a** "Good" here is set off parallel to the "bad" of v. 13. God is unskilled in giving the bad giving of things like temptation, but the good giving is from God.

[841] **1:17c** This is a dig against the gods of the gentiles, the planets. When the earth or other planets turn around or spin, it becomes dark on the other side, the shadow side, where it once was light. This back and forth between light and dark is pervasive in nature. All plants and animals have rhythm with that change between light and dark. But God invented light, he is the father of lights, and in him is no darkness at all, 1 John 1:5. In his city, the New Jerusalem, there will be no more night, Revelation 21:25, 22:5. "And the city has no need of either a sun or a moon to shine in it, for the glory of God has illumined it, and its lamp is the Lamb." Revelation 21:23.

[842] **1:19b** "You know this, but..." See also II Peter 1:12, Jude 5, etc. The textual variant δὲ in this verse must come hand in hand with the indicative mood of οἶδα which is ἴστε. See also Hebrews 12:17 where ἴστε is used. We should already know the things taught in this verse, from reading Proverbs 17:27, 28 and other parts of the Bible.

[843] **1:19a** txt

Ἴστε ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	ℵ2 B C lat-v TG WH SBL NA28
Ἴστω ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	ℵ*
Ἴστε δὲ ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	𝔓74*vid*
Ἴστε δὲ ἀδελφοί μου ἀγαπητοί. καὶ ἐστώς	A*
Ἴστε δὲ ἀδελφοί μου ἀγαπητοί. καὶ ἔστω	A2
Ἴστε ἀδελφοί μου ἀγαπητοί. ἔστω	VS
_______ἀδελφοί μου ἀγαπητοί. ἔστω	0246
Ὥστε ἀδελφοί μου ἀγαπητοί. ἔστω	TR AT RP
lac	𝔓20 𝔓23 𝔓54 𝔓74 𝔓100 048 0166 0173

[844] **1:20** txt οὐ κατεργάζεται C* 0246 antioch ath TR AT RP NA28 ‖ οὐκ ἐργάζεται ℵ A B dam did TG WH VS SBL ‖ *indeterminate* lat cop syr ‖ *lac* 𝔓20 𝔓23 𝔓54 𝔓74 𝔓100 048 0166 0173. There is no mention in the apparatuses as to what the reading of the first corrector of Codex C is.

[845] **1:23a** "was contemplating." This is a linear participle; participles tell no time tense because they are not in the indicative mood. It is continuous action, relative time. The time is past tense, according to the indicative mood phrases coming after it.

[846] **1:23b** The point is, It's the face he was born with, and what he had always been looking at, but he still forgot when he walked away. It can be the same with reading the Bible. You've read the things before, and they are not new to you, but you still go away without remembering to do what you just read.

liberty, and stays with it, not being[847] a forgetful hearer but a doer of the
deed, this person will be blessed in his deed that he will do.[848]

26If anyone considers himself to be religious[849] but does not bridle
his[850] tongue, he is fooling his own[851] heart. Such religion is worthless.
27Here is a religiousness from our[852] God and Father that is pure and simple:
to look after the orphan and the widow during their hard times,[853] and to
keep oneself unspotted from the world.

Chapter 2

1My brethren, you should not hold the faith of our glorious Lord
Jesus Christ with partiality to personages.[854] 2For if a man with gold rings

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[847] **1:25a** txt οὐκ "not" ℵ A B C 0173 lat-v syr^{p} TG WH VS SBL NA28 ‖ οὗτος οὐκ "this one not" syr^{h} TR AT RP ‖ *lac* $\mathfrak{P}^{20}$ $\mathfrak{P}^{23}$ $\mathfrak{P}^{54}$ $\mathfrak{P}^{74}$ $\mathfrak{P}^{100}$ 048 0166 0246

[848] **1:25b** I get the definite impression that James is saying that one cause of failure is lack of focus on something specific to do. The Greek words here for deed and do, are singular. If you think in generalities, how do you know you did it? How do you know your deed is blessed? And what kind of man you are, can determine what kind of deed God has for you specifically. If I know God, I know he is not maddeningly vague like the Devil is. God knows you cannot obey something unless you know what it is. The Devil condemns you in generalities and vagueness, a shotgun approach, hoping an accusation will stick. God is the opposite. But you can't go wrong checking on the needs of the orphan and the widow, and maintaining difference from the world.

[849] **1:26a** txt εἶναι "to be" ℵ A B C 0173 lat-s,v syr^{p,h} TG WH VS SBL NA28 ‖ εἶναι ἐν ὑμῖν "among you to be" cyr TR AT RP ‖ *lac* $\mathfrak{P}^{20}$ $\mathfrak{P}^{23}$ $\mathfrak{P}^{54}$ $\mathfrak{P}^{74}$ $\mathfrak{P}^{100}$ 048 0166 0246

[850] **1:26b** txt αὐτοῦ antioch cyr TR TG AT VS RP SBL NA28 ‖ αυτου ℵ A C ‖ ἑαυτοῦ B 0173^{vid} WH ‖ *indeterminate* lat syr ‖ *lac* $\mathfrak{P}^{20}$ $\mathfrak{P}^{23}$ $\mathfrak{P}^{54}$ $\mathfrak{P}^{74}$ $\mathfrak{P}^{100}$ 048 0166 0246. These all can mean either "his" or "his own." The reading of 049 is αὑτοῦ, which is a contraction of and has the same meaning as, ἑαυτοῦ.

[851] **1:26c** txt καρδίαν αὑτοῦ DP ‖ καρδιαν αυτου ℵ A 0173 ‖ καρδίαν ἑαυτοῦ B C WH ‖ καρδίαν αὐτοῦ antioch cyr TR TG SCR AT VS RP SBL NA28 ‖ *indeterminate* lat syr ‖ *lac* $\mathfrak{P}^{20}$ $\mathfrak{P}^{23}$ $\mathfrak{P}^{54}$ $\mathfrak{P}^{74}$ $\mathfrak{P}^{100}$ 048 0166 0246.

[852] **1:27a** txt τῷ θεῷ $\mathfrak{P}^{74}$ $\aleph^{Z}$ A B C* antioch cyr dam epiph TR TG SCR WH AT VS SBL NA28 ‖ θεῷ $\aleph^{T}$ C² cyr did RP ‖ *indeterminate* lat syr ‖ *lac* $\mathfrak{P}^{20}$ $\mathfrak{P}^{23}$ $\mathfrak{P}^{54}$ $\mathfrak{P}^{100}$ 048 0166 0173 0246. The Robinson-Pierpont text here is just as old a reading, and also is the more difficult reading which might lead scribes to try to clarify. The phrase τῷ θεῷ καὶ πατρὶ, "our God and Father" is easier to translate than θεῷ καὶ πατρὶ. On the other hand the Greek manuscript evidence for inclusion of the article is very impressive. The two words τῷ θεῷ end similarly, and so homoioteleuton could explain the dropping of the article. Especially similar would be the Nomina Sacra abbreviation for θεῷ to the article τῷ, and also very similar might be the oral dictation of the two words by the reader thereof to the scribe. Dr. Maurice A. Robinson's commentary on this variant: "First of all, the phrase παρα τῷ θεῷ is not all that common (only 9x in the entire NT, 5x of these in Paul, and none in the General Epistles (assuming the Byz reading in Jas 1:27). Similarly, even παρα θεῷ is rare, occurring only 10x in the entire NT, with 3 other General Epistle occurrences (1Pe 2:20; 2Pe 1:17; 2Jn 1:3), 2 occurrences in Paul (1Co 7:24; 2Th 1:6), and the remainder in Mk, Lk, and Jn. Further, and more importantly: in Jas, θεῷ only occurs here as the object of a preposition; the other 3 occurrences of θεῷ in Jas occur as objects of finite verb forms (Jas 2:23; 4:7; 4:8). In fact, nowhere else in James does θεος occur with the article as the object of any preposition. On the other hand, in Jas 1:13 we find the only other instance of θεος as object of a preposition in that book, and guess what? - it is ἀπο θεου without an article, just as in the construction of Jas 1:27 !"

[853] **Ja 1:27b** I do not think God gives you credit for "looking after the orphan and the widow during their hard times" if you do that by paying taxes and relying on the government to do it.

[854] **Ja 2:1** The online Merriam-Webster dictionary defines "personage" as follows: 1: a person of rank, note, or distinction; especially : one distinguished for presence and personal power.

on his fingers enters your meeting,[855] dressed in bright clothes, and a poor
man also enters, dressed in dirty clothes, 3and you look over[856] the one
wearing the bright clothes and say,[857] "You take this good seat here," and to
the poor one you say, "You stand there,"[858] or, "Sit here below my footstool,"
4are you not then[859] discriminating between each other, and become judges
with evil thoughts? 5Listen my beloved brethren: has not God chosen those
who are poor to the world[860] to be rich in faith and called for the kingdom he
has prepared for those who love him? 6You though have devalued the
poor.[861] Is it not the rich who trouble you, and they who summon you into
courts? 7Do they not defame the good name by which you are known? 8If
you really keep the royal law according to that scripture, "Love your
neighbor as yourself," you are doing well. 9But if you show partiality to
personages, you are committing a sin, convicted by that law as violators.
10Now whoever keeps the whole rest of the law, and only violates in one
matter, he has become guilty of all of it. 11For that which says "Do not
commit adultery" also says "Do not commit murder." So if you do not
commit adultery, but you commit murder, you have become a violator of
the law. 12Speak this way and act this way: as if you are about to be judged
according to the law of liberty. 13For judgment without mercy comes to
those who act without mercy. Triumphant though is mercy over judgment.

14What good is it, my brethren, when someone claims to have faith,
but he has no works? Is such a faith really able to save him? 15If[862] a brother

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[855] **Ja 2:2** txt εἰς τὴν συναγωγὴν ℵ^{Z} A TR AT RP ‖ εἰς συναγωγὴν ℵ^{T} B C TG WH VS SBL NA28 ‖ *indeterminate* lat cop syr ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} 𝔓^{100} 048 0166 0173 0246. I believe the BYZ text is correct, and that the definite article serves as a possessive.

[856] **2:3a** txt καὶ ἐπιβλέψητε ℵ A lat-v cop^{sa,bo} antioch ps-oec TR TG AT RP ‖ __ ἐπιβλέψητε 𝔓^{74} ‖ ἐπιβλέψητε δὲ B C lat-f syr^{h} WH VS SBL NA28 ‖ *either* syr^{p} ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{100} 048 0166 0173 0246

[857] **2:3b** txt εἴπητε 𝔓^{74vid} ℵ A B C lat-s,f,v cop^{bomss} syr^{h} TG WH VS SBL NA28 ‖ εἴπητε αὐτῷ lat-t syr^{p} cop^{sa,bo} antioch ps-oec TR AT RP ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{100} 048 0166 0173 0246

[858] **2:3c** txt ἐκεῖ ἢ κάθου ὧδε ℵ syr^{p} TR AT RP ‖ ἐκεῖ καὶ κάθου ὧδε C^{2} ‖ ἐκεῖ __ κάθου ὧδε 𝔓^{74} ‖ ἐκεῖ ἢ κάθου A cyr lat-v syr^{h} TG VS UBS4 ‖ ἐκεῖ καὶ κάθου C* ‖ ἢ κάθου ἐκεῖ B WH SBL NA28 ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{100} 048 0166 0173 0246. Quite interesting is the reading of C*, στῆθι ἐκεῖ καὶ κάθου, "stop there and sit below my footstool."

[859] **2:4** txt καὶ οὐ διεκρίθητε "are you not then discriminating" TR AT RP NA28 ‖ οὐ διεκρίθητε "are you not discriminating" ℵ A B^{z} C antioch cyr lat-v syr^{p,h} TG WH VS UBS4 SBL ‖ διεκρίθητε "you are discriminating" B^{txt} lat-f ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} 𝔓^{100} 048 0166 0173 0246.

[860] **2:5a** txt τῷ κόσμῳ ℵ A* B C* (syr^{h}) TG WH VS SBL NA28 ‖ ἐν τῷ κόσμῳ lat-v? ‖ ___ῷ κόσμῳ 𝔓^{74} ‖ τοῦ κόσμου A^{2} C^{2} AT RP ‖ τοῦ κόσμου τούτου TR ‖ τοῦ κόσμου__ lat-s,f ‖ *indeterminate* syr^{p} ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{100} 048 0166 0173 0246. The reading τῷ κόσμῳ is an ethical dative; i.e., "poor in the eyes of the world"

[861] **2:6** Blass says the definite article in τὸν πτωχόν is anaphoric, in reference back to verse 2, where a rich man and a poor man enter. You have devalued that beggar. Or dishonored that beggar. But if we render this "you have dishonored the poor man," it has an amiguous meaning; that is, "poor man" also means "pitiful man," and that is not what is being taught here. He was too poor, didn't have enough income to have new clothes. Or too poor to pay a launderer. But he is not to be pitied.

[862] **2:15a** txt ἐὰν ℵ B antioch did lat-s,f TG WH VS SBL NA28 ‖ ἐὰν δὲ A C lat-v syr^{h} TR AT RP ‖ ἐὰν γὰρ cyr ‖ *indeterminate* syr^{p} ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} 𝔓^{100} 048 0166 0173 0246

or sister has no coat and they are lacking daily food, 16 and one of you says to
them, "Go with peace, be warmed and fed," but you don't give to them the
basic needs of the body, what good is it? 17 So this kind of faith by itself,
when not having works, is dead. 18 Someone will indeed say, "You have
faith, and I have works. Show me that faith of yours apart from works,[863]
and I will show you my faith by means of my works." 19 You believe that
there is only one God.[864] You are doing well. The demons also believe that,
and tremble. 20 But are you convinced, foolish person, that faith without
works is useless?[865] 21 Our father Abraham, was he not justified by means of
works, when he offered his son Isaac up on the altar? 22 See how faith was
working together with his works, and through his works his faith was made
complete? 23 Thus also was completed the scripture which says, "And
Abraham believed God, and it was credited to him as righteousness." And
he was called a friend of God. 24 You should see[866] that a person is justified
by works and not by faith alone. 25 And in the same way Rahab the
prostitute, was she not also justified by works, when she sheltered the
messengers[867] and sent them out by another way? 26 For just as a body
without the spirit is dead, so also faith without works[868] is dead.

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[863] **2:18a** txt

τὴν πίστιν σου χωρὶς τῶν ἔργων	א A B lat-v syr^{p,h} TG WH VS SBL NA28
τὴν πίστιν σου χωρὶς τῶν ἔργων σου	C TR
(τὴν) πίστιν χωρὶς τῶν ἔργων	lat-f
τὴν πίστιν σου ἐκ τῶν ἔργων σου	lat-c,ar AT RP
τὴν πίστιν ἐκ τῶν ἔργων	𝔓^{54vid}
lac	𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} P 048 0166 0173 0246.

[864] **2:19** txt εἶς ἐστιν ὁ θεός 𝔓^{74} א A lat-v anast-s cyr TG SBL NA28 ‖ εἶς ἐστιν θεός lat-v ‖ ἐστιν θεός ath ‖ εἶς ὁ θεός lat-f,t cyr ‖ εἶς ὁ θεός ἐστιν C lat-s? VS ‖ εἶς θεός ἐστιν B lat-s? WH ‖ ὁ θεός εἶς ἐστιν lat-g? cyr did TR AT RP ‖ θεός εἶς ἐστιν lat-g? anast-s ‖ *indeterminate* syr^{p} ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{100} 048 0166 0173 0246

[865] **2:20** txt ἀργή B C* lat-v arm TG WH SBL NA28 ‖ νεκρά א A C^{2} lat-t syr^{p,h} aug cyr TR AT VS RP ‖ κενή 𝔓^{74} lat-f ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{100} 048 0166 0173 0246. The UBS Textual Commentary says, "...Since there is considerable suspicion that scribes may have introduced the [word νεκρά] from either ver. 17 or 26, the Committee preferred ἀργή, which is strongly supported by B C* 322 323 945 1739 it^{ff} vg cop^{sa} arm, but may also involve a subtle play on words (ἔργων ἀργή [ἀ + ἐργή]). The singular error of 𝔓^{74} (κενή) was suggested by the preceding κενέ."

[866] **2:24** txt ὁρᾶτε ὅτι א A B C lat-f,v syr^{p,h} TG WH VS SBL NA28 ‖ ὁρᾶτε τοίνυν ὅτι TR AT RP ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} 𝔓^{100} 048 0166 0173 0246.

[867] **2:25** txt τοὺς ἀγγέλους 𝔓^{54}? 𝔓^{74vid} א A B lat-v syr^{h} TR TG WH AT VS RP SBL NA28 ‖ τοὺς ἀγγέλους Ἰησοῦ 𝔓^{54}? ‖ τοὺς κατασκόπους C syr^{p} ‖ τοὺς κατασκόπους Ἰησοῦ syr^{h} ‖ κατασκόπους ἐκ τῶν δώδεκα φύλων τῶν υἱῶν Ἰσραήλ lat-f ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{100} 048 0166 0173 0246. The word κατασκόπους (spies) is from Hebrews 11:31. The reading of 𝔓^{54} is uncertain as to whether or not it contains the article.

[868] **2:26** txt ἔργων 𝔓^{20} 𝔓^{74} א B WH VS SBL NA28 ‖ τῶν ἔργων A C eustr greg-naz TR [TG] AT RP ‖ *lac* 𝔓^{23} 𝔓^{54} 𝔓^{100} 048 0166 0173 0246.

Chapter 3

[1]Not many should be[869] teachers, my brethren, knowing we will get
ourselves more judgment. [2]For we all stumble on many occasions. If
someone does not stumble in speech, he is a perfect man, able to bridle the
whole rest of his body. [3]Now if[870] we place bits in the mouths of horses to
make them obey us, we are also steering the whole rest of their body. [4]And
consider ships. As large as they are and driven by fierce winds, they are
turned around by a small rudder wherever the will of the one steering it
wishes. [5]In the same way also, our tongue is a small member, and boasts
great feats. See how a small flame sets ablaze such a large forest. [6]The
tongue also is a flame, a world of damage.[871] The tongue[872] is situated
among our members as contaminator of the entire body,[873] and sets on fire
the circular racetrack of our existence, and is itself set on fire by Gehenna.
[7]Indeed every race of beast, even of birds, reptiles and marine life, is being
tamed or has been tamed by the human race. [8]But no one can tame the
tongue. It is a volatile[874] menace, replete with fatal venom. [9]With it we
praise our Lord[875] and Father, and with it we curse human beings created in
the image of God. [10]Out of the same mouth come both praise and cursing.
My brethren, these things ought not so to be. [11]Does a spring from the same
opening well up both sweet water and bitter? [12]It is not possible, my

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[869] **3:1** The verb for "be" or "become" is second person plural, and the verb for "stumble" is first person plural. This is why some translations felt the need to add the phrase "of you," but I am loathe to do that, since the Greek contains no such genitive prepositional phrase. Even though the verb "be" is 2nd person plural, the writer is talking about a 1st person plural issue over all.

[870] **3:3a** txt εἰ δὲ "now if" B^{2} dam lat-f,v TG WH VS SBL NA28 ‖ ει δε γαρ "now certainly if" ℵ* syr (could also be itacism for ιδε γαρ) ‖ *indeterminate* ει δε, ειδε, or ιδε ℵ^{2} A B* C (because of the possibility of itacism) ‖ *indeterminate* lat-s ‖ ἴδε "behold" lat-ps-am,fi syr AT RP ‖ ἰδού "behold" TR ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} 𝔓^{100} 048 0166 0173 0246. Remember that early uncial Greek manuscripts did not have spaces between the words, nor accents nor breathing marks. So we have that ambiguity combined with the possibility of itacism, of all the uncials except B^{2} L Ψ 049 056 0142.

[871] **3:6a** This is the Greek word ἀδικία. The verb form ἀδικέω means to do someone wrong, including often in the legal sense of doing injury to someone, causing them damage. So also the noun form as here can mean damage, injury. It can also mean more like "injustice, unrighteousness," depending on the context. But here the context is James comparing the damage a little flame can do to a large forest, compared to the tongue how it can do a whole world of damage. James is saying the tongue is something more harmful than a fire that can burn a forest. The tongue can inflict a world of hurt.

[872] **3:6b** txt ἀδικίας 𝔓^{20} 𝔓^{74} ℵ* A B C lat-s,f,v syr^{p} TG WH VS SBL NA28 ‖ ἀδικίας οὕτως syr^{hA} TR AT RP ‖ ℵ^{2} ηυ?‖ *lac* 𝔓^{23} 𝔓^{54} 𝔓^{100} 048 0166 0173 0246.

[873] **3:6c** Jesus said, "It is not what goes into your mouth that makes you unclean, but what comes out of your mouth." Matt 15:11

[874] **3:8b** txt ἀκατάστατον (unstable, unsettled, restless, volatile) ℵ A B lat-f,v TG WH SBL NA28 ‖ ἀκατάσχετον (uncontrollable) C lat-s,car,hi syr^{h} cyr dam epiph flav-c TR AT VS RP ‖ *indeterminate* syr^{p} ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} 𝔓^{100} 048 0166 0173 0246. I rather like the reading ἀκατάσχετον κακόν because of the greater number of "k" sounds, greater alliterativeness. Yet that may be what happened: phonologically, chemically, the word ἀκατάστατον assimilated an extra velar stop from its neighbor.

[875] **3:9** txt τὸν κύριον 𝔓^{20} ℵ A B C lat-v syr^{p} cyr procop TG WH VS SBL NA28 ‖ τὸν θεὸν dam epiph lat-v^{mss},t^{mss} syr^{h} TR AT RP ‖ *lac* 𝔓^{23} 𝔓^{54} 𝔓^{74} 048 0166 0173 0246. I am quite sure that the Byzantine reading here is a conformation to the phrase in 1:27.

brethren, for a fig tree to produce olives, or a grapevine figs; neither for a
bitter spring[876] to produce water that is sweet.[877]

[13]Who is wise and learned among you? Let him show his works
from good conduct: with the humility that comes from wisdom. [14]But if you
have bitter jealousy and rivalry in your hearts, do not make yourselves[878]
superior to the truth and lie against it. [15]This wisdom does not come down
from above, but is earthly, natural, of the devil. [16]For where there is
jealousy and rivalry, there is disorder and every thing that is evil. [17]But the
wisdom from above is first pure, then peace-loving, gentle, persuadable,
replete with compassion and *other* good fruits, impartial,[879] sincere.[880]
[18]And a harvest of justice is planted, with peace, for those who make peace.
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[876] 3:12

οὔτε	ἁλυκὸν	γλυκὺ ποιῆσαι ὕδωρ	A B C* WH SBL NA28
οὕτως οὔτε	ἁλυκὸν	γλυκὺ ποιῆσαι ὕδωρ	C²
οὕτως οὔτε	ἁλυκὸν	γλυκὺ ποιῆσαι ὕδωρ τὶς δύναται	syr^p
οὕτως οὐδὲ	ἁλυκὸν	γλυκὺ ποιῆσαι ὕδωρ	ℵ cyr lat-v VS
οὕτως οὐδεμια πηγὴ	ἁλυκὸν καὶ	γλυκὺ ποιῆσαι ὕδωρ	TR TG AT RP
lac			𝔓20 𝔓23 𝔓54 𝔓74 𝔓100 048 0166 0173 0246

[877] **3:12** The NA28 Greek text does not repeat the word πηγὴ, spring, but it is implied as still the topic in mind being compared to the mouth. The Byzantine and other later texts may all be explanatory, scribes having felt the need to clarify. The Greek words πικρόν and ἁλυκὸν both mean bitter; James is mixing it up vocabulary-wise. Yes, ἁλυκὸν also can mean salty, but since the context here is a spring, we are still talking about bitter. Thus we see why some early scribes felt the need to clarify and revise the text. The Robinson-Pierpont text would be translated: "Thus neither is it possible for a spring to produce both bitter water and sweet." This is very appealing as more smooth and more clear. But it departs from the pattern of the verse: one thing producing a foreign product; not one thing producing two different kinds of product. In other words, we don't have "It is not possible for a fig tree to produce both figs and olives, or a grapevine to produce both grapes and figs." But then suddenly the Byzantine text changes the pattern of the verse.

[878] **3:14** These verbs are in the middle voice, which means the action of the verb is directed back upon self. "Reflexive."

[879] **3:17a** txt ἀνυπόκριτος 𝔓74 ℵ A B C antioch dam did greg-agr lat-v syr^h TG WH VS SBL NA28 ‖ καὶ ἀνυπόκριτος 𝔓100 TR AT RP ‖ *indeterminate* syr^p ‖ *lac* 𝔓20 𝔓23 𝔓54 048 0166 0173 0246.

[880] **3:17b** Or, "without showmanship." This Greek word ἀνυπόκριτος, the usual translation of which is "without hypocrisy," has the root word usually translated hypocrite. But hypocrite is one of the most mis-used English words from the Bible. In ancient Greek it meant "stage actor," or "play-acting," and in Jesus' teaching, it meant doing things for appearances' sake, outward show. Here in James the negative of it means "sincere," in the sense of not play-acting. One ancient Greek writer (Demetr. Eloc. 194) used this word ἀνυπόκριτος to mean "without drama." The BDAG lexicon, 3rd edition, says for ἀνυπόκριτος here, "pert. to being without pretense, *genuine, sincere*, lit. 'without play-acting'... "

[881] **3:18b** Debrunner in BDF §191(4) in the section about Dative of Agent, says, "καρπὸς...σπείρεται τοῖς ποιοῦσιν εἰρήνην is a *dat. commodi;* cf. Lk 18:31, 1 P 5:9 (§188(1))". This means he is saying that the harvest of peace comes as a benefit, reward, convenience, for or to, those who made peace. Yet those who are making peace, are also the ones planting; they are planting for themselves their reward. So it is difficult to convey all that meaning in concise English Bible text.

Chapter 4

[1]Where do battles and quarrels between you come from? Is it not from this: your pleasures that are making war inside your members?[882] [2]You covet, yet you do not have. You kill and strive for, and cannot obtain. You keep on quarreling and battling. You do not have, because you do not ask. [3]And you ask, and do not receive, because you ask badly, so you may spend it in your pleasures. [4]You adulteresses,[883] do you not know that love of the world means the enmity of God?[884] Whoever chooses to be a friend of the world therefore is rendered an enemy of God. [5]Or do you think the scripture says for no reason, "The Spirit whom *God* made to dwell[885] in us craves possession *of us*, approaching envy"? [6]But he gives more grace. Accordingly[886] it says, "God opposes the proud, but gives grace to the humble." [7]Submit yourselves therefore to God. Fight against[887] the devil, and he will flee from you. [8]Move closer to God, and he will move closer to you. Cleanse your hands, O sinners, and purify your hearts, O double-minded. [9]Be distressed and mourn and wail. Change your laughter into lamentation, and your joy into gloom. [10]Humble yourselves in the sight of the Lord, and he will lift you up.[888]

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[882] **4:1b**"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Romans 7:23)

[883] **4:4a** txt μοιχαλίδες "aldulteresses" 𝔓^{100} ℵ* A B lat-v syr^{p} TG WH VS SBL NA28 ‖ μοιχοὶ καὶ μοιχαλίδες "adulterers and adulteresses" ℵ^{2} syr^{hmss} TR AT RP ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} C 048 0166 0173 0246

[884] **4:4c** "These...confessed that they were strangers and pilgrims on the earth...looking for a better country,...therefore God is not ashamed to be called their God." (Hebrews 11:13-16) "Love not the world, neither the things that are in the world. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of possessions, is not of the Father, but is of the world." (1 John 2:16) "If the world hates you, be assured that it hated me first, before you. If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you." (John 15:18,19)

[885] **4:5** txt κατῴκισεν 𝔓^{74} ℵ B TG WH SBL NA28 ‖ κατῴκησεν nil-anc TR AT VS RP ‖ *indeterminate* A lat syr ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{100} C 048 0166 0173 0246. Two factors make some witnesses indeterminate: 1, itacism made the two words sound alike, and 2, the languages of the early translations could not easily convey the causative meaning of κατῴκισεν. Which latter also is the only instance of the verb κατοικίζω in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

[886] **4:6b** About the Greek word διὸ Blass says in BDF §451(5), "Διό (διόπερ) is properly used to introduce a subordinate relative clause (from δι' ὅ), but this limitation has been lost." The BDAG lexicon defines διὸ as: "inferential conjunction, **therefore**, **for this reason**." I am wrting this footnote because someone objected that I had used the English word "thus" to render the Greek word διὸ. But Webster's Dictionary says the definition of "thus" includes: "because of this or that **:** hence, consequently, accordingly." But I love my critics for caring about the accuracy of my work, and I did conclude that it would be more accurate to render διὸ as "accordingly" here, even though I like the brevity of the word "thus." I do not think it accurate to render it "therefore" here.

[887] **4:7b** txt ἀντίστητε and-cr cyr dam did iei marc-er nil-anc or cop^{sa} TR AT DP ‖ καὶ ἀντίστητε lat-s ‖ ἀντίστητε δὲ ℵ A B lat-v syr^{h} max-conf TG WH VS [RP] SBL NA28 ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} C 048 0166 0173 0246. The reading without δε is older (Origen 3rd century).

[888] **4:10b** Job 5:11 לָשׂוּם שְׁפָלִים לְמָרוֹם; וְקֹדְרִים, שָׂגְבוּ יֶשַׁע

[11]Do not denigrate each other, brethren. Someone who denigrates a
brother or[889] condemns his brother is denigrating the law and condemning
the law. Now if you are condemning the law, you are not being a doer of
the law, but a judge instead. [12]There is only one lawmaker and judge[890] who
is able to save or to damn. Who then are you, condemning your neighbor?
[891]

[13]Come now, you who say, "We will travel today and tomorrow[892]
to that particular city, and spend a year[893] there, and do business and make
a profit," [14]you who[894] have no solid knowledge of tomorrow. What[895] is
your life? You are a vapor that appears for a little while and then is gone.
[15]The thing for you to say instead is, "If the Lord wills, we will even be alive
and do this or that."[896] [16]But as it is you are vaunting your own selves with
your presumptuous words. All such boasting is evil. [17]So, he who has
learned the good to do and does not do it, for him it is sin.

Chapter 5

[1]Come now you wealthy people, weep with loud wailing over the
hard times which are coming for you. [2]Your wealth is become corrupt, and
your clothes are moth-eaten. [3]Your gold and silver are tarnished, and their

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889 **4:11** txt ἤ "or" 𝔓^{100} ℵ A B dam lat-v syr^{ph} TG WH VS SBL NA28 ‖ καί "and" or "or" antioch lat-s TR AT RP ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} C 048 0166 0173 0246

890 **4:12b** txt νομοθέτης και κριτης (𝔓^{100}) ℵ A B antioch cyr dam did lat-v syr^{p,h} TG WH AT VS SBL NA28 ‖ νομοθέτης 𝔓^{74} TR RP ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} C 048 0166 0173 0246. The papyrus 100 is partially lacking right here but does have the word κριτης. I placed parentheses around it because it is just indeterminate as to whether it contains the article with it. The Versions are not determinate about the presence of the article, but are, when it comes to the main issue, και κριτης. Except lat-s is listed as completely indeterminate.

891 **4:12c** txt
ὁ κρίνων τὸν πλησίον 𝔓^{74} ℵ A B TG WH SBL NA28*
ὁ κρίνων _________ 𝔓^{100}
ὃς κρίνεις τὸν πλησίον VS* NA28* (*The NA28 / ECM2 editors consider two readings of equal weight)
ὃς κρίνεις τὸν ἕτερον TR AT RP
lac 𝔓^{20} 𝔓^{23} 𝔓^{54} C 048 0166 0173 0246

892 **4:13a** txt
καὶ αὔριον πορευσόμεθαcyr greg-agr AT DP
___ αὔριον πορευσόμεθα 𝔓^{100}
καὶ αὔριον πορευσώμεθα A TR RP
ἢ αὔριον πορευσόμεθα ℵ B lat-v (syr^{p} for ἤ) TG WH VS SBL NA28
ἢ αὔριον__________α 𝔓^{74}
ἢ αὔριον πορευσώμεθα lat-s
lac 𝔓^{20} 𝔓^{23} 𝔓^{54} C 048 0166 0173 0246

893 **4:13c** txt ἐνιαυτὸν ℵ B lat-s,v TG WH SBL NA28 ‖ ἐνιαυτὸν ἕνα A cyr greg-agr lat-hi syr^{p,h} TR AT VS RP ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} 𝔓^{100} C 048 0166 0173 0246

894 **4:14a** The word οἵτινες without γὰρ makes the vapor clause the explanation of why we cannot know what kind of day tomorrow will be. Our life is a vapor; we are the kind of creature that does not have the tools or ability to get sure information (ἐπίσταμαι) about tomorrow, since our very lives are unsure and unsolid.

895 **4:14b** txt ποία ℵ^{txt} B dam lat-s syr WH SBL NA28 ‖ ποία γάρ 𝔓^{74} 𝔓^{100} ℵ^{z} A greg-agr (lat-v *enim est*) syr^{p} TR [TG] AT VS RP ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} C 048 0166 0173 0246.

896 **4:15** See Luke 12:20

corrosion will be a testimony to you, and eat your bodies[897] like fire. You have stored it up in the last days.[898] [4]Behold, the wage is crying out, which was for the laborers who sickled your fields, which you deprived[899] them of.[900] And the cries of those who worked the harvest have gone into the ears of the Lord of Armies. [5]You have lived in luxury and excessive comfort on the earth. You have fattened your hearts in[901] the day of slaughter. [6]You have passed sentence on, you have killed the righteous. He does not resist you.[902]

[7]Patiently endure therefore brethren, until the coming of the Lord. Behold, the farmer expects the valuable fruit of the earth, waiting patiently on it until it gets the early and the latter *rain*.[903] [8]You must be patient as well, make your hearts steadfast, because the coming of the Lord is approaching. [9]Do not grumble against one another, brethren, lest you be judged. Behold, the judge stands almost at the door. [10]Receive for use as a pattern, brethren,[904] the suffering of ill treatment and the patience of the prophets who spoke in the name of the Lord. [11]Behold we consider fortunate those who patiently endure. You have heard about the patience of

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[897] **5:3a** txt *omit* ℵ* B anast-s antioch lat-s,f,v syr^{p} TR TG WH AT RP SBL NA28 ‖ ὁ ἰὸς ℵ^{2} A dam syr^{h} VS ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} C 048 0166 0173 0246.

[898] **5:3b** Some interpreters thought it is fire the rich have stored up in the last days, and others supply the subject "wealth." I think the verb is simply referring to the already mentioned topic, gold and silver. Something else to take note of in light of James' practice of using the same word two different times in two different contexts, is his use of the word ἰὸς here, translated usually in this verse as "corrosion" or "rust" but in 3:8 usually as "poison." Both poison and corrosion are chemical processes upon something. Fire is as well.

[899] **5:4a** txt ἀπεστερημένος A B^{2} cyr dam did syr^{h} TR AT VS RP NA28* ‖ ἀφυστερημένος ℵ B* TG WH SBL ‖ *indeterminate* lat-v syr^{p} ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} C 048 0166 0173 0246. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

[900] **5:4** As for criticism of my sentence ending with a preposition, I quote Mark Twain, and say that this something up with which I will not put.

[901] **5:5** txt

ἐθρέψατε τὰς καρδίας ὑμῶν	ἐν ἡμέρᾳ σφαγῆς	ℵ* B lat-s,v^{mss} TG WH SBL NA28
ἐθρέψατε τὰς καρδίας ὑμῶν	ἐν ἡμέραις σφαγῆς	A
ἐθρέψατε τὰς σάρκας ὑμῶν	ἐν ἡμέρᾳ σφαγῆς	lat-v^{mss} (*membra*)
ἐθρέψατε τὰς σάρκας ὑμῶν	ὡς ἐν ἡμέρᾳ σφαγῆς	syr^{p}
ἐθρέψατε τὰς καρδίας ὑμῶν	ὡς ἐν ἡμέρᾳ σφαγῆς	ℵ^{2} 048^{vid} antioch cyr dam syr^{h} TR AT VS RP
lac		𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} C 048 0166 0173 0246

The phrase "fattened your hearts in the day of slaughter" is parallel to the phrase in v. 3 "hoarded it in the last days." The word ὡς does not belong here.

[902] **5:6** Or also possibly, "He does not meet you face to face." The word ἀντιτάσσω literally means to place himself opposite you. It can be literal, that is, stand across from you facing you, or it can be figurative, place himself in opposition to you, working against you. If we insist that this is a double entendre referring both to Christ and to other righteous people in general, then "face to face" is not suitable, since Christ did meet those condemning him face to face.

[903] **5:7a** txt *omit* 𝔓^{74} B 048 lat-v TG WH SBL NA28 ‖ καρπον ℵ antioch syr^{h} ‖ ὑετὸν A lat-v^{mss} TR [VS] AT RP ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} C 0166 0173 0246

[904] **5:10a** txt ἀδελφοί A B lat-v syr^{h} TG WH VS SBL NA28 ‖ ἀδελφοί μου ℵ syr^{p} (TR) AT RP ‖ *omit* antioch ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} C 048 0166 0173 0246.

Job, and seen the Lord's result, how the Lord[905] is full of compassion and merciful.

[12]But above all, my brethren, do not swear, either by heaven, or by the earth, or any other oath. Rather, your "Yes" should be "Yes" and your "No" be "No," or you may fall under judgment.[906][907] [13]Is anyone among you suffering? He should pray. Is anyone cheerful? He should sing praises. [14]Is anyone among you ill? He should call the elders of the church to him, and they should pray over him, anointing him with oil in the name of the Lord. [15]And the prayer of faith will heal the ailing, and the Lord will raise him. And if he has committed sin, it will be forgiven him. [16]Confess your sins[908] then[909] one to another, and pray for one another, so you may be healed. The fully operating prayer[910] of a righteous person is able to accomplish much. [17]Elijah was a human, subject to the same frailties as we are. And he prayed the prayer for it not to rain, and no rain fell on the land for a period of three years and six months. [18]And he prayed again, and the sky gave rain, and the land sprouted up its fruit.

[19]My brethren,[911] if any among you wanders away from the truth and someone turns him back around, [20]he should[912] know that he who turns a sinner from the error of his way will save a soul[913] from death and cover a multitude of sins.

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[905] **5:11b** txt ἐστιν ὁ κύριος א A Ψ (048) dam (lat syr) TR TG WH AT VS SBL NA28 ‖ ἐστιν κύριος B (048 lat syr) ‖ ἐστιν RP ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} C 048 0166 0173 0246. The witnesses in parentheses indicate the presence of κύριος but are not decisive about the presence of the article.

[906] **5:12** txt ὑπὸ κρίσιν πέσητε א A B 048^{vid} dam eus lat-v lat-rell^{vid} TG WH SBL NA28 ‖ [εἴς] ὑπὸ κρίσιν πέσητε VS ‖ ὑπὸ κρίσιν ἐμπέσητε 048^{vid} lat-v^{mss} lat-*rell*^{vid} ‖ εἴς ὑπόκρισιν πέσητε antioch TR AT RP ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} C 0166 0173 0246.

[907] **5:12b** The phrase ὑπὸ κρίσιν πέσητε here as in the NA28 text, rendered "fall under judgment" means to "fall under the category of," those who are judged. The Byzantine reading εἴς ὑπὸκρίσιν πέσητε means "so that you not fall into hypocrisy." The NA28 reading is the more difficult one. I wonder if it was an idiom that perhaps had become obsolete. The only difference between the two readings in the all-caps, no spaces and no punctuation format of the uncial manuscripts, is the presence or absence of the word εἴς. The NA28 reading is ΥΠΟΚΡΙΣΙΝ and the Byzantine reading is ΕΙΣΥΠΟΚΡΙΣΙΝ.

[908] **5:16b** txt τὰς ἁμαρτίας א A B 048^{vid} eus (lat-f,v) TG WH VS SBL NA28 ‖ τὰς ἁμαρτίας ὑμῶν did syr^{h} did ‖ τὰ παραπτώματα anast-s dam iei or TR AT RP ‖ τὰ παραπτώματα ὑμῶν syr^{p} ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} C 0166 0173 0246.

[909] **5:16a** txt ἐξομολογεῖσθε οὖν א A B 048^{vid} lat-v syr^{h} TG WH VS SBL NA28 ‖ ἐξομολογεῖσθε anast-s dam did eus iei syr^{pms} TR AT RP ‖ *indeterminate* syr^{pmss} ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} 𝔓^{74} C 0166 0173 0246.

[910] **5:16d** Prayer would not be "fully operating" if one or some of the following conditions exist: 1.) the one praying is "doubting at all," James 1:6 and many other passages of scripture; (2) the one praying has unconfessed sin, as it says in many scripture passages such as Psalm 66:18; (3) a married man's prayers may be hindered if he is not treating his wife like it is layed out in 1 Peter 3:7. This is not a complete list, but are some examples of what might cause prayer to not be "fully operating."

[911] **5:19** txt Ἀδελφοί μου 𝔓^{74} א A B 048 andr-cr lat-s,v syr^{h} TG WH VS SBL NA28 ‖ Ἀδελφοί did TR AT RP ‖ *indeterminate* syr^{p} ‖ *lac* 𝔓^{20} 𝔓^{23} 𝔓^{54} C 0166 0173 0246.

[912] **5:20c** This verb is 3rd person imperative, usually translated "let him know." But that does not convey well either that it is a command.

[913] **5:20b** txt

σώσει ψυχὴν ἐκ θανάτου TR TG AT RP

σώσει ψυχὴν ἐκ θανάτου αὐτοῦ 𝔓74*vid* B
σώσει τὴν ψυχὴν αὐτοῦ ἐκ θανάτου A
σώσει ψυχὴν αὐτοῦ ἐκ θανάτου א 048*vid* cyr did WH VS SBL NA28
lac 𝔓20 𝔓23 𝔓54 𝔓74 C 0166 0173 0246.

I like the reading without αὐτοῦ because it eliminates the ambiguity of who the referent is-the one turning the sinner, or the sinner. But the evidence also indicates the spuriousness of αὐτοῦ because of the various places it is found in the manuscripts. On the other hand, the very reason I like it without αὐτοῦ may have been the motive for editing for clarification at some point in the transmission of the text. Allen Wikgren prefers the reading ἐκ θανάτου αὐτοῦ "from death itself," saying, "Non-recognition of the intensive use of αὐτός could explain the omission or transposition. In this position, also, omission might easily be accidental in some witnesses." The majority of the UBS committee thought the reading of א P best explained the rise of the others, for the reason I had already thought of before I read their commentary, that is, to clarify the ambiguity.

A Few Comments

My brethren, you can find great pleasure studying the Epistle of James.

The Epistle of James contains many instances of its author using the same Greek word twice or multiple times. See if you can find these, for starters:
Lifting / raising
Lowering / humbling
replete
accomplish
face

The Epistle of James also contains many instances where its author contrasts two different things. For example:

Bad giving; i.e., giving of temptation
Good giving

corrupt wealth
eternal wealth

changing light
steady light

Very informative is to do a word study of some of the Greek words James uses multiple times. For example, 3 times he uses these words that have the same root:

James 1:8 A double-minded man is ἀκατάστατος - **unstable** in all his ways
James 3:8 The tongue is a ἀκατάστατον κακόν - **volatile** menace.
James 3:16 Where there is envy and rivalry, there is ἀκαταστασία – **disorder**

Table of Witnesses James

All witnesses 8th century and earlier are cited, and none later than that. Note that the main Coptic witnesses for James are dated X-XII century so are not cited.

MS symbl	Date	Alt	Location
$\mathfrak{P}^{20}$	III	P. Princeton Am 4117	Princeton, N.J., Univ. Libr., Papyrus Collect., P. Princeton Am 4117
$\mathfrak{P}^{23}$	Early III	Oxyrhynchus Papyrus 1229	Urbana, Univ. of Ill., Class. and Europ. Culture Mus., G. P. 1229
$\mathfrak{P}^{54}$	V/VI	Princeton Papyrus 15	Princeton, N.J., Univ. Libr., Papyrus Collect., Garrett (former deposit) 7742
$\mathfrak{P}^{74}$	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
$\mathfrak{P}^{100}$	III/IV	P. Oxy. LXV 4449	Oxford, Ashmolean Museum
א	IV	01	London, the British Library, Add. 43725
$א^{2}$	IV-VI		
$א^{3}$	VII		
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
B^{2}	IV		
B^{3}	VI-VII		
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
C^{2}	V		
C^{3}	VI		
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
0166	V		Heidelberg, Inst. f. Papyrologie der Univ., P. Heid. Inv. G 1357
0173	V		Florence, Bible. Medicea Laur., PSI 5
0246	VI		Cambridge, Westminster Coll. s.n.
Symbol	DATE	Versional Manuscripts	
lat-s	VII	Old Spanish text; principal witnesses: Ms. 67 - it^{1} (7th century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustinian Speculum), BACH (Bachiarius); also PS-AM fi (Libellus fidei); perhaps IS (Isidore); also reconstructed from T+F (cf. VL p. 6)	
lat-v	IV/V.	Vulgata, earliest witnesses: HI (Hieronymus), PEL (Pelagius), CAn (Cassian), RUF (Rufinus), AMst (Ambrosiaster). Mss.: all except 66 and 67 (List: VL p. 6), which show influences by the texttypes G and T.	

lat-t	VI-VIII	Readings in the Spanish-(Gallic)-Irish Vulgate tradition (cf. VL p. 6). Parts of S and F attested also by Vulgate witnesses and also the rest of the non-V readings of the same Vulgate witnesses other than errors and the like (cf. VL p. 60*). Principal witnesses: 32- it^{w}, 53, and families Δ and Σ, where they differ from V; also AU (Augustine), QU (Quodvultdeus), FU (Fulgentius), CAr, RUF, HI.
lat-g	VI	- Peculiar readings of 53, it^{s}, alone or with 32, it^{w},and G, and the equally valuable peculiar readings of these two witnesses or of 251 (cf. VL p. 64*). In effect, readings supported by 53, or 32 53 G, or 32 G, or 251.
lat-a	V	Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).
syr^{p}	IV/V	Syriac Peshitta
syr^{h}	616	Syriac Harklensis
		CHURCH FATHERS:
anast-s	VI	Anastasius Sinaita
andr-cr	VIII	Andreas Cretensis
antioch	VII	Antiochus Monachus
apoll	IV	Apollinaris Laodicensis
ath	IV	Athanasius Alexandrinus
aug	430	Augustine
bars	V	Barsanuphius et Iohannes
bas	IV	Basilius Caesariensis
chrys	V	Iohannes Chrysostomus
clim	VII	Iohannes Climacus
cyr	V	Cyrillius Alexandrinus,
cyr-h	IV	Cyrillius Hierosolymitanus
dam	VIII	Iohannes Damascenus
did	IV	Didymus Alexandrinus
epiph	V	Epiphanius Constantiensis
eus	IV	Eusebius Caesariensis
eustr	VI	Eustratius Constantinopolitanus
flav-c	V	Flavianus Constantinopolitanus
greg-agr	VII	Gregorius Agrigentinus
greg-naz	IV	Gregorius Nazianzenus
hes-h	V	Hesychius Hierosolymitanus
iei	VI	Iohannes Ieiunator
ioh-phil	VI	Iohannes Philoponus
isid	V	Isidorus Pelusiota
marc-er	V	Marcus Eremita
max-conf	VII	Maximus Confessor
nil-anc	V	Nilus Ancyranus
or	III	Origenes
procop	VI	Procopius Gazaeus
ps-caes	?	Pseudo-Caesarius;not in apparatus due to date being unkown

ps-max-conf	?	Pseudo-Maximus Confessor;not in apparatus due to date being unkown
ps-oec	IX?	Pseudo-Oecumenius; of little value, as he is associated with the IX cent. Byz uncials already in apparatus
zach-h	VII	Zacharias Hierosolymitanus
Abrev.	Date	Greek New Testament Editions:
AT	1904	B. Antoniades, Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, produced by the Ecumenical Patriarchate of Constantinople, my copy being a Google Books PDF of a Harvard Depository Brittle Book. http://books.google.com/
NA28	2012	Greek Bible text from: Novum Testamentum Graece, 28th revised edition, Edited by Barbara Aland and others, © 2012 Deutsche Bibelgesellschaft, Stuttgart. http://www.nestle-aland.com/en/read-na28-online/text/bibeltext/
RP	2005	Robinson-Pierpont Greek New Testament, Maurice A. Robinson and William G. Pierpont, "The New Testament in the Original Greek, Byzantine Textform 2005," Copyright © 2005, Chilton Book Publishing Company, ISBN: 0-7598-0077-4
SBL	2010	Greek New Testament, © Society of Biblical Literature and Logos Bible Software, http://sblgnt.com , http://www.sbl-site.org , http://www.logos.com
SCR	1894	F. H. A. Scrivener TR – "Textus Receptus"
TG	1857-1872	Samuel Prideaux Tregelles, "TNT2," edited and corrected by Dirk Jongkind, http://www.tyndalehouse.com/tregelles/ "It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son." (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).
TR	1550	Stephens' TR - "Textus Receptus"
VS	1913	Hermann Freiherr von Soden, Griechisches Neues Testament
WH	1881-1892	Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort

1 PETER

Chapter 1

1 Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Diaspora in Pontus, Galatia, Cappadocia, Asia and Bithynia, [914]

2 *elect* according to the foreknowledge of God the Father by sanctification of the Spirit for obedience and the sprinkling of the blood of Jesus Christ; may grace and peace be multiplied to you.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to the greatness of his mercy has given us second birth, into the hope of salvation, because of the resurrection of Jesus Christ from the dead,

4 into an inheritance that is incorruptible, unimpaired, and unfailing, reserved in heaven for you,

5 who are being guarded by the power of God, through faith, for the salvation made ready to be revealed in the end time,

6 in which you exult, though you still have distress[915] for a little while if necessary in various trials,

7 *which happen* so that the testing of your faith, much more valuable than gold which perishes, but is tested through fire, may be found out to result in praise and glory and honor[916] when Jesus Christ is revealed,

8 whom you love without having seen;[917] in whom you believe, still not having looked upon; yet you exult[918] with a joy that is indescribable and full of glory,

9 obtaining for yourselves the goal of your faith: the salvation of your[919] souls.

10 About which salvation the prophets, who prophesied about the grace that was coming to your benefit, sought out and researched,

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[914] **1:1** There is a complete absence of the Greek definite article in this whole verse. With place names, the article is used only for special reasons. Here in 1:1 the addressees are being characterized and are the focus. The fact that they are sojourners is the emphasis, the focus is on their being aliens to, their not belonging, in these places being mentioned.

[915] **1:6** txt

δέον ἐστίν λυπηθέντας	L NA28
δέον ἐστίν λυπηθέντας ἡμᾶς	048^{vidf} max-conf
δέον λυπηθέντας	א*
δέον [ἐστίν] λυπηθέντες	WH
δέον λυπηθέντες	B clem did^{v} syr^{hT} TG SBL
δέον ἐστίν λυπηθέντες	𝔓^{72} א^{2} A C lat-v (cop) TR AT VS BG RP
δέον.............*pertristitiam*	lat-s
indeterminate	syr^{p} (but definitely does not have δέον ἐστίν)
lac	𝔓^{74} 𝔓^{81} 093 0206 0247 0285 ℓ1575

[916] **1:7b** txt δόξαν καὶ τιμὴν 𝔓^{72} 𝔓^{74vid} א A B C or lat-s,v,t cop$^{sa^{mss}}$ TG WH VS BG SBL NA28 ‖ εἰς δόξαν καὶ τιμὴν syr^{p,h} ‖ τιμὴν καὶ εἰς δόξαν RP ‖ τιμὴν καὶ δόξαν TR AT ‖ δόξαν clem cop$^{sa^{ms}}$ ‖ *lac* 𝔓^{81} 093 0206 0247 0285 ℓ1575. The uncial 048 has 13 letters visible, does not include εἰς, and reads either the NA28 reading or the TR reading.

[917] **1:8c** Compare John 20:29, μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες, "Blessed are those believing without having seen."

[918] **1:8b** txt ἀγαλλιᾶσθε *rell. Greek* clem cyr TR TG AT VS BG RP SBL NA28 ‖ ἀγαλλιᾶτε B C^{*vid} 1175 1852 WH ‖ ἀγαλλιάσεσθε ir-lat ‖ χαίρετε 1827 ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 365 1881 ℓ156 ℓ590 ℓ938 ℓ1126 ℓ1141 ℓ1281 ℓ1442S ℓ1575.

[919] **1:9** txt +ὑμῶν 𝔓^{72} א A B C 048 lat-v,t syr^{p,h} eth TR TG AT VS BG RP SBL NA28 ‖ *omit* B ath clem cyr did lat-a cop^{sa} WH ‖ *lac* 𝔓^{74} 𝔓^{81} 093 0206 0247 0285 ℓ1575. There is arguably no difference in meaning.

11 trying to find out exactly[920] which time or what kind of time the spirit of Christ in them was indicating, when he testified beforehand to the sufferings of Christ and these glorious things that come after.
12 It was shown to them it was not for themselves but for you[921] they were being stewards of these things, which have now been announced to you through those who evangelized you in the Holy Spirit[922] sent from heaven. Which things the angels wish they could look into.

13 Therefore, girding up the loins of your mind, being completely sober,[923] place your hope on the grace being brought to you at the revelation of Jesus Christ.[924]
14 Like obedient children, not fashioning yourselves to the longings you had in your former ignorance,
15 but rather, in accordance with the holy one who called you, you must become holy as well, in all your conduct,
16 because it is written: "You shall be[925] holy, because I am holy." [926]
17 And if you invoke as Father him who without respect to faces judges the work of each person, spend this time of your sojourning in fear,
18 knowing it was not with corruptible things, silver or gold, that you were redeemed from the futile way of life passed on to you from your ancestors,
19 but rather with blood very dear,[927] as of a lamb without blemish or defect, *the blood* of Christ,

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[920] **1:11** The BDF grammar § 298(2) says this combining of τίς and ποῖος may be a tautology for emphasis.

[921] **1:12a** txt ὑμῖν ("y'all") 𝔓^{72} ℵ A B C lat-v,t syr^{h} cop^{sa} geo TG WH AT VS BG RP SBL NA28 ‖ ἡμῖν ("us") bas-sel cyr lat-hi syr^{p} arm TR ‖ *lac* 𝔓^{74} 𝔓^{81} 093 0206 0247 0285 ℓ1575.

[922] **1:12b** txt +ἐν ℵ C lat-s cop$^{sa^{ms}}$ TR AT VS BG RP NA28 ‖ *omit* 𝔓^{72} A B cyr did lat-c,v,t TG WH SBL ‖ *indeterminate* cop$^{sa^{mss}}$ syr ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575.

[923] **1:13a** The Greek says νήφοντες τελείως ἐλπίσατε, "being sober completely hope."
"being completely sober, hope" Syriac SBL TNIV
"being sober, hope completely" AT VS RP BG TYN ASV DRB WEB WEY EMTV GEN GNB ISV NASB ESV NIV NRSV
"be sober, and hope to the end" KJV
"being fully sober, set your hope completely"!?!?! NET Is this an error in translation?

[924] **1:13b** While most interpreters read this phrase ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ as "the grace being brought to you when Jesus Christ is revealed" (as a future event), some read it as "the grace being offered to you with the revelation of Jesus Christ," such as the Darby translation, and Tyndale. Tyndale says "the grace brought unto you by the declaring of Jesus Christ." The reason I went with a future event, is because that is how Peter uses this same phrase ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ earlier in this epistle, at 1:7, "may be found out to result in praise and glory and honor when Jesus Christ is revealed."

[925] **1:16a** txt ἔσεσθε 𝔓^{72} ℵ A B C clem lat-v TG WH SBL NA28 ‖ γένεσθε TR ‖ γίνεσθε AT VS BG RP ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575. The lat-s,t cop^{sa} syr^{p,h} versions support γένεσθε or γίνεσθε.

[926] **1·16b** txt

γέγραπται Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος	A* TG NA28
γέγραπται Ἅγιοι ἔσεσθε διότι ἐγὼ ἅγιος	ℵclem
γέγραπται Ἅγιοι ἔσεσθε διότι ἐγὼ ἅγιος εἰμι	𝔓^{72}
γέγραπται Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος εἰμι	A² C lat-v
γέγραπται ὅτι Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος	B SBL
γέγραπται [ὅτι] Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος [εἰμι]	WH
γέγραπται Ἅγιοι γίνεσθε ὅτι ἐγὼ ἅγιος εἰμι	AT VS BG RP
γέγραπται Ἅγιοι γένεσθε ὅτι ἐγὼ ἅγιος εἰμι	TR
lac	𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575.

[927] **1:19** I have realized that my American readers do not understand this rendering, though in the rest of the English speaking world, the word "dear" is a synonym of "expensive" or

20 foreknown before the foundation of the world, but manifested in the
latter of times[928] for your sakes,
21 who by way of him are believers in God, the one who has raised him
from the dead and given him glory; so your faith and hope are in God.
22 Having purified your souls by obedience to the truth [929] toward
brotherly love, love one another earnestly from a pure[930] heart,
23 having been regenerated, not by corruptible seed but by incorruptible,
through the living and abiding[931] word of God;
24 because all flesh is like[932] grass, and all its[933] glory like the flower of
grass. The grass dries up, and its flower falls off, [934]
25 but the word of the Lord abides for ever. And this is the word that was
announced to you.

Chapter 2

1 Putting away therefore all malice, and all guile and pretenses,[935] and
envies and all slanders,
2 as newborn babes, desire the pure spiritual milk, so you may grow by it
to salvation, [936]

"precious." For example, my math teach in 3rd grade, who was a Maori from New Zealand, Dean Samuels, when he saw a fancy pen I had, said, "That must have been dear." Yet, in American English, dear still overlaps in meaning with precious, when referring to a person we love.

[928] **1:20** txt ἐσχάτου τῶν χρόνων ℵ^{2} A B C cop^{samss} syr^{h} TG WH VS SBL NA28 ‖ ἐσχάτου του χρόνου ℵ* ‖ ἐσχάτων τῶν χρόνων max-conf TR AT BG RP ‖ ἐσχάτων χρόνων 𝔓^{72} ‖ ? cop^{sams} ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575.

[929] **1:22** txt *omit* 𝔓^{72} ℵ A B C lat-v cop^{sa} syr^{p,h} eth TG WH VS SBL NA28 ‖ διὰ πνεύματος lat-s TR AT BG RP ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575.

[930] **1:22b** txt καθαρᾶς καρδίας ℵ* *rell. grk.* lat-t cop^{sa,bo} syr^{p,h} TR [WH] AT VS BG RP NA28* ‖ καρδίας A B 1852 lat-v TG SBL ‖ καρδίας ἀληθινῆς ℵ^{2} lat-c,s ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ156 ℓ590 ℓ938 ℓ1126 ℓ1442S ℓ1575. *The editors of the NA28 / ECM2 consider the readings with/without καθαρᾶς to have equal weight.

[931] **1:23** txt *omit* 𝔓^{72} ℵ A B C did lat-v cop^{sa} syr^{h} eth TG WH VS SBL NA28 ‖ +εἰς τούς αἰῶνας arm ‖ +εἰς τὸν αἰῶνα did lat-s syr^{p} TR AT BG RP ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575. Note: though I listed lat-s and syr^{p} with the TR and RP, they do not attest to the presence or absence of the article.

[932] **1:24a** txt *a-* ὡς 𝔓^{72} B C TR TG WH AT VS BG RP SBL NA28 ‖ *b-* ὡσει ℵ* ‖ *c- omit* ℵ^{2} A lat-s syr^{pmss,hT} ‖ *a/b* lat-v,t cop^{sa} syr^{pmss,hM} arm ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575.

[933] **1:24b** txt *a-* δόξα αὐτῆς 𝔓^{72} ℵ^{2} A B C syr^{hms} TG WH VS SBL NA28 ‖ *b-* δόξα αὐτοῦ ℵ* ‖ *c-* δόξα σαρκός lat-t ‖ *d-* δόξα ἀνθρώπου lat-c arm TR AT BG RP ‖ *a/b* lat-s,v cop^{sa} syr^{p,hms} geo eth ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575. The phrase δόξα ἀνθρώπου is probably an assimilation to the LXX of Isaiah 40:6.

[934] **1:24c** txt *omit* 𝔓^{72} ℵ A B lat-v syr^{p,h} arm TG WH VS SBL NA28 ‖ +αὐτοῦ C (lat-s) geo TR AT BG RP ‖ *indeterminate* cop^{sa} eth ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575.

[935] **2:1** txt

ὑποκρίσεις καὶ φθόνους	𝔓^{72} ℵ* ℵ^{3} A C antioch lat-v syr^{hms} TR TG AT VS BG RP SBL NA28
ὑποκρίσεις καὶ φθόνον	arm
ὑπόκρισιν καὶ φθόνους	ℵ^{2} syr^{hms} WH
ὑπόκρισιν καὶ φονους	B
την ὑπόκρισιν καὶ φθόνον	clem lat-a,s syr^{p} geo
(την) ὑποκρίσεις	cop$^{sa\ 31}$
indeterminate	cop
lac	𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575.

3 since[937] you have tasted that the Lord indeed is good.
4 To whom approaching, a living stone, by humans on the one hand
rejected, on the other hand chosen by God as precious,
5 you yourselves also as living stones are being built as a spiritual house
for[938] a holy priesthood, to offer spiritual sacrifices acceptable to God
through Jesus Christ;
6 because it is contained in scripture:[939] "Behold I lay in Zion a chosen
precious corner foundation stone, and the person believing on it will by no
means be disappointed."
7 To you therefore who believe, value, but to those refusing to believe,[940]
it is a stone the builders rejected. This one turns out to be for the head of the
corner,
8 yet also a stone of stumbling, and a rock of downfall for those who
stumble at the word by disobeying, to which in fact they were appointed.[941]
9 But you are a chosen race, a royal priesthood, a holy nation, a people for
a treasured possession, so you may proclaim the virtues of him who called
you out of darkness into his marvelous light;
10 who before were not a people, but now are a people of God; ones who
were not pitied, but now are pitied.

11 Beloved, I exhort you: as sojourners and aliens, abstain[942] from fleshly
lusts, which war against the soul;
12 having your conduct good among the gentiles, in order that while they
denounce you as evil-doers, by observing[943] your good works they may
glorify God in the day of visitation.

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[936] **2:2** txt +εἰς σωτηρίαν 𝔓^{72}f (ει σωτηριαν) ℵ A B C clem cyr did isid lat-c,s,v cop^{sa} syr^{p,h} arm geo TG WH [AT] VS BG SBL NA28 ‖ *omit* antioch TR RP ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575.

[937] **2:3** txt
εἴπερ ἐγεύσασθε ℵ^{2} C lat-c,s cyr TR AT VS BG RP
εἴ(περ) ἐγεύσασθε κ. εἴδετε syr^{p} (Psalm 34:8; but Ps. 33:9 in LXX: γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος)
εἰ ἐγεύσασθε 𝔓^{125} ℵ* A B clem lat-v TG WH SBL NA28
εἰ ἐγεύσασθε ἐπιστεύσατε 𝔓^{72}
εἰ ἐπιστεύσατε lat-hi
lac 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575.

[938] **2:5b** txt +εἰς 𝔓^{72} ℵ A B C cyr eus or lat-s,t cop^{samss} syr^{h} TG WH VS SBL NA28 ‖ *omit* lat-v TR AT BG RP ‖ *indeterminate* cop^{sams} syr^{p} ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 33

[939] **2:6a** txt
διότι περιέχει ἐν γραφῇ 𝔓^{72} ℵ A B TG WH VS SBL NA28
διότι περιέχει ἐν τῇ γραφῇ AT RP
διότι περιέχει ἡ γραφῇ C BG
διό καὶ περιέχει ἐν τῇ γραφῇ TR
lac 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 33 ℓ1575.

[940] **2:7a** txt ἀπειθοῦσιν A syr^{p} TR AT BG RP ‖ ἀπιστοῦσιν 𝔓^{72} ℵ B C hes-h syr^{h} arm geo TG WH VS SBL NA28 ‖ *indeterminate* ℓ1575 lat-s,v cop^{sa} ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 33. The word ἀπειθέω means just that: disobeying by not believing.

[941] **2:8b** "Behold, this one is being laid down to cause the stumbling or rising of many in Israel, and to be a sign that will be continually denounced." Luke 2:34

[942] **2:11** txt ἀπέχεσθαι ℵ B clem cyr lat-c,v,t cop^{sa} TR TG WH VS BG RP SBL NA28 ‖ ἀπέχεσθε 𝔓^{72} A C cyr lat-k syr^{h} AT ‖ *indeterminate* ℓ1575 syr^{p} ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285.

[943] **2:12c** *a*-txt ἐποπτεύοντες 𝔓^{72} ℵ B C TG arm geo WH VS SBL NA28* ‖ *b*-ἐποπτεύσαντες A clem TR AT BG RP ‖ *a/b* lat cop syr ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575. *The editors of the NA28 / ECM2 consider the two readings *a/b* to have equal weight.

13 Submit[944] to every human authority for the Lord's sake, whether to a king as he is highly placed,
14 or to governors; as *they are* the Lord's agent for vengeance on evil-doers and praise of well-doers;
15 because so is the will of God: by doing good to silence the ignorance of foolish people;
16 as free, yet not having the freedom for a pretext for wrongdoing, but for being servants of God.
17 Honor all persons, love[945] the brotherhood, fear God, honor the king.
18 House servants, submit yourselves in all fear to your masters, not only to good and forbearing ones but also to the harsh.
19 For this gains favor if because of consciousness of God anyone bears up under griefs they are suffering unjustly.
20 For what glory is it if when sinning and buffeted for it you endure? But if when doing good and suffering for it you endure, this gains favor with God.
21 For you were called to[946] this, because Christ also suffered, on your behalf, leaving for you[947] an example that you should follow in his steps;
22 he who did no sin, neither was any guile found in his mouth;
23 who when being insulted, did not insult in return; who when suffering mistreatment made no threat, but committed himself over to him who judges righteously;
24 who himself in his body carried our sins up onto a tree, in order that by dying to sins, we might live to righteousness; by whose[948] bruise you have been healed.
25 For you were like sheep wandering astray, but now you have returned[949] to the shepherd and overseer of your[950] souls.

[944] **2:13** txt *omit* 𝔓^{72} א A B C ℓ1575 antioch eus nil-anc lat-c,v cop^{sa} syr^{p} eth TG WH VS SBL NA28 ‖ +οὖν antioch syr^{h} TR AT BG RP ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285.

[945] **2:17** txt ἀγαπᾶτε 𝔓^{72} א A B C TR TG WH AT VS SBL NA28 ‖ ἀγαπήσατε BG RP ‖ *indeterminate* lat cop syr eth ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575.

[946] **2:21a** txt εἰς τοῦτο γὰρ ἐκλήθητε 𝔓^{81} A B C lat-c,v cop^{sa} syr^{p,h} arm^{mss} eth TR TG WH AT VS RP SBL NA28 ‖ εἰς τοῦτο γὰρ καὶ ἐκλήθητε 𝔓^{72} ℓ1575 cyr arm^{mss} BG ‖ *lac* 𝔓^{74} 048 093 0206 0247 0285.

[947] **2:21b** txt *a-* ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν B C^{vid} ℓ1575 syr^{h} TG WH VS SBL NA28 ‖ *b-* ἔπαθεν περί ὑμῶν ὑμῖν 𝔓^{72} A geo:A1 ‖ *c-* ἀπέθανεν ὑπὲρ ὑμῶν ὑμῖν 𝔓^{81vid} א cyr^{T} dam ‖ *d-* ἔπαθεν ὑπὲρ ἡμῶν ὑμῖν cop$^{sa^{ms}}$ AT BG RP ‖ *e-* ἀπέθανεν ὑπὲρ ἡμῶν ὑμῖν cyr^{mss} ‖ *f-* ἔπαθεν ὑπὲρ ἡμῶν ἡμῶν TR ‖ *g-*ἀπέθανεν ὑπὲρ ἡμῶν ἡμῖν cyr syr^{p} ‖ *a/b/d* lat-k,c ‖ *a/b* lat-v cop$^{sa^{mss}}$ eth ‖ *lac* 𝔓^{74} 048 093 0206 0247 0285.

[948] **2:24** txt *omit* 𝔓^{72} 𝔓^{81vid} א^{2} A B C ℓ1575 lat-c,v arm geo TG WH VS SBL NA28 ‖ +αὐτοῦ א* syr^{p,h} eth TR AT BG RP ‖ *indeterminate* cop ‖ *lac* 𝔓^{74} 048 093 0206 0247 0285.

[949] **2:25b** txt ἐπεστράφητε 𝔓^{72} A B ℓ1575 ps-dion-al^{V} TR TG WH AT VS BG RP SBL NA28 ‖ ἐπεστρ[ ]τε 𝔓^{81} ‖ ἐπιστράφητε א ‖ ἐπεστρέψατε C ‖ *lac* 𝔓^{74} 048 093 0206 0247 0285. The witnesses lat-v syr^{p} cop$^{sa^{mss}}$ support one of the readings starting with ἐπε. The lat-t syr^{h} cop$^{sa^{ms}}$ witnesses support one of the readings that start with ἐπι. The editors of the ECM1 considered the reading ἐπεστρέψατε to be of equal weight.

[950] **2:25c** txt ὑμῶν 𝔓^{72} א A B C ℓ1575 lat-v,t cop^{sa} syr^{p,h} TR TG WH AT VS RP SBL NA28 ‖ ἡμῶν BG ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285.

Chapter 3

1 Likewise wives,[951] submit yourselves to your own husbands, in order that even if any of them disobeys[952] the word, they will be gained without a word by the conduct of their wives,
2 when they observe your pure conduct, mixed with reverence *for them*.[953]
3 Whose adornment let it not be the outward, of the plaiting of hair, wearing of gold ornaments, or the decoration of putting on clothing,
4 but rather of the hidden person of the heart, adorned with the incorruptible beauty of a meek and quiet spirit, which *adornment* in the eyes of God is very high priced.
5 For indeed that is historically how holy women hoping in[954] God have adorned themselves, submitting to their own husbands;
6 like how Sarah obeyed[955] Abraham, calling him master.[956] Whose daughters you have become, doing good, and not fearing any terror.[957]
7 Likewise husbands, dwelling together according to knowledge: as to a more delicate vessel, assigning to the woman a special care,[958] and like you are co-heirs[959] of the gracious privilege of life, so that your prayers will not be hindered.

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[951] **3:1a** txt αἱ γυναῖκες 𝔓^{72} ℵ^{2} C TR AT [VS] BG RP NA28 ‖ γυναῖκες 𝔓^{81} ℵ* A B TG WH SBL ‖ *lac* 𝔓^{74} 048 0206 0247 0285. The witnesses lat-a,v and cop$^{sa^{ms}}$ indicate the absence of any conjunction, but are indeterminate as to presence of the article. The witnesses lat-t cop$^{sa^{mss}}$ syr^{p,h} indicate the presence of a conjunction, but are indeterminate as to the presence of the article. And as is often the case, manuscript 1678 all by itself gives us clues as to all the variants that ever existed. Manuscript 1678 is especially important in the Apocalypse of John, the book of Revelation.

[952] **3:1b** txt

a - καὶ εἴ	τινες ἀπειθοῦσιν	𝔓^{72} ℵ A TR TG AT VS BG RP SBL NA28
b - εἴ καὶ	τινες ἀπειθοῦσιν	C
c - εἴ	τινες ἀπειθοῦσιν	𝔓^{81vid} B cop^{sa} syr^{h} WH
d -	οἵτινες ἀπειθοῦσιν	syr^{p}
a/b		lat-v
a/b/c		lat-a,s,t
lac		𝔓^{74} 048 0206 0247 0285.

[953] **3:2** Ephesians 5:33, “and the wife see that she reverence her husband."

[954] **3:5** txt εἰς θεὸν 𝔓^{72} A B C TG WH VS SBL NA28* ‖ εἰς τὸν θεὸν NA28* ‖ ἐπὶ τὸν θεὸν ℵ TR AT BG ‖ ἐπὶ θεὸν RP ‖ *indeterminate* lat cop syr ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575. The editors of the NA28 / ECM2 consider the asterisked readings with and without τὸν to be of equal weight.

[955] **3:6a** txt ὑπήκουσεν 𝔓^{72} A C TR TG AT VS BG RP SBL NA28 ‖ ὑπήκουεν B WH ‖ *indeterminate* lat cop syr ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575.

[956] **3:6b** In Genesis 18:12, Sarah says "after I am grown old shall I have this pleasure, with my master being old as well?" The Hebrew there for "my master" is וַאדֹנִי

[957] **3:6b** Or also possibly, "not fearing with any hysteria.” The word ἡ πτόησις can mean both "how" one is fearing, that is, fearing "with" hysteria, or it can mean fearing "what causes" the hysteria, i.e., terrifying people, terrifying events or terrifying reports. The only other time this word is used in the Bible is in the Septuagint in Proverbs 3:25, where it is the latter use- do not be afraid of the thing that causes terror.

[958] **3:7b** This is what the BDAG lexicon says τιμήν means in this context. Τιμή is the word for "value," here as in careful handling, like how you would hold a fragile and valuable vase when you are carrying it.

[959] **3:7a** txt συγκληρονόμοις 𝔓^{81} B^{2} lat-a,s,v,t syr^{p} arm geo TG WH VS SBL NA28 ‖ συνκληρονόμοις 𝔓^{72} ℵ^{2} B* ‖ συνκληρονομους ℵ* ‖ συγκληρονόμοι lat-hi cop^{sa} TR AT BG RP ‖ συνκληρονόμοι A C ‖ *indeterminate* syr^{h} ‖ *lac* 𝔓^{74} 048 093 0206 0247 0285 ℓ1575.

8 Finally, everyone, be all of one mind, sympathetic, loving the brethren, compassionate, humble-minded, [960]
9 not returning evil for evil, or insult for insult, but instead blessing, because[961] to this you were called, so you might inherit blessing.
10 For "He who wants to love life and see good days must restrain his[962] tongue from evil, and his[963] lips, to speak no guile;
11 and[964] he must turn aside from evil, and do good, and seek peace, and pursue it.
12 For the eyes of the Lord are on the righteous, and his ears open to their petition; but the face of the Lord is against those who do evil."
13 And who is going to harm you if you become devotees[965] of good?
14 But, if you do suffer indeed because of righteousness, you become blessed ones. And do not fear their intimidations, or be troubled.
15 Instead, dedicate in your hearts Christ[966] as Lord, always prepared[967] for a speech in response to anyone who asks you the reason for the hope that is in you;
16 only[968] with humility and respect,[969] having a good conscience, in order that while you are spoken against,[970] the ones abusing you may be shamed by your good conduct in Christ.
17 For it is better while doing good to suffer, if the will of God wills, than while doing evil.

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[960] **3:8** txt ταπεινόφρονες $\mathfrak{P}^{72}$ $\mathfrak{P}^{81vid}$ ℵ A B C antioch clem lat-s,v,t syr^{p,h} eth TG WH VS SBL NA28 ‖ φιλόφρονες TR AT BG RP ‖ ? cop^{sa} ‖ *lac* $\mathfrak{P}^{74}$ 048 093 0206 0247 0285 ℓ1575.

[961] **3:9** txt *omit* $\mathfrak{P}^{72}$ $\mathfrak{P}^{81}$ ℵ A B C antioch lat-s,v,t cop^{sa} syr^{p,hT} eth TG WH VS SBL NA28 ‖ +εἰδότες syr^{hmg} TR AT BG RP ‖ *lac* $\mathfrak{P}^{74}$ 048 093 0206 0247 0285 ℓ1575.

[962] **3:10a** txt *omit* $\mathfrak{P}^{72}$ $\mathfrak{P}^{81}$ A B C TG WH VS SBL NA28 ‖ +αὐτοῦ ℵ lat-s,v,t cop^{sa} syr^{p,h} TR AT BG RP ‖ *lac* $\mathfrak{P}^{74}$ 048 093 0206 0247 0285 ℓ1575.

[963] **3:10b** txt *omit* $\mathfrak{P}^{72}$ $\mathfrak{P}^{81vid}$ ℵ A B C syr^{h} geo TG WH VS SBL NA28 ‖ +αὐτοῦ lat-s,v,t cop^{sa} syr^{p} arm eth TR AT BG RP ‖ *lac* $\mathfrak{P}^{74}$ 048 093 0206 0247 0285 ℓ1575. The added possessive pronouns here and in the previous variant may be a conformation to the Septuagint Psalm 33:14 which says παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χείλη σου. But in Koine Greek the definite article could serve as a possessive pronoun. The first translations of the Greek New Testament, into Latin, Coptic, and Peshitta Syriac, would add the possessive pronoun in order to accurately render the meaning of the Greek definite article.

[964] **3:11** txt δε $\mathfrak{P}^{72}$ A B C* lat-s,v,t syr^{h} TG WH VS SBL NA28 ‖ *omit* ℵ C² cop^{sa} syr^{p} arm geo TR AT BG RP ‖ *lac* $\mathfrak{P}^{74}$ $\mathfrak{P}^{81}$ 048 093 0206 0247 0285 ℓ1575. Perhaps the reading without δε is conforming the quotation to the LXX in which Psalm 34:27 reads ἔκκλινον ἀπὸ κακοῦ...

[965] **3:13** txt ζηλωταὶ $\mathfrak{P}^{72}$ ℵ A B C lat-a,s,v,t cop^{sa} syr^{p,h} eth TG WH VS SBL NA28 ‖ μιμηταὶ lat-v^{ms} TR AT BG RP ‖ *lac* $\mathfrak{P}^{74}$ $\mathfrak{P}^{81}$ 048 093 0206 0247 0285 33 ℓ1575. The lone Vulgate manuscript listed with Byz reads: *si boni imitatores fuerimus* "if we are good imitators."

[966] **3:15a** txt Χριστὸν $\mathfrak{P}^{72}$ ℵ A B C clem lat-s,v,t cop^{sa} syr^{h} TG WH VS SBL NA28 ‖ θεὸν did lat-v^{mss} TR AT BG RP ‖ *lac* $\mathfrak{P}^{74}$ $\mathfrak{P}^{81}$ 048 093 0206 0247 0285 ℓ1575. Acc. to the UBS textual commentary the phrase "the Lord God" was far more familiar to scribes than κύριον τὸν Χριστὸν, so they subconsciously wrote κύριον τὸν θεὸν.

[967] **3:15b** txt *omit* $\mathfrak{P}^{72}$ ℵ A B C lat-s,v,t cop^{sa} syr^{h} TG WH VS SBL NA28 ‖ δὲ clem TR AT BG RP ‖ *indeterminate* syr^{p} ‖ *lac* $\mathfrak{P}^{74}$ $\mathfrak{P}^{81}$ 048 093 0206 0247 0285 ℓ1575.

[968] **3:15c/16a** txt ἀλλὰ $\mathfrak{P}^{72}$ ℵ A B C clem lat-v,t cop^{sa} syr^{h} arm geo TG WH VS SBL NA28 ‖ *omit* lat-s syr^{p} eth TR AT BG RP ‖ *lac* $\mathfrak{P}^{74}$ $\mathfrak{P}^{81}$ 048 093 0206 0247 0285 ℓ1575.

[969] **3:16c** Place "with humility and respect" in v. 15: TR, AT, RP, KJV, NASB, NIV, Place "with humility and respect" in v. 16: NRSV, TG, WH, VS, SBL, NA28

[970] **3:16b** txt *a*- καταλαλεῖσθε $\mathfrak{P}^{72}$ B clem syr^{hT} geo VS SBL NA28 ‖ *b*- καταλαλοῦσιν ὑμᾶς arm ‖ *c*- καταλαλοῦσιν ὑμῶν ὡς κακοποιων (thinking of 2:12) ℵ A C antioch TG AT BG ‖ καταλαλοῦσιν ὑμῶν ὡς κακοποιων RP ‖ *d*-καταλαλῶσιν ὑμῶν ὡς κακοποιων TR ‖ *e*-καταλαλῶσιν ὑμᾶς ὡς κακοποιων 307 ‖ *f*- καταλαλοῦσιν ‖ *a/b* lat-s,v cop^{sa} ‖ *b/f* syr^{hmg} ‖ *c/d* lat-t syr^{p,hA} ‖ *lac* $\mathfrak{P}^{74}$ $\mathfrak{P}^{81}$ 048 093 0206 0247 0285 ℓ1575.

18 Because indeed Christ died once for sins,[971] the righteous on behalf of
the unrighteous, that he might bring you[972] to God, being put to death in the
flesh, but made alive in the spirit,
19 in which also he[973] preached, when he went to the spirits that were in
prison,
20 to people who disobeyed long ago when the patience of God was
waiting in the days of Noah while an ark was being prepared, in which a
few, that is, eight souls, were saved through water.
21 Which[974] is a shadow of the baptism that saves us now also,[975] not the
removing of dirt off the flesh, but the response toward God of a good
conscience, through the resurrection of Jesus Christ,
22 who is at the right hand of God, having gone into heaven, with angels
and authorities and powers made subordinate to him.

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[971] **3:18a** txt

a- περὶ ἁμαρτιῶν	ἔπαθεν	B TR AT BG RP SBL NA28
b- περὶ ἁμαρτωλῶν	ἔπαθεν	cyr^{ms} lat-c
c- περὶ ἁμαρτιῶν ὑπὲρ ὑμῶν ἔπαθεν		1678 geo
d- περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν ἔπαθεν		L
e- περὶ ἁμαρτιῶν	ἀπέθανεν	cyr TG WH
f- ὑπέρ ἁμαρτιῶν	ἀπέθανεν	cyr
g- περὶ ἁμαρτιῶν	ἡμῶν ἀπέθανεν	C*^{vid} cop^{samss} syr^{p}
h- περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν ἀπέθανεν		ℵ^{2} C^{2} 0285 did VS
i- ὑπὲρ ἁμαρτιῶν περὶ ἡμῶν ἀπέθανεν		cyr
j- περὶ τῶν ἁμαρτιῶν ὑπὲρ ἡμῶν ἀπέθανεν		ℵ*
k- περὶ ἁμαρτιῶν ὑπὲρ ὑμῶν ἀπέθανεν		𝔓^{72} A
l- ὑπὲρ ἁμαρτιῶν ὑπὲρ ὑμῶν ἀπέθανεν		1505
m- περὶ ὑμῶν ὑπὲρ ἁμαρτιῶν ἀπέθανεν		Ψ
n- ὑπὲρ ἁμαρτωλῶν	ἀπέθανεν	cyr^{mss} did
o-	ὑπὲρ ἡμῶν ἀπέθανεν	arm^{mss}
	e/f	lat-k,v
	e/f/g	lat-a,t
	h/i/j	eth
	h/j	syr^{h}
	k/l	arm^{mss}
	lac	𝔓^{74} 𝔓^{81} 048 093 0206 0247 ℓ1575.

This phrase is very relevant to making sense of where Peter talks about having the same mind as Christ, "that he who has suffered in the flesh **is finished** with sin."

[972] **3:18b** txt ὑμᾶς 𝔓^{72} B P Ψ 049 0285 lat-t cop^{samss} syr^{p,hT} arm WH RP SBL NA28 ‖ ἡμᾶς ℵ^{2} A C cyr did petr-al lat-k,a,v cop^{samss} syr^{hM} geo TR TG TD AT VS BG ‖ *omit* ℵ* ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 ℓ1575. The UBS commentary: "...copyists would have been more likely to alter the second person to the first person (as more inclusive) than vice versa."

[973] **3:19** There have been some scholars (i.e, J. J. Greisbach, J. R. Harris, J. Moffat, E. J. Goodspeed) that suggested a conjectural emendation of "Enoch" here preaching to the spirits in prison, where they suggest ἐν ᾧ καὶ here was originally ΕΝΩΚΑΙΕΝΩΧ. But that, according to the UBS commentary, would "break the continuity of the argument by introducing an abrupt and unexpected change of subject from that of ver. 18."

[974] **3:21a** txt ὃ ℵ^{2} A B C 0285 cyr lat-k,v,t syr^{h} TR WH TG AT VS BG RP SBL NA28 ‖ ὁ ? ‖ ὁς 1175 ‖ *omit* 𝔓^{72} ℵ* ‖ ᾧ 1501 syr^{p} ‖ οὗ 1127 *al* ‖ ὡς aug? ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 33 ℓ1575

[975] **3:21b** txt

καὶ ἡμᾶς ἀντίτυπον νῦν σῴζει		C cyr TR
ἀντίτυτον νῦν καὶ ἡμᾶς σῴζει		AT BG RP
καὶ ὑμᾶς ἀντίτυπον νῦν σῴζει		𝔓^{72} A B 0285^{C} syr^{h} TG WH VS SBL NA28
καὶ ὑμᾶς νῦν ἀντίτυπον σῴζει		ℵ
καὶ ὑμᾶς ἀντίτυπον σῴζει		0285*
	lac	𝔓^{74} 𝔓^{81} 048 093 0206 0247 33 ℓ1575

Chapter 4

1 Therefore Christ having suffered[976] in the flesh, you also arm yourselves of the same mind, that someone who has suffered in the flesh[977] is finished with sin,[978] [979]
2 to the result that, the time he still has left in the flesh he lives not for human desires any longer, but rather for the will of God.
3 For enough is the time lost away for you[980] to have carried out[981] the goal[982] of the Gentiles, having gone on in promiscuity, lusts, debaucheries, carousals, drinking bouts, and serving idols.
4 In which since you are not joining them running in the same excess of indulgence, they think it strange,[983] denigrating you.
5 They will have to give an explanation to the one that is about to judge[984] the living and the dead.

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[976] **4:1a** txt *omit* 𝔓^{72} B C 0285 nest^{T} lat-v,t cop^{sa} geo TG WH VS SBL NA28‖ +ὑπὲρ ὑμῶν ℵ* syr^{p} ‖ +ὑπὲρ ἡμῶν ℵ^{2} A anast-a anast-s apoll ath cyr did epiph leont-h marcell nest^{mss} thdrt lat-a syr^{h} arm eth TR AT BG RP ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 ℓ1575. The UBS textual commentary: "The reading that best explains the others is παθόντος, which is strongly supported by . . . . In order to express the idea more fully some copyists added ὑπὲρ ἡμῶν . . . , while others added ὑπὲρ ὑμῶν . . . Had either of the latter readings been original, no adequate reason can account for the absence of the prepositional phrase from the best representatives of both the Alexandrian and the Western types of text."

[977] **4:1b** txt σαρκὶ 𝔓^{72} ℵ A B C TG WH VS BG SBL NA28 ‖ ἐν σαρκὶ TR AT RP ‖ *indeterminate* lat cop syr ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 33 ℓ1575.

[978] **4:1c** txt πέπαυται ἁμαρτίας 𝔓^{72} ℵ* A C cop syr^{h} TR TG AT VS BG RP SBL NA28 ‖ πέπαυται ἁμαρτίαις (assim. to following ἁμαρτίαις) ℵ^{2} B Ψ WH ‖ *indeterminate* lat-a,v,t syr^{p} ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 33 ℓ1575.

[979] **4:1d** Peter does not here mean to imply that Jesus had "stopped sinning" or had ever sinned, but rather that he had "dealt with sin once for all," that he had finished taking care of the problem of sin, by means of his suffering and death; see 3:18.

[980] **4:3a** txt

ὁ παρεληλυθὼς χρόνος	𝔓^{72} ℵ^{2} B clem lat-v,t cop^{sa} syr^{p,h} TG VS SBL NA28
ὁ παραλελυθὼς χρόνος	A
ὑμῖν ὁ παρεληλυθὼς χρόνος	ℵ* lat-a BG
ἡμῖν ὁ παρεληλυθὼς χρόνος	C lat-hi
ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	TR RP
ὑμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	AT
lac	𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 ℓ1575

I think the phrase τοῦ βίου possibly arose from an ad-lib or paraphrasing from memory by Clement, or also possibly by a misunderstanding of, then conflation/accertion of the Latin *ambulaverunt* or *ambulantes* in the phrase following.

[981] **4:3d** txt *a-* κατειργάσθαι πεπορευμένους 𝔓^{72} A B clem TG VS SBL NA28 ‖ *b-* κατεργάσασθαι πεπορευμένους TR AT BG RP ‖ *c-* κατειργάσθαι πορευομένους ℵ cop^{sa} ‖ *d-* κατεργάσασθαι πορευομένους cop^{bo} ‖ *e-* κατεργάσεσθαι πεπορευμένους 1501 ‖ *f-* κατεργάσασθαι πορευθέντας 2544 ‖ *g-* κατειργάσασθε πεπορευμένους C^{vid} ‖ *h-* ἐργάσασθαι πεπορευμένους 2718 ‖ *i-* εἰργάσασθε πεπορευμένους 1175 1243 ‖ *a/b/e/f/h* lat-v *consummandam qui ambulaverunt* ‖ *a/c/d/f/h* lat-a *perfecisse ambulantes* ‖ *a/f/h* lat-t *consummatum qui ambulaverunt* ‖ *either omission of* κατειργάσθαι *or abridged translation* syr^{p} ‖ *indeterminate* syr^{h} ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 33 ℓ1575.

[982] **4:3c** txt βούλημα 𝔓^{72} ℵ A B C clem TG VS SBL NA28 ‖ θέλημα TR AT BG RP ‖ versions indeterminate ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 33 ℓ1575.

[983] **4:4** Or also possibly, "they feel awkward, denigrating you."

[984] **4:5** *a-* ἑτοίμως ἔχοντι κρῖναι ℵ A C^{2} TR TG AT VS BG RP SBL NA28 ‖ *b-* ἑτοίμως κρίνοντι B C*^{vid} WH ‖ *c-* ἑτοίμως κρινουντι Ψ ‖ *d-* ἑτοίμως κρινοντι 2138 ‖ *e-* ἑτοίμω κριναι 𝔓^{72} ‖ *a/b/c/d/e* syr^{p} ‖ *a/e* lat-v,t cop^{sa} ‖ *b/c* syr^{h} ‖ *lac* 𝔓^{74} 𝔓^{81} 048 093 0206 0247 0285 33 ℓ1575.

6 It is for that reason as well[985] the gospel is preached[986] to the dead.[987] On
the one hand so they might be judged according to humans in the flesh; on
the other hand in the hope they might live according to God in the Spirit.
7 Now the end of all things has drawn near. Be soberminded therefore,
and be sober for prayers.
8 Above[988] all else have fervent love between each another, because love
covers[989] a multitude of sins.
9 Be hospitable to one another without grumbling.[990]
10 According to how each person has received a gift, minister it to each
other as good stewards of the manifold grace of God:
11 if anyone speaks, as the oracles of God; if anyone serves, as[991] by the
power that God supplies; such that in everything God will be glorified,
through Jesus Christ, whose is the glory and the power for ever and ever.
Amen.[992]

12 Beloved, do not be surprised at the fiery trial happening with you to test
you, as if it is an odd co-incidence,
13 but rather rejoice; inasmuch as you are sharing in the sufferings of
Christ in order that you may also rejoice in the revelation of his glory,
exulting.

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[985] **4:6a** The Greek word και here means "as well." Because in this verse Peter gives two reasons why the gospel is preached to the dead.

[986] **4:6b** This εὐηγγελίσθη is a "gnomic aorist," as Peter also uses in 1:24 for "dries up," and "falls off," and elsewhere. See BDF §333.

[987] **4:6c** The term "the dead" here, in context, means people who are not born again. The same way Jesus used it when he said, "Let the dead bury their own dead." The unbelievers mentioned in 4:4 will have to give an account for how they interacted with you- that is this verse's connection to the previous verses. Your interaction with a non-believer may accomplish for God one of two things: either help God be justified in condemning them (because they heard the gospel from you and have absolutely no excuse), or on the other hand it may help God in saving them. The idea that the gospel can be preached to those in Hades and either condemn them or save them, is contrary to the rest of scripture. Here, the gospel is being preached in the hope they might be saved. But there is no such hope for someone to be saved who is already in Hades. Romans 6:23 says "it is appointed unto man once to die, and after that the judgment." In the story of the Rich man and Lazarus in Luke 16, the rich man was in the partition of Sheol / Hades that was for the condemned, and Lazarus was in the partition for the righteous. Abraham rebuffed the rich man's request for relief. That man got no more chances. Of course you are going to believe in the gospel once you are burning in hell. But the deal from God is that you have to repent and believe before you die, while you are still alive in the flesh. You don't get any more chances after you die. This applies to Old Testament era people like the rich man and Lazarus, as well as New Testament era people.

[988] **4:8a** txt *omit* 𝔓^{72} ℵ A^{vid} B lat-a,v,t TG VS SBL NA28 ‖ +δὲ antioch lat-s cop$^{sa^{mss}}$ syr^{h} TR AT BG RP ‖ *indeterminate* syr^{p} ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285 ℓ1575.

[989] **4:8c** txt καλύπτει A B antioch clem did dor-gaz lat-a,c,s,v,t TG VS BG SBL NA28 ‖ καλύψει 𝔓^{72} ℵ TR AT RP ‖ *indeterminate* cop syr ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285 ℓ1575.

[990] **4:9** txt γογγυσμοῦ 𝔓^{72} ℵ A B antioch lat-s,v,t syr^{p,h} TG VS SBL NA28 ‖ γογγυσμῶν TR AT BG RP ‖ *indeterminate* cop^{sa} ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285 ℓ1575.

[991] **4:11a** txt ἧς 𝔓^{72} ℵ A B antioch apoll lat-v,t cop^{sa} syr^{p,h} TR TG VS SBL NA28 ‖ ὡς AT BG RP ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285 ℓ1575.

[992] **4:11b** txt εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν ℵ A B TR TG WH AT VS RP SBL NA28* ‖ εἰς τοὺς αἰῶνας · ἀμήν 𝔓^{72} cop$^{sa^{mss}}$ syr$^{p^{mss},h}$ BG NA28* ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285 ℓ1575. The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.

14 If you are reproached because of the name of Christ, blessed are you.
That means the glory[993] and the Spirit of God rests upon you! [994]
15 Certainly none of you should be suffering as a murderer or a thief or an
evildoer, or as a pryer into other people's business;
16 but if it is for being a Christian, let him not be downcast, but praise God
because of this. [995]
17 Because the time[996] *has come* for judgment to begin, starting with the
household of God. And if firstly with us, what will be the fate of those
disobeying the gospel of God?
18 And if the righteous person is barely saved, where will the ungodly and
the sinner appear?
19 So then those suffering according to the will of God should commit their
souls over to a faithful[997] creator, all the while doing good. [998]

Chapter 5

1 Being a co-elder, and a witness of the sufferings of Christ, and a sharer also of the glory about to be revealed, the elders among[999] you therefore I exhort:

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[993] **4:14a** txt *omit* 𝔓72 B anast-s clem cyr lat-v syrp TR TG WH BG RP SBL NA28 ‖ και της δυναμεως ℵ2 antioch arm ‖ και της δυναμεως αυτου ℵ* eth ‖ καὶ δυνάμεως A ath thdrt AT VS ‖ *lac* 𝔓74 𝔓81 C 048 093 0206 0247 0285 ℓ1575.

[994] **4:14b** txt

a ἀναπαύεται	ℵ* B clem thdrt TG WH VS SBL NA28
b ἐπαναπαύεται	A lat-v
c ἐπαναπέπαυται	𝔓72 ℵ2
d ἀναπέπαυται	anast-s cyr
a/b/c/d	syrp,h eth
c/d	copsams

ἀναπαύεται κατὰ δὲ ὑμᾶς δοξάζεται 307T
ἀναπέπαυται κατὰ δὲ ὑμᾶς δοξάζεται 307Z
ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται TR AT BG RP
ἐπαναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται lat-t copsamss
ἀναπαύεται κατὰ μὲν αὐτούς βλασφημεῖται κατὰ δὲ ἡμᾶς δοξάζεται lat-k
lac 𝔓74 𝔓81 C 048 093 0206 0247 0285 ℓ1575.

The UBS textual commentary: "Although it is possible that the words [κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται] may have been accidentally omitted because of parablepsis (-εται . . . -εται), the Committee thought it far more probable that they were added as an explanatory gloss on the preceding reference to the spirit of glory. Of the several forms of the verb, the perfect tense and the forms compounded with ἐπ- appear to be secondary developments, arising from a desire to strengthen and clarify the form ἀναπαύεται (ℵ* B 056 0142 1739 *al*)."

[995] **4:16** txt τῷ μέρει τούτῳ TR AT BG RP NA28 ‖ τῷ ὀνόματι τούτῳ 𝔓72 ℵ A B cyr lat syr cop arm geo eth TG TD WH VS SBL ‖ *lac* 𝔓74 𝔓81 C 048 093 0206 0247 0285 ℓ1575. Both of these variant readings actually mean something similar, along the lines of "in this behalf." For example, when a prophet speaks "in the name" of God, he is speaking "in behalf" of God.

[996] **4:17** txt ὁ καιρὸς 𝔓72 B antioch bas or TR TG AT BG RP SBL NA28 ‖ [ὁ] καιρὸς WH VS ‖ καιρὸς ℵ A bas isid max-conf ‖ *indeterminate* lat cop syr eth ‖ *lac* 𝔓74 𝔓81 C 048 093 0206 0247 0285 ℓ1575.

[997] **4:19a** txt πιστῷ 𝔓72 ℵ A B ath procop lat-v,t copsa TG WH TD VS SBL NA28 ‖ ὡς πιστῷ lat-hil syrp,h TR AT BG RP ‖ *lac* 𝔓74 𝔓81 C 048 093 0206 0247 0285 ℓ1575.

[998] **4:19b** txt ἀγαθοποιΐᾳ ℵ B copsa syrh TR TG WH AT BG RP SBL NA28 ‖ ἀγαθοποιΐαις 𝔓72 A lat-v,t syrp VS ‖ *lac* 𝔓74 𝔓81 C 048 093 0206 0247 0285 ℓ1575.

[999] **5:1** txt οὖν τοὺς ℵ cyr copsamss TD VS ‖ τοὺς ℓ1575 did TR AT BG RP NA28 ‖ οὖν 𝔓72 A B TG WH SBL ‖ *lac* 𝔓74 𝔓81 C 048 093 0206 0247 0285.

2 shepherd the flock of God among you, overseeing[1000] not from compulsion but voluntarily for God,[1001] not from greed for money, but from amateur zeal;
3 not as exercising lordship over your charges, but being examples for the flock.
4 And when the chief shepherd appears, you will receive the unfading crown of glory.
5 Likewise, young people, submit yourselves to the older people. And everyone,[1002] tie on the apron of humility toward one another, because God[1003] opposes the proud and gives grace to the humble.
6 Be humbled therefore under the mighty hand of God, so he may exalt you in *his* time,
7 casting every worry of yours onto him, because it matters to him about[1004] you.
8 Be sober, be alert. Your adversary,[1005] the devil, is like a lion walking about, seeking somone to devour;[1006]
9 whom you resist firmly in the faith, knowing that the same kind of suffering is being imposed upon your brethren in the world.
10 But the God of all grace, who called you into his eternal glory in Christ,[1007] he himself whenever you suffer a little will adjust you,[1008] confirm, strengthen, found you.

[1000] **5:2a** txt ἐπισκοποῦντες 𝔓^{72} ℵ^{2} A ℓ1575 TR TG AT VS BG RP SBL NA28 ‖ *rell.* lat cop^{bo} syr^{p,h} read as one of the first two readings ‖ *omit* ℵ* B anast-s did cop^{sa} TD WH ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285.

[1001] **5·2b** txt *a*- κατὰ θεόν 𝔓^{72} ℵ A antioch TG TD VS SBL NA28 ‖ *b*- κατὰ τον θεόν 1243* ‖ *c*- *omit* B anast-s syr^{p} TR WH AT BG RP ‖ *a/b* lat-v,t cop^{sa} syr^{h} eth ‖ ? lat-s ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285.

[1002] **5:5a** txt *omit* 𝔓^{72} ℵ A B antioch lat-s,v,t cop^{sa} syr^{p} TG TD WH VS SBL NA28 ‖ ὑποτασσόμενοι syr^{h} TR AT BG RP ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285.

[1003] **5:5b** txt ὁ θεὸς *rell. grk.* TR TG AT VS BG RP SBL NA28 ‖ [ὁ] θεὸς WH ‖ θεὸς 𝔓^{72} B 33 630 1718 ‖ ὁ κύριος 429 522 630 1718 ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285 ℓ156 ℓ1126 ℓ1442S pr. With the article, this whole exact sentence is found in James 4:6: Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν. Without the article here, it is not. The LXX in Prov. 3:34 is κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

[1004] **5:7** txt περὶ 𝔓^{72} ℵ A B 0206^{vid} antioch cyr-sc TR TG WH AT VS RP SBL NA28 ‖ ὑπερ syr^{h} BG ‖ *indeterminate* lat cop syr^{p} ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0247 0285 ℓ1575.

[1005] **5:8a** txt ὁ ἀντίδικος ℵ* A B syr$^{p ms}$ TG WH AT VS RP SBL NA28 ‖ ὅτι ὁ ἀντίδικος 𝔓^{72} ℵ^{2} anast-s antioch chrys cyr cyr-h lat-k,v,t cop^{sa} syr$^{p mss,h}$ arm geo eth TR BG ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0247 0285 ℓ1575.

[1006] **5:8b** txt *a*- τινα καταπιεῖν ℵ^{2} eus^{ms} lat-k arm TG VS BG SBL NA28 ‖ *ao*- τινα καταπειν ℵ* ‖ *b*- καταπιεῖν τινα or ‖ *cf*- τινα καταπιει did or^{ms} ‖ *d*- τινα καταπίῃ 𝔓^{72} A anast-s antioch ast-s ath chrys cyr cyr-h^{T} cyr-h^{mss} did eus evagr isid marc-er nil-anc or procop lat-a,s,v,t geo eth TR AT RP‖ *e*- καταπιεῖν B Ψ 1175 cyr-h^{mss} or WH ‖ eo- καταπειν 0206^{vid} ‖ *a/d* syr^{p,h} ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0247 0285 ℓ1575.

[1007] **5:10a** txt ἐν Χριστῷ ℵ 0206^{vid} (*omit* Ἰησοῦ but indeterm. re. τῷ cop^{sa} syr^{h}) TD SBL NA28* ‖ ἐν τῷ Χριστῷ B ‖ ἐν Χριστῷ Ἰησοῦ 𝔓^{72} A lat-v,t syr^{p,hA} eth TR [TG] [WH] AT VS BG RP ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0247 0285 ℓ1575. *The editors of the NA28 / ECM2 consider the SBL and RP readings to be of equal weight.

[1008] **5:10b** txt

καταρτίσει	στηρίξει σθενώσει θεμελιώσει		ℵ (cop$^{sa mss}$) arm VS SBL NA28
καταρτίσει	στηρίξει	θεμελιώσει	𝔓^{72}(*^{vidf}) lat-t (syr^{p})
καταρτίσει	στηρίξει σθενώσει		A B 0206^{vidf} lat-v cop$^{sa mss}$ TG WH
καταρτίσει ὑμᾶς	στηρίξει σθενώσει θεμελιώσει		(cop$^{sa mss}$) AT
καταρτίσαι ὑμᾶς	στηρίξει σθενώσει θεμελιώσει		RP
καταρτίσαι ὑμᾶς	στηρίξαι σθενώσαι θεμελιώσαι		TR BG

11 The power[1009] is with him for ever. [1010] Amen.
12 It was by way of Silvanus, a brother who is faithful by my reckoning, that I have written to you with a few words, exhorting you, and bearing witness that this grace in which you stand[1011] is the true grace of God.
13 The church of fellow chosen ones in Babylon greets you, and also Mark my son.
14 Greet one another with a kiss of "agape" love. Peace be unto you, all who are in Christ Jesus. [1012] [1013]

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the verb form καταρτίσαι is supported by syr^{h}

lac 𝔓^{74} 𝔓^{81} C 048 093 0247 0285 ℓ1575.

[1009] **5:11a** txt τὸ κράτος A B Ψ (0206 lat-v,t ? re τὸ) geo TG TD WH SBL NA28 ‖ κράτος 𝔓^{72} (0206 lat-v,t ? re τὸ) ‖ ἡ δόξα κράτος K ‖ τὸ κράτος καὶ ἡ δόξα syr^{h} arm ‖ ἡ δόξα cop$^{sa^{mss}}$ ‖ ἡ δόξα καὶ τὸ κράτος א (cop$^{sa^{mss}}$? re articles) TR AT VS BG RP ‖ ἡ δόξα καὶ τὸ κράτος καὶ ἡ τιμή syr^{p} ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285 ℓ1575.

[1010] **5:11b** txt εἰς τοὺς αἰῶνας 𝔓^{72} B arm WH NA28* ‖ εἰς τοὺς αἰῶνας τῶν αἰώνων א A 0206^{vid} cyr-h lat-v,t cop$^{sa^{ms}}$ syr^{p,h} geo eth TR TG AT VS BG RP NA28* ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285 ℓ1575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

[1011] **5:12** txt **a**- εἰς ἣν στῆτε 𝔓^{72} א A B lat-v cop$^{sa^{ms}}$ TG WH VS SBL NA28 ‖ *b*- εἰς ἣν ἑστήκατε TR AT BG RP ‖ *c*- εἰς ἣν στήκετε 2464 ‖ *d*- εἰς ἣν ἔστε syr^{h} ‖ *b/c* lat-t cop$^{sa^{mss}}$ syr^{p} ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285 ℓ1575.

[1012] **5:14a** txt ἐν Χριστῷ Ἰησοῦ א anast-a lat-t cop$^{sa^{mss}}$ syr^{h} TR AT [VS] BG RP NA28* ‖ ἐν Χριστῷ A B lat-v cop$^{sa^{ms}}$ syr^{p} TG WH SBL NA28* ‖ *omit/lack* εἰρήνη *to end* 𝔓^{72} ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285 33 ℓ1575. *The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.

[1013] **5:14b** txt *omit* 𝔓^{72} A B lat-v cop^{sa} eth TG WH VS SBL NA28 ‖ +ἀμήν א lat-t syr^{p,h} eth^{ms} TR AT BG RP ‖ *lac* 𝔓^{74} 𝔓^{81} C 048 093 0206 0247 0285 33 ℓ1575.

Endnotes to 1 Peter

1 Peter Endnote #1 Unwritten Implications

In this epistle, Peter sometimes leaves the reader to supply the finish of a thought, particularly an unspoken object of a verb.

3:2 when they observe your pure conduct is with reverence *for them*.
4:4 they think it's weird, denigrating *you*.
4:10 according to how each person has received a gift, minister *it* to each other…
5:6 so he may exalt you in *his* time.

1 Peter Endnote #2 Peculiar Aorists

The First Epistle of Peter contains several of what some have called "peculiar aorists." Yet, they seem peculiar only to us of modern times or other languages, since the primary meaning of the ancient Greek tense was not time- past, present or future, but instead, "kind of action." These instances of aorist below by Peter, do not mean past or present or future, and I suppose what may be peculiar about them, is they do not even express "kind of action," but simply that they happen. Though the English words "dries up" and "falls" sound like present time to us, that is not what is conveyed. What is conveyed is simply that it happens at some point. It is the same with the gospel "is preached" to the dead. The focus is not at what time it is preached, or how often or continuously it is preached, but simply that it gets preached to the dead, for the reasons Peter then states. These aorists are probably what the BDF grammar calls "gnomic aorists." BDF §333.

1Pe 1:24 διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν·

24because all flesh is like grass, and all its glory like the flower of grass. The grass dries up, and its flower falls off,

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

6like how Sarah obeyed Abraham, calling him lord; whose daughters you have become, doing good, and not fearing any terror.

(Many translators render this aorist ἐγενήθητε as "whose daughters you are." Or, "whose daughters you will become.")

1Pe 4:6 εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

6It is for that reason as well the gospel is preached to the dead. On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.

Principal Witnesses to 1 Peter
(nothing later than 8th century cited, and everything before 9th century IS cited.)

MS	Date	Alt	Location
$\mathfrak{P}^{72}$	III/IV		
$\mathfrak{P}^{74}$	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
$\mathfrak{P}^{81}$	IV		
$\mathfrak{P}^{125}$	III/IV	P.Oxy. 4934	
ℵ	IV	01	London, the British Library, Add. 43725
ℵ^{2}	IV-VI	1st corrector	
ℵ^{3}	VII	2nd corrector	
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
C^{1}	V		
C^{2}	VI		
C^{3}	IX		
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
093	VI		
0206	IV		
0247	VI		
0285	VI		
ℓ1575	VIII		
		LATINS:	
lat-s	VII	it^{l}	Old Spanish text from African sources; principal witnesses: Ms 67 (7th Century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustinian Speculum)
lat-k	III		Old text of Carthage at the time of Cyprian (CY)
lat-v	IV/V		Vulgata, a thorough revision following the Greek text; earliest witnesses: HI (Hieronymus), PEL (Pelagius), Caelestius
lat-t	VI	(65) it^{z}	Later text, attested in the 5th/6th cent. in Africa, Spain, Gaul, and Ireland, Italy; readings in the Vulgate tradition; in some instances alread in FU (Fulgentius), Facundus (FAC), Epiphanius Scholasticus (EP-SC), Ambrose (AM), Rufinus (RUF), Augustine (AU)
lat-a	V		Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).

lat-c	?		Pseudo-Hilary, *Apologia* (PS-HIL ap); later African texts related to K, particularly quotations in AU, if their text is also found in other witnesses; parts of 271
55	V	it^{h}	1 Pet 4:17 - end
67	VII	it^{l}	1Pet 1:1-7; 1:22- 2:9; 3:1-14
64	VI/VII	i^{r}	1Pet 1:8-19; 2:20- 3:7; 4:10-end
53	VI	it^{s}	1Pet 1:1-18; 2:4-10
32	VI	it^{w}	1Pet 2:18-25; 3:8-18; 4:7-9,18,19
65	VIII	it^{z}	1 Pet 2:9- 4:15
t	VII-IX	it^{t}	
			Other Versions
cop^{sa}	III-X	Sahidic Coptic	There are many small fragmentary manuscripts, & later editions
cop^{bo}	IX	Bohairic Coptic	There are many small fragmentary manuscripts, & later editions
syr^{p}	V	Syriac Peshitta	
syr^{h}	VII	Harklean Syriac	
arm	V/VI	Armenian	
geo	V/VI	Georgian	
eth	500	Ethiopic	

		CHURCH FATHERS: Note: I did not cite any writer whose date is unknown
am	IV	Amonas Antonii discipulus
anast-a	VI	Anastasius I Antiochenus
anast-s	VI	Anastasius Sinaita
andr-cr	VIII	Andreas Cretensis
antioch	VII	Antiochus Monachus
apoll	IV	Apollinaris Laodicensis
ast-a	V	Asterius Amasenus
ast-s	IV	Asterius Sophista/Anonymus?
ath	IV	Athanasius Alexandrinus
aug	430	Augustine
bars	V	Barsanuphius et Iohannes
bas	IV	Basilius Caesariensis
bas-sel	V	Basilius Seleuciensis
chrys	V	Iohannes Chrysostomus
clem	<215	Clement of Alexandria
cyr	V	Cyrillius Alexandrinus,
cyr-h	IV	Cyrillius Hierosolymitanus

dam	VIII	Iohannes Damascenus
did	IV	Didymus Alexandrinus
dion-al	III	Dionysius Alexandrinus
dor-gaz	VI	Dorotheus Gazaeus
epiph	V	Epiphanius Constantiensis
eus	IV	Eusebius Caesariensis
eustr	VI	Eustratius Constantinopolitanus
evagr	IV	Evagrius Ponticus
flav-c	V	Flavianus Constantinopolitanus
greg-agr	VII	Gregorius Agrigentinus
greg-naz	IV	Gregorius Nazianzenus
hes-h	V	Hesychius Hierosolymitanus
hes-s	?	Hesyschius Sinaita
iei	VI	Iohannes Ieiunator
ioh-phil	VI	Iohannes Philoponus
isid	V	Isidorus Pelusiota
jer	V	Jerome, but he is also accounted for as lat-hi or the Vulgate
leont-h	VI	Leontius Hierosolymitanus
marcell	IV	Marcellus of Ancyra
marc-er	V	Marcus Eremita
max-conf	VII	Maximus Confessor
nest	V	Nestorius
nil-anc	V	Nilus Ancyranus
or	III	Origenes
petr-al	IV	Petrus Alexandrinus
phot	IX	Photius
procop	VI	Procopius Gazaeus
ps-acac-c	?	Pseudo-Acacius Constantinopolitanus; not included in apparatus due to date being unknown
ps-caes	?	Pseudo-Caesarius; not included in apparatus due to date being unknown
ps-dion-al	III	Pseudo-Dionysius Alexandrinus
ps-oec	IX?	Pseudo-Oecumenius; of little value, as he is associated with the IX cent. Byz uncials already in app.
thdrt	V	Theodoretus Episc. Cyri
zach-h	VII	Zacharias Hierosolymitanus
Abrev.	Date	Greek New Testament Editions:

AT	1904	B. Antoniades, Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, produced by the Ecumenical Patriarchate of Constantinople, my copy being a Google Books PDF of a Harvard Depository Brittle Book. http://books.google.com/
BG	2014	Byzantine Greek New Testament: Kr / Family 35 Textform, Copyright © 2014 by CSPMT, Rockville, Maryland http://cspmt.org/
NA28	2012	Greek Bible text from: Novum Testamentum Graece, 28th revised edition, Edited by Barbara Aland and others, © 2012 Deutsche Bibelgesellschaft, Stuttgart. http://www.nestle-aland.com/en/read-na28-online/text/bibeltext/
RP	2005	Robinson-Pierpont Greek New Testament, Maurice A. Robinson and William G. Pierpont, "The New Testament in the Original Greek, Byzantine Textform 2005," Copyright © 2005, Chilton Book Publishing Company, ISBN: 0-7598-0077-4
SBL	2010	Greek New Testament, © Society of Biblical Literature and Logos Bible Software, http://sblgnt.com , http://www.sbl-site.org , http://www.logos.com
SCR	1894	F. H. A. Scrivener TR – "Textus Receptus"
TG	1857-1872	Samuel Prideaux Tregelles, "TNT2," edited and corrected by Dirk Jongkind, http://www.tyndalehouse.com/tregelles/ "It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son." (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).
TR	1550	Stephens' TR - "Textus Receptus" available at bibletranslation.ws
VS	1913	Hermann Freiherr von Soden, Griechisches Neues Testament
WH	1881-1892	Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort

2 PETER

Chapter 1

1Simon Peter, a servant and an apostle of Jesus Christ, to those who
have obtained along with us equally precious faith by means of the
righteousness of our God and Savior Jesus Christ, 2grace and peace be
multiplied to you, through the knowledge of God and of Jesus our Lord, [1014]
3as his divine power has given to us all things pertaining to life and
godliness, through the knowledge of him who called us to his own glory
and virtue, [1015] 4through which he has given to us precious and very great
promises, [1016] in order that through these you might become partakers of the
divine nature, having escaped the corruption that is in the world from lust.
[1017]

5But especially for that very reason,[1018] bringing to bear all diligence, add
to your faith virtue, and to virtue knowledge, 6and to knowledge self-

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[1014] **1:2** txt
a- τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν B C TR TG WH AT VS BG RP SBL NA28
b- τοῦ θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν ℵ A (lat-t) cop[bo]
c- τοῦ θεοῦ ἡμῶν καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν 0209 eth
d- τοῦ θεοῦ καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ cop[bomss]
e- τοῦ θεοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν 𝔓[72]
f- τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ lat-s cop[sa,vv] syr[ph,h]
g- τοῦ κυρίου ἡμῶν P Ψ 1175 1852 2464 2805 lat-v
h- τοῦ θεοῦ ἡμῶν 1243 lat-ps-hil-a
b/d- lat-t
lac 𝔓[74] 048 0156 0247

[1015] **1:3** txt ἰδίᾳ δόξῃ καὶ ἀρετῇ ℵ A C did lat-s,v,t cop[sa,bo] syr[ph,h,pal] arm eth geo TG VS SBL NA28 ‖ διὰ δόξης καὶ ἀρετῆς 𝔓[72] B cop[V*vid*] TR WH AT BG RP ‖ διὰ δόξης 0209[*vid*] ‖ *lac* 𝔓[74] 048 0156 0247

[1016] **1:4a** txt
τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται B (0209) WH SBL NA28*
τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδώρηται ℵ (0209) AT BG RP NA28*
τίμια καὶ μέγιστα ἐπαγγέλματα ἡμῖν δεδώρηται 𝔓[72]
μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται TR
μέγιστα ὑμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται A
μέγιστα καὶ τίμια ἡμῖν ἐπαγγέλματα δεδώρηται C did[*vid*] TG VS
lac 𝔓[74] 048 0156 0209 0247

[1017] **1:4b** txt
a- τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς A B TG WH VS SBL NA28*
b- τὴν ἐν τῷ κόσμῳ ἐπιθυμίαν φθορᾶς ℵ cop[samss]
c- τὴν ἐν τῷ κόσμῳ ἐπιθυμίαν φθοράν 𝔓[72]
d- τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς TR AT BG RP NA28*
e- τῆς ἐν κόσμῳ ἐπιθυμίας φθορᾶς cop[samss,bo,v*vid*]
f- τῆς ἐν κόσμῳ ἐπιθυμίας καὶ φθορᾶς C syr[h]
...in cupiditate perditae vitae lat-s
...concupiscentiae corruptionem lat-v
a/d lat-s,v,t syr[ph]
lac 𝔓[74] 048 0156 0247

[1018] **1:5** txt καὶ αὐτὸ τοῦτο δὲ 𝔓[72] B C* 0209 TR TG WH AT RP SBL NA28* ‖ καὶ αὐτὸ δὲ τοῦτο ℵ C[2] syr[phmss,h] VS BG NA28* ‖ αὐτὸ δὲ τοῦτο cop[sams] syr[phms] ‖ καὶ αὐτὸ δή τοῦτο cop[samss] ‖ καὶ αὐτὸ τοῦτο cop[bo] ‖ καὶ αὐτοί δὲ A lat-s,t eth ‖ ὑτοί δὲ lat-v ‖ *lac* 𝔓[74] 048 0156 0247. There seems to be something extra or out of place in the Greek text here. DeBrunner, §290(4), says the καὶ αὐτὸ may be corrupted from κατ' αὐτὸ. The ESV, NIV and NRSV read "For this very reason." The KJV translates it "And beside this..." Tyndale: "And hereunto." Geneva: "Therefore ..."

control, and to self-control endurance, and to endurance godliness, [7]and to
godliness brotherly friendship, and to brotherly friendship add love. [8]For
these things abounding in you make you not barren or unfruitful in the
knowledge of our Lord Jesus Christ. [9]For someone in whom these things
are not present is blind, being short-sighted, forgetful of receiving the
cleansing of his sins in the past. [1019] [10]Therefore instead, brethren, be diligent
to make your calling and election sure,[1020] for by doing these things you will
never fail. [11]For so will be richly supplied to you entry into the eternal
kingdom of our Lord and savior Jesus Christ.

[12]Wherefore I intend[1021] to remind you always about these things, even
though you know them and are confirmed in the truth that has come. [13]And
I deem it right, as long as I am in this tent, to rouse you by a reminder,
[14]knowing that soon is the putting off of my tent, as indeed our Lord Jesus
Christ has made clear to me, [15]but I will strive to have you also after my
departure always make mention of these reminders.

[16]For it is not after the fashion of skillfully fabricated stories we have
made known to you the power and coming of our Lord Jesus Christ, but we
were eye-witnesses of that majesty. [17]For after receiving honor and glory
from God the Father, what a voice was brought for him by that majestic
glory: "This is my beloved Son, in whom I am well pleased." [18]And we
heard this voice, produced from heaven, when we were with him on the
holy mountain. [19]And we have a more sure word of prophecy, to which you
would do well to take heed, as to a lamp shining in a dismal place, until the
daylight shines through, and the Light Bearer dawns in your hearts,
[20]knowing this first of all, that no prophecy of scripture arises from personal
illumination,[1022] [21]for no prophecy was ever brought by the will of a human

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[1019] **1:9** txt ἁμαρτιῶν 𝔓^{72} B C 0209 marc-er TR WH AT VS BG RP NA28* ‖ ἁμαρτημάτων ℵ A TG SBL NA28* ‖ *indeterminate* lat cop syr ‖ *lac* 𝔓^{74} 048 0156 0247.

[1020] **2 Pe 1:10** txt

a- σπουδασατε βεβαιαν υμων την κλησιν και εκλογην ποιεισθαι
b- σπουδασατε βεβαιαν υμων την κλησιν και εκλογην ποιεισθε
c- σπουδασατε δια των καλων εργων βεβαιαν υμων την κλησιν και εκλογην ποιεισθαι
d- σπουδασατε ινα δια των καλων εργων βεβαιαν υμων την κλησιν και εκλογην ποιεισθε
e- σπουδασατε ινα δια των καλων εργων υμων βεβαιαν υμων την κλησιν και εκλογην ποιεισθε
f- σπουδασατε ινα δια των καλων εργων βεβαιαν υμων την κλησιν και εκλογην ποιησησθε
g- σπουδασατε ινα δια των καλων υμων εργων βεβαιαν υμων την κλησιν και εκλογην ποιεισθε

a- 𝔓^{72} B C K L P 049 056 0142 0209 1448 1739 2298 ps-oec Ambrose TR AN BG RP SBL TH NA28 {A}
b- 1241 1243
c- arm^{mss}
d- ℵ Ψ 5 307 623 1852 2464 2805 it^{ar,z} arm^{mss} geo
e- 1735
f- 1175
g- A
d/f cop$^{sa,bo>}$ syr^{h}
f/g vg it^{h} syr^{ph}
lac 𝔓^{74} 048 0156 0247

[1021] **1:12** txt *a*- διὸ μελλήσω ℵ A B C cop^{bo} TG WH VS SBL NA28 ‖ *b*- διὸ μέλλω ‖ *c*- δί οὐ μελλήσω 𝔓^{72} ‖ *d*- διὸ οὐ μελλήσω ‖ *e*- διὸ οὐκ ἀμελήσω 0209 TR AT BG RP ‖ *f*- διότι οὐκ ἀμελήσω ‖ *a/b/c* lat-v eth ‖ *e/f* lat-t cop^{sa} syr^{ph,h} ‖ *lac* 𝔓^{74} 048 0156 0247 33.

[1022] **1:20** The Greek word means "explanation," but prophecies do not start with explanation; they have to arise first. I think this means "Illumination," for example, in the sense of how Joseph or Daniel were able to *understand* dreams, so as to tell and explain the meaning. It is

being, but rather men spoke from God as they were carried along by the Holy Spirit. [1023]

Chapter 2

[1]But false prophets have also arisen among the people, as there will be false teachers among you as well. Such people will introduce destructive personal opinions,[1024] and contradicting the master who purchased them, bring upon themselves swift damnation. [2]And many will follow their loose ways, because of whom, the way of truth will be disparaged. [3]And in covetousness they will defraud you[1025] with baseless[1026] teachings. Whose sentence from of old was never idle, nor is their damnation sleeping. [1027] [1028]

[4]For if God did not spare the angels who sinned, but transferred them down to Tartarus, being kept in chains[1029] of deep darkness for judgment day, [1030] [5]and the ancient world he did not spare, when he brought a flood upon a world full of wicked people, except for Noah, one of eight he protected, heralder of righteousness, [6]and the cities of Sodom and

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what must happen before interpretation, and that is why I did not use the word interpretation.

[1023] **1:21b** txt *a-* ἀπὸ θεοῦ ἄνθρωποι 𝔓[72] B WH SBL NA28 ‖ *b-* ἅγιοι θεοῦ ἄνθρωποι ℵ Scriv-1894 TG AT BG RP ‖ *c-* οἱ ἅγιοι θεοῦ ἄνθρωποι TR ‖ *d-* ἅγιοι τοῦ θεοῦ ἄνθρωποι A ‖ *e-* ὑπό θεοῦ ἄνθρωποι ‖ *f-* ἀπὸ θεοῦ ἅγιοι ἄνθρωποι C ‖ *g-* ἅγιοι ἀπὸ θεοῦ ἄνθρωποι VS ‖ *h-* ἅγιοι ὑπό θεοῦ ἄνθρωποι ‖ *i-* ἅγιοι ἄνθρωποι cop[sams] ‖ *j-* ἅγιοι θεοῦ προφήται geo ‖ ? cop[sams,bo,v] ‖ *a/e* syr[h] ‖ *b/c/d* lat-v,t syr[ph] ‖ *b/c/d/f/g* cop[samss] ‖ *lac* 𝔓[74] 048 0156 0209 0247

[1024] **2:1** This Greek word αἱρέσεις, from which we get the transliterated word "heresies," means "personal choices," goes along with the "personal illumination" in 1:20. It means people making up their own beliefs, based not on the authority of God-inspired prophets and apostles, but based on their own personal choice, or on their own "spiritual revelation." Another source of such destructive beliefs is a person being inspired by Satan. There is such a thing as "doctrines of demons." Peter himself right here gives us a good definition of such destructive personal beliefs or heresies: any belief which contradicts our master Jesus Christ and his apostles.

[1025] **2:3b** Lidell & Scott: II.4.- make gain of, overreach, cheat you; Bauer, p. 324, 3: in the sense of misrepresenting merchandise, they exploit you; BDF §148(1) defraud you. (They will exploit *your* greed and materialism. Exploiting would make no sense if it was their own greed and materialism they were exploiting. Jesus himself warned in his parables that desires for things, materialism, would choke out the seed and fruit from our lives.) In his parables he taught that many people will be deceived and led astray because of their own materialsm, and the seductiveness of wealth. In modern American Christianity, materialism certainly must be the most socially accepted sin. Indeed, Christian men are chastised if they are not materialistic enough, as if there is a Christian obligation that they provide so much for their families that their family becomes richer than 99% of all families that existed in the history of the planet. James tells us that temptation only works because of our own desires, which get led out and enticed.

[1026] **2:3c** Liddel & Scott: molded, formed; or, metaph.: fabricated, feigned, forged, counterfeit. Bauer: "mentally constructed without a basis in fact."

[1027] **2:3e** txt νυστάζει 𝔓[72] ℵ A B C anast-s pall lat-v,t TR TG WH VS SBL NA28* ‖ νυστάξει lat-s cop[samss,bo,v] AT BG RP NA28* ‖ *indeterminate* 0209 syr[ph,h] ‖ *lac* 𝔓[74] 048 0156 0209 0247

[1028] **2:3d** Isaiah 28:8 (Septuagint only) A curse will devour his counsel, for his counsel is for the sake of greed.

[1029] **2:4a** txt *a-* σειραῖς (chains) 𝔓[72] cyr did procop lat-v cop[bo,v] syr[ph] TR AT VS BG RP SBL NA28 ‖ *b-* σιροῖς (pits, caves) ℵ lat-t ‖ σειροῖς (pits, caves) A B C TG WH ‖ *a/b* syr[h] ‖ *lac* 𝔓[74] 048 0156 0209 0247. The parallel passage in Jude 6 says δεσμοῖς, bonds / chains.

[1030] **2:4b** txt *a-* τηρουμένους 𝔓[72] B C* procop syr[h] TG WH AT VS BG RP SBL NA28 ‖ *b-* τετηρημένους TR ‖ *c-* κολαζομένους τηρεῖν ℵ A ‖ *d-* κολαζομένους τηρεῖσθαι syr[ph,hA] Pilox: "and he handed them over, that they should be kept for the judgment of torture" ‖ *e-* βασανιζομένους τηρεῖν lat-v? ‖ *f-* τηρουμένους κολαζομένους τηρεῖν C[2] ‖ *c/d* lat-t cop[sa,bo] ‖ *lac* 𝔓[74] 048 0156 0209 0247.

Gomorrah he condemned to ruin,[1031] reducing them to ashes, setting them
as an example to those wanting to[1032] be ungodly,[1033] [7]and rescued righteous
Lot, who was overwhelmed by the behavior of them unrestrained in
sensuality, [8](for that righteous man, though he lived among them, seeing
and hearing day after day their lawless acts grated on his righteous soul)
[9]the Lord certainly knows how to deliver the godly out of trial,[1034] but store
up the unrighteous for punishment on the day of judgment, [10]and especially
those running after the flesh in defiling lust, and who despise authority.
Bold, over-bearing, they do not tremble as they insult higher powers,
[11]whereas angels who are much more able and powerful do not bring
against them an accusation that is disparaging.[1035].

[12]But these, like unreasoning beasts of instinct, are born for capture and
death: hurling invective about things in which they are not knowledgeable.
In the manner of their demise, these also will be destroyed,[1036] [13]suffering
injury[1037] as the wages of doing injury. When they eat a communal meal
with you, they are blights and sores, in their delusion,[1038] reveling, thinking
it is partying[1039] in the daytime for pleasure;[1040] [14]having eyes full of adultery,

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[1031] **2:6a** txt καταστροφῇ κατέκρινεν ℵ A C^{2} lat-v,t cop$^{sa,v^{v}}$ syr^{ph,h} TR TG AT VS BG RP SBL NA28 ‖ κατέκρινεν 𝔓^{72txt} B C* cop^{bo} WH ‖ κατεπρησεν 𝔓^{72Z} ‖ *lac* 𝔓^{74} 048 0156 0209 0247.

[1032] **2:6b** Re. "wanting to" be ungodly. In my electronic copy of the Septuagint, there are 36 occurrences of μέλλω with an infinitive verb following, like we have here. In Brenton's English translation of those thirty-six, 11 are rendered something like "about to"; 6 are rendered a simple future; 5 are rendered something like "wanting to" or "intending to"; 5 are rendered something like "expected to"; 5 are rendered "going to"; and 4 are rendered "ready to." Sodom and Gomorrah should give pause to someone contemplating living like those cities did. Someone intending to be ungodly, or wanting to be ungodly. They haven't done it yet. There are 3 instances of μέλλω by itself without an infinitive following, that Brenton renders: "lingering," 4 Maccabees 6:23, "delaying," 4 Macc 9:1; and "rising," Prov 15:18.

[1033] **2:6c** txt ἀσεβεῖν ℵ A C lat-v,t cop^{sa} TR TG AT VS BG RP NA28 ‖ ἀσεβέσιν 𝔓^{72} B syr^{ph,h} eth WH SBL ‖ ἀσεβῶν cop^{bo} ‖ *lac* 𝔓^{74} 048 0156 0209 0247.

[1034] **2:9** txt *a-* εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι ℵ^{2} A B C TR TG WH AT VS RP SBL NA28 ‖ *b-* εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι ℵ* BG ‖ *c-* εὐσεβεῖς ἐκ πειρασμοῦ ῥυσασθαι 𝔓^{72} anast-s ‖ *d-* εὐσεβεῖς ἐκ πειρασμῶν ῥυσασθαι antioch ‖ ? cop$^{sa^{ms},v}$ ‖ *a/c* cop$^{sa^{ms}}$ ‖ *a/b/c/d* cop$^{sa^{ms},bo^{mss}}$ ‖ *a/c* lat-v syr$^{ph^{mss}}$ ‖ *b/d* cop^{bo} syr$^{ph^{ms},h}$ ‖ *lac* 𝔓^{74} 048 0156 0209 0247.

[1035] **2:11** txt κατ' αὐτῶν A lat-v cop$^{sa,bo,v^{v}}$ syr$^{ph^{mss},h}$ SBL NA28* ‖ κατ' αὐτῶν παρὰ κυρίῳ ℵ B C TR AT VS BG RP NA28* ‖ κατ' αὐτῶν παρὰ κυρίου 𝔓^{72} lat-t syr$^{ph^{mss},h^{A}}$ ‖ *lac* 𝔓^{74} 048 0156 0209 0247.

[1036] **2:12b** txt καὶ φθαρήσονται 𝔓^{72}f ℵ* A B C* lat-v syr^{h} TG WH SBL NA28 ‖ καὶ καταφθαρήσονται VS ‖ καταφθαρήσονται ℵ^{2} C^{2} lat-s cop^{sa,bo} syr^{ph} TR AT BG RP ‖ *lac* 𝔓^{74} 048 0156 0209 0247.

[1037] **2:13a** txt ἀδικούμενοι 𝔓^{72} ℵ* B syr^{ph} SBL NA28 ‖ κομιούμενοι ℵ^{2} A C lat-s,v cop^{sa,bo} syr^{h} eth TR AT VS BG RP ‖ *lac* 𝔓^{74} 048 0156 0209 0247.

[1038] **2:13b** ἀπάταις αὐτῶν 𝔓^{72} ℵ C cop$^{sa^{mss},bo}$ syr$^{h^{T}}$ arm TR TG WH AT VS BG RP SBL NA28 ‖ ἀγνοίας αὐτῶν ‖ ἀγάπαις αὐτῶν A B lat-c,s,v cop$^{sa^{mss}}$ syr$^{ph,h^{M}}$ eth ‖ ἀγάπαις ὑμῶν geo ‖ *lac* 𝔓^{74} 048 0156 0209 0247. The value of some of these variants is that we know the scribes had in mind the "agape feasts," which in fact may be the scene here. (There is some question as to whether those were ever held in the daytime, or only in the evening.) The reading ἀπάταις means deceptions, which I interpret as self-deceptions, or delusions. This is one of the known usages of the word. See also that mss. 1241 and 1739 read ἀγνοίας, which is also more related to delusion.

[1039] **2:13c** Regarding this Greek word τρυφή (truphe), it is a word of eating. We must remember that the form of Greek with which the apostles were familiar was that of the Greek Old Testament, the Septuagint, or LXX. This word τρυφή was used for "Dainties, delicacies" in Gen. 49:20; "fatness," in Psalm 36:8, etc. There are many more, but the picture we get is "living it up with food, indulging in luxurious meals and delicacies." This is why I rendered it "partying." If you look at all the uses of the word in the LXX, a majority

[1041] and who cannot cease from sin, enticing unsure souls, having a heart trained on material gain, inheritors of doom. [15]Leaving[1042] the right path, they have gone astray, following in the path of Balaam son of Bosor,[1043] who loved the payment from unrighteousness,[1044] [16]but received a rebuke for his transgression. A donkey, that has not speech, reigned in the madness of the prophet, by speaking up with a human voice.

[17]These are springs without water and clouds[1045] driven on by a storm,[1046] for whom the absolute blackness of darkness is reserved.[1047] [18]For by uttering high sounding but worthless words they entice through the untempered desires[1048] of the flesh those just[1049] escaping[1050] the ones who

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of them have to do with feasting. This is another strong clue that Peter is describing the subjects' attitude toward the communal meal or agape feast mentioned in the same verse.

[1040] **2:13d** cf. Jude 12, "feasting without reverence." They think the fellowship feasts or "agape" feasts are "partying in the daytime for pleasure." The parallel passage in Jude helps us understand what Peter is saying The point of the phrase ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν is surely to describe their attitude toward the communal meal or perhaps the breaking of bread / communion. See previous footnote on the meaning of the word τρυφή.

[1041] **2:14** txt *a-* μοιχαλίδος 𝔓^{72} B C TR AT VS BG RP SBL NA28 ‖ *b-* μοιχαλείας ℵ A ‖ *c-* μοιχείας ‖ *b/c* lat cop syr ‖ *lac* 𝔓^{74} 048 0156 0209 0247.

[1042] **2:15a** txt *a-* καταλιποντες 𝔓^{72} B^{2} C 048^{vid} syr^{ph,h} TR AT BG RP SBL NA28 ‖ *b-* καταλειποντες ℵ A B* VS ‖ *a/b* lat cop ‖ *lac* 𝔓^{74} 0156 0209 0247.

[1043] **2:15b** του βαλααμ του βοσόρ 𝔓^{72} ℵ^{2} A^{c} C 048 lat-v syr^{h} geo TR AT VS RP SBL NA28 ‖ (του) βαλααμ του βοσερ cop^{boms} ‖ *illegible* A* ‖ txt του βαλααμ του βεώρ B lat-v^{mss},t cop^{sa} syr^{ph} arm WH ‖ (του) βαλααμ του βαγωρ cop^{boms} ‖ του βαλααμ του βεωορσορ ℵ* ‖ *lac* 𝔓^{74} 0156 0209 0247.

[1044] **2:15c** The elders of Moab and Midian came to Balaam offering to pay a fee, (Numbers 22:7) or payment, an "honor" (24:11) to be paid to Baalam if he would come with them and curse the Israelites. Balaam inquired of God, and God told him not to go with the men, and not to curse Israel. But Balaam kept re-inquiring of God, in prayer that is wicked, (wicked prayer, because he already had received the answer, but did not like the answer), Balaam kept inquiring of God, even looking for omens (24:1) by sacrificing at different places, apparently hoping that God might change his mind, and then Balaam could earn the fee after all. Certainly, that fee would be a payment from unrighteousness. The thing to note is, that Balaam was a true prophet of Yahweh, and he rightly spoke only what Yahweh told him to speak; yet he is eternally damned because of his heart, because his heart kept hoping to earn some money that was wrong to earn. Motives count to God, not just deeds. Balaam's heart loved money too much.

[1045] **2:17a** txt

a- καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι	𝔓^{72} ℵ A B C lat-v,t VS SBL NA28
b- καὶ ὁμίχλη ὑπὸ λαίλαπος ἐλαυνομενη	syr^{h}
c- νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι	048^{vid} syr^{phmss} TR AT BG RP
d- καὶ νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι	syr^{phms}
a/d	cop^{sa,bo}
omit καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται	K
lac	𝔓^{74} 0156 0209 0247 665

[1046] **2:17c** The words you choose to render this phrase must indicate that the point is that no water is given by the clouds, because they are driven on before they can.

[1047] **2:17b** txt σκότους 𝔓^{72} ℵ B 048 lat-v,t cop^{sa,bo} syr^{ph,h} eth SBL NA28 ‖ σκότους εἰς αἰῶνα A C cop^{boms} TR AT [VS] RP ‖ σκότους εἰς αἰῶνας BG ‖ *omit* καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται K ‖ *lac* 𝔓^{74} 0156 0209 0247.

[1048] **2:18a** txt *a-* ἀσελγείαις 𝔓^{72} ℵ A B C TR AT VS RP SBL NA28 ‖ *b-* ἀσελγείας lat-v,t syr^{ph,h} BG ‖ *c-* ἐν ἀσελγείαις cop^{sa,bo} ‖ *a/b* 048 ‖ *lac* 𝔓^{74} 0156 0209 0247.

[1049] **2:18b** txt *a-* ὀλίγως (just recently, or just barely) 𝔓^{72} ℵ^{2} A B jer aug WH TG VS SBL ‖ *b-* ὀλίγον (adv) some minuscules ‖ *a/b* lat-a,v,t cop^{sa,bo} syr^{ph,h} ‖ *c-* ὄντως (truly) ℵ* C 048 TR AT BG RP NA28 {C} ‖ *lac* 𝔓^{74} 0156 0209 0247. The SBL text reads "those just escaping." The RP text reads, "those having truly escaped." The NA28 text reads, "those truly escaping." In my opinion, the reading ὄντως ἀποφυγόντας is an attempt to bring v. 18 into more clear agreement with v. 20, and so is what is called an orthodox corruption. NASB: those who

live in error, [19]promising them freedom, themselves being slaves of seduction. For by whatever someone has been defeated, to that he has become a slave.[1051]

[20]For if after having escaped the moral corruptions of the world through the knowledge of the[1052] Lord and Savior Jesus Christ they are but again entangled, defeated by them, their latter state has become worse for them than their former. [21]For it would have been better for them not to have known the path of righteousness, than though knowing it, to turn back[1053] from the holy commandment that was delivered to them. [22]The[1054] definition of that true proverb is met in them: "A dog returns to its vomit, and a sow after washing herself to rolling in the filth."[1055] [1056]

Chapter 3

[1]This now, beloved, is the second epistle I write to you in which[1057] I rouse your sincere minds by a reminder, [2]to recall the statements spoken in the past by the holy prophets, and the direction from the Lord and Savior through your[1058] apostles, [3]knowing this first of all, that there will come in

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barely escape; ESV: those who are barely escaping; NIV/TNIV: people who are just escaping; NRSV: people who have just escaped; Weym: men who are just escaping; GW: people who have just escaped; KJV: those that were clean escaped; and the Murdock translation from Syriac says "them who have almost abandoned."

[1050] **2:18c** txt ἀποφεύγοντας 𝔓[72](*ἀποφθεγγοντας) א A B C syr[ph,h] VS SBL NA28 ‖ ἀποφυγόντας cop[sa,bo] TR AT BG RP ‖ *indeterminate* 048 lat-v,t ‖ *lac* 𝔓[74] 0156 0209 0247.

[1051] **2:19** txt δεδούλωται 𝔓[72] א* B cop[sa,bo] WH NA28 ‖ καὶ δεδούλωται א[2] A C 048 adam anast-s andr antioch epiph genn ioh-mos phot lat-a,v,t syr[ph,h] TR [TG] AT VS BG RP SBL ‖ lac 𝔓[74] 0156 0209 0247.

[1052] **2:20** *f*- κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ B it[z] lat-v[mss] TR TG WH AT BG RP SBL ECM2 NA28 ‖ *a*- κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ 𝔓[72] א A C 048*vid* lat-v,t syr[h] (eth) pelag aug VS ECM1 ‖ *b*- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ σωτῆρος (ἡμῶν) cop[sa] syr[phmss] ‖ *c*- κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ syr[phmss] ‖ *d*- κυρίου καὶ σωτῆρος ὑμῶν Ἰησοῦ Χριστοῦ 1241 ‖ *e*- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ anast-s syr[phmss] cop[bo] ‖ *a/c* cop[v] ‖ *lac* 𝔓[74] 048 0156 0209 0247. The presence or absence of the possessive pronoun ἡμῶν does not necessarily make a difference in translation of this phrase into English, since the definite article τοῦ can also be translated as "our." The reading of Codex Vaticanus is probably original. I own the ECM1, so that is why these variants are arranged like this; but I adopt the reading of ECM2.

[1053] **2:21** txt *a*- ὑποστρέψαι ἐκ 𝔓[72] B C TG WH SBL NA28 ‖ *b*- ἐπιστρέψαι ἐκ anast-s TR AT BG RP ‖ *c*- πάλιν ἐπιστρέψαι ἐκ ‖ *d*- πάλιν ὑποστρέψαι ἐκ ‖ *e*- ἐπιστρέψαι εἰς τα ὀπίσω ἐκ‖ *f*- ἐπιστρέψαι εἰς τὰ ὀπίσω ἀπὸ ‖ *g*- εἰς τα ὀπίσω ἐπιστρέψαι ἀπὸ ‖ *h*- ὑποστρέψαι εἰς τὰ ὀπίσω ἀπὸ ‖ *i*- εἰς τὰ ὀπίσω ἀνακάμψαι ἐκ ‖ *j*- εἰς τὰ ὀπίσω ἀνακάμψαι ἀπὸ א A 048*vid* cyr VS ‖ *k*- εἰς τὰ ὀπίσω ὑποστρέψαι ἐκ ‖ *a/b* lat-s cop[sams,bo] ‖ *c/d* cop[v] ‖ *c/d/g/i/j/k* lat-v,t ‖ *e/f/g/h/i/j/k* cop[samss] eth ‖ *g/i/j/k* syr[ph,h] ‖ *lac* 𝔓[74] 048 0156 0209 0247.

[1054] **2:22a** txt συμβέβηκεν 𝔓[72] א* A B 048*vid* cyr did lat-s,t cop[sa] TG WH SBL NA28 ‖ συμβέβηκεν δὲ א[2] C syr[ph,h] TR AT [VS] BG RP ‖ συμβέβηκεν γὰρ anast-s cyr lat-v cop[bo] ‖ *lac* 𝔓[74] 0156 0209 0247. The verb is the perfect tense of "meet." They meet the definition.

[1055] **2:22b** txt κυλισμὸν 𝔓[72] B C* TG WH SBL NA28* ‖ κύλισμα א A C[2] 048 anast-s cyr did TR AT VS BG RP NA28* ‖ *indeterminate* lat cop syr ‖ *lac* 𝔓[74] 0156 0209 0247.

[1056] **2:22c** The verb κυλισμόν "rolling" was used of the dung beetle how it rolled a ball of dung. In turn, the word usually rendered "mire" or mud, means more exactly, "sullied mud, filth." That is, mud that has dung in it. There is a nuance here that is supposed to revulse the Jewish sense of cleansing; and for this, presence of dung is required. Moreover, there is a parallelism intended with the vomit of a dog, to mention another bodily secretion this time of the pig; again, to revulse the Jewish cleanness. And both dogs and pigs are unclean and despised animals; so much more their secretions.

[1057] **3:1** The "in which" is plural, so what follows applies to both epistles.

[1058] **3:2** txt *a*- ὑμῶν 𝔓[72] א A B C 048 0156 lat-v TG WH AT VS BG RP SBL NA28 ‖ *b*- ἡμῶν syr[h] TR ‖ *c*- *omit* cop[sa,bo] ‖ *a/b* syr[ph] ‖ *lac* 𝔓[74] 0209 0247.

the last days[1059] mockers, conducting themselves according to their own desires, [4]and saying with scorn,[1060] "Where is the promise of his coming? Because from the time our fathers passed away, everything continues like it was from the beginning of creation."

[5]For this escapes them on purpose, that the heavens existed long ago, and the earth from water and through water was put together by the word of God, [6]by which[1061] *also* the then world perished when it was flooded with water;[1062] [7]and the present heavens and earth by the same[1063] word are reserved for fire, kept until the day of judgment and destruction of ungodly people.

[8]But this one thing must not escape you, beloved, that with the Lord, one day is like a thousand years, and a thousand years like one day. [9]The Lord of that promise is not loitering, as some consider it[1064] loitering. Instead, he is being very patient toward us,[1065] not wanting anyone to perish, but rather all to come to repentance. [10]But the day of the Lord will come like a thief,[1066] in which the heavens will pass away with a roar, and the elements be dissolved by burning up,[1067] and the earth and the works in it will be found no more.[1068]

[1059] **3:3a** txt *a-* ἐσχάτων 𝔓[72] א A B C[3] 048*vid* 0156 anast-s antioch lat-v cop[sa,bo] TG WH AT VS SBL NA28* ‖ *b-* ἐσχάτου TR BG RP NA28* ‖ *c-* ἐσχάτῳ C* ‖ *b/c* lat-t cop[v] syr[ph,h] ‖ *lac* 𝔓[74] 0209 0247 33 665.

[1060] **3:3b** txt *a-* ἐν ἐμπαιγμονῇ א A B 048*vid* lat-v TG WH VS SBL NA28 ‖ *b-* ἐμπαιγμονῇ C 0156 ‖ *b2-* ἐνπαιγμονῇ 𝔓[72] ‖ *c-* ἐμπαιγμονῆς syr[h] ‖ *d- omit* anast-s cop[boms] TR AT BG RP ‖ ? cop[samss] ‖ *a/b* lat-t cop[samss,bo,Vv] ‖ *a/b/c* syr[ph] ‖ *lac* 𝔓[74] 048 0209 0247. Perhaps the shorter reading is from scribal familiarity with Jude 18. Note that all the versions (early translations into other languages), except one lone Bohairic manuscript, attest to the longer reading. One factor that could have contributed to this phrase getting lost is Peter's style of having his modifying phrases frequently being separated by a large distance in the text from their referents.

[1061] **3:6a** txt δι' ὃν (acc. sing. masc. rel. pronoun) lat-v[mss] aug NA28 ‖ δι' ὧν (gen. pl. rel. pronoun) 𝔓[72] א A B C 048 0156 lat-v,t cop[sa,bo,v] syr[ph,h] TR TG WH AT VS BG RP SBL ‖ *lac* 𝔓[74] 0209 0247.

[1062] **3:6b** Peter is saying the scoffers know perfectly well that everything has not stayed the same way it was at the beginning of creation. They are intentionally passing over how the earth was radically changed by the flood. (e.g., only after the flood were there 4 seasons, and only after the flood was there rain and erosion, and only after the flood, as a result of rains, erosions, and shorter growing seasons, was man given permission to eat animals. Before the flood, man was allowed only to eat plants. The scoffers are willfully ignoring the book of Genesis.

[1063] **3:7** txt *a-* τῷ αὐτῷ λόγῳ 𝔓[72] A B 0156 did lat-v,t cop[sa,bo] Beza-1598 Elzevir-1624 Scrivener-1894 WH VS SBL NA28 ‖ *b-* τῷ αὐτοῦ λόγῳ א C cop[v] syr[ph,h] eth[mss] Complutensian Polyglot TG AT BG RP ‖ *c- omit* eth[mss] ‖ *d-* αὐτοῦ λόγῳ Erasmus-1516 TR-Stephanus-1550 Scrivener-1887 ‖ *a/b* 048 ‖ *lac* 𝔓[74] 0209 0247.

[1064] **3:9a** A similar expression using this verb ἡγέομαι is found in James 1:2, Πᾶσαν χαρὰν ἡγήσασθε, where all translations add an implied object of the verb, "it." Consider it joy. Why not here? "Some consider it loitering."

[1065] **3:9b** *b-* εἰς ἡμᾶς TR AT BG RP ‖ *a-* εἰς ὑμᾶς 𝔓[72] B C 048*vid* 0156 cop[bo,vv] TG WH VS SBL NA28 ‖ *c-* δι ὑμᾶς א A lat-s,v,t cop[sa] syr[ph,h] eth ‖ *lac* 𝔓[74] 0209 0247. I am not saying εἰς ἡμᾶς is the original reading. I am just going with it.

[1066] **3:10b** txt κλέπτης 𝔓[72] א A B 048 0156 cyr lat-s,v,t cop[sa,bo,vv] syr[ph] eth TG WH VS SBL NA28 ‖ κλέπτης ἐν νυκτί C lat-t[mss] syr[h] TR AT BG RP ‖ *lac* 𝔓[74] 0209 0247.

[1067] **3:10d** txt *a-* λυθήσεται 𝔓[72] א B C 048*vid* cyr TG WH VS SBL NA28 ‖ *b-* λυθήσονται A cyr ps-caes TR AT BG RP ‖ *a/b* 0156 lat cop syr ‖ *lac* 𝔓[74] 0209 0247.

[1068] **3:10e** txt *a-* οὐχ εὑρεθήσεται (will be found no more) cop[sa,vvid] syr[phmss] NA28 ‖ *b-* εὑρεθήσεται א B syr[phmss,hmsmg] TG WH VS SBL ‖ *c-* εὑρεθήσονται ‖ *d-* εὑρεθήσεται λυόμενα (will be found destroyed, broken up) 𝔓[72] ‖ *e-* ἀφανισθήσονται (will disappear) C ‖ *f-*

[11]Since[1069] all these things are being dissolved, what kind of people is it
requisite to be,[1070] in holy ways of life, and godliness, [12]looking forward to
and cheering on the arrival of the day of God, by which it is *all* melted, the
heavens to be dissolved by fire and the elements by burning up? [13]And we
are looking forward, according to his promise, to a new heaven and a new
earth, in which righteousness is at home.

[14]Wherefore, beloved, looking forward to these things, be diligent to be
found by him at peace, from being pure and blameless. [15]And consider the
patience of our Lord to be salvation,[1071] just as also our beloved brother Paul
has written to you according to the wisdom given to him, [16]as also in all his

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κατακαήσεται (will be burned up) A 048 aug cyr syr$^{h^{txt}}$ TR TD AT BG RP ‖ *g*- κατακαήσονται ‖ *h*- καησονται ‖ *omit* speculum ‖ *omit* καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα οὐχ εὑρεθήσεται / κατακαήσεται it^{z} lat-v jer^{vid} pelag ‖ ? lat-s,v ‖ *b/d* 0156 ‖ *f/g* lat-t ‖ *f/g/h* cop^{bo} eth ‖ *lac* 𝔓^{74} 0209 0247. I now quote Jan Krans from Facebook: Gerd Mink discusses the conjecture in “Problems of a Highly Contaminated Tradition: the New Testament. Stemmata of Variants as a Source of a Genealogy for Witnesses,” in Studies in Stemmatology II (ed. Pieter van Reenen and August A. den Hollander; Amsterdam: Benjamins, 2004), pp. 13-85, p. 27: “... the ECM records the witnesses of erroneous readings as witnesses for the variants which they represent, albeit defectively. There is even an example where the best witnesses omit a negation (1 Peter 3:10/48-50). Although the preceding passage speaks of the passing away of the heavens, and the dissolution of the elements, and the following verses presuppose the dissolution of heaven and earth (for a new heaven and a new earth are waited for), quite superior witnesses here have the reading ‘the earth and all the works that are therein will be found (εὑρθήσονται [sic; εὑρεθήσεται])’, when logic demands ‘will not be found (οὐχ εὑρεθήσονται [sic])’. The meaning, as a result, is extremely problematic; to my mind the reading does not make sense and must therefore be erroneous. Unquestionably, the hyparchetype of all these witnesses did not have the negation. Now, there are two variants (ἀφανισθήσονται ‘they will disappear’, and κατακαήσεται ‘they will be burned up’), which presuppose and express more graphically a text containing the negation: οὐχ εὑρεθήσονται [sic] ‘they will not be found’. Although it is not preserved in any Greek manuscript, it is probable that the initial text had the negation. Even if these variants which indirectly confirm the negation did not exist, the assumption should still be that the initial text contained the negation required by the sense of the text, even though the negation is not in the graphemic representation of the archetype. To my mind, this is an almost unavoidable conjecture.” Now this was not the first emendation proposed for this verse; according to the BDAG lexicon, the emendation was proposed of “καὶ γῆ κατὰ (for καὶ γῆ καὶ τὰ) ἐν αὐτῇ ἔργα εὑρεθήσεται (cp. PsSol 17:8) ‘and the earth will be judged according to the deeds done on it’ (FDanker, ZNW 53,’62,82-86).” Many current translations in rendering the NA26/SBL reading τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται interpret the verb εὑρεθήσεται (εὑρισκω) as "discover, expose." That is probably the main objection I have seen from people to this emendation; that is: "why not translate the text without the negation as 'be exposed'? The reason why not is covered in Gerd Mink's statement above: because the previous material in the text had already said that the earth and heaven would no longer exist. If the earth doesn't exist at all, how are the works of the earth exposed? They just don't exist. Exposed as temporary maybe? Perhaps scribes had in mind 1 Cor. 3:10-15, where Paul says everyone’s works will be tried by fire, and be "revealed," ἀποκαλύπτω, whether gold, silver, precious stones, wood, hay or stubble. If the works are good, they will last through the fire. But that is not what we have here. The works will vanish. This is more the idea of the humbling of man’s pride-the towers he has built, and the seven wonders of the world, they will be found no more. Like Babylon in Rev. 18:21: Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι - great city Babylon will be thrown down, and never more be found. Or, Psalms of Salomon 13:11 ἁμαρτωλοὶ δὲ ἀρθήσονται εἰς ἀπώλειαν, καὶ οὐχ εὑρεθήσεται μνημόσυνον αὐτῶν ἔτι·- but sinners shall be taken away into destruction, and their memorial shall never be found. Whereas in the LXX also, for the idea of "laid bare," the word ἀποκαλύπτω is used, as in Ezekiel 13:14- καὶ ἀποκαλυφθήσεται τὰ θεμέλια αὐτοῦ- "so that the foundation thereof shall be discovered..."

[1069] **3:11a** οὖν πάντων א A 048 lat-v,t cop$^{sa^{ms},bo}$ syr$^{ph,h^{mss^{mg}},h^{ms^{txt}}}$ TR TG AT BG RP ‖ οὕτως πάντων B syr$^{h^{mss^{txt}}}$ WH VS SBL NA28 ‖ οὕτως πάντως 𝔓^{72} ‖ δε πάντων cyr lat-t^{ms} ‖ δε οὕτως πάντων C ‖ οὖν πάντων οὕτως cop$^{sa^{mss}}$ ‖ πάντων οὕτως cop^{v} ‖ πάντων cop$^{bo^{ms}}$ ‖ ? lat-s but definitely omit οὕτως ‖ *lac* 𝔓^{74} 0156 0209 0247 665. There is a marginal note in some Harklean mss beside οὖν, to the addition of γάρ.

[1070] **3:11b** txt ὑπάρχειν 𝔓^{72*} 𝔓^{74vid} B vg^{ms} DP ‖ ὑπάρχειν ἡμᾶς א* ‖ ὑπάρχειν ὑμᾶς 𝔓^{72C} א^{2} A C 048^{vid} lat-a,v,t cop^{sa} syr^{ph,h} TR TG [WH] AT VS BG RP SBL NA28 ‖ ὑπάρχειν ἑαυτούς cop^{v} ‖ *indeterminate* lat-s cop^{bo} ‖ *lac* 𝔓^{74} 0156 0209 0247. In view of Peter’s tendency to sometimes leave subjects/objects unsaid, and in view of the variety of additions, I strongly think that the original text lacked ὑμᾶς or ἡμᾶς or ἑαυτούς.

[1071] **3:15b** Romans 2:4

epistles, talking in them about these things, in which[1072] are some things hard to understand, which untaught and unstable persons distort,[1073] as they do also the rest of the scriptures, to their own destruction.

17You therefore, beloved, knowing this ahead of time, guard yourselves so that you not be led away by the error of unprincipled persons and fall from your own firm conviction, 18but grow[1074] in grace and in the knowledge of our lord and savior Jesus Christ. To him be glory both now and for ever.[1075] [[Amen.]]

[1072] **3:16b** txt αἷς ἐστιν δυσνόητά 𝔓^{72} א B (cop^{sa,bo}) TG WH VS SBL NA28 ‖ αἷς εἰσιν δυσνόητά A ‖ οἷς ἐστιν δυσνόητά C TR AT RP ‖ οἷς εἰσιν δυσνόητά BG ‖ 𝔓^{74} αἷς ______________ ‖ *indeterminate* lat syr ‖ *lac* 048 0156 0209 0247.

[1073] **3:16c** txt *a*- στρεβλώσουσιν 𝔓^{72} C*^{vid} NA28 ‖ *b*- στρεβλοῦσιν א A B lat-v,t cop^{sa,bo} TR TG WH AT VS BG RP SBL ‖ *c*- στρεβλωσιν C^{2} ‖ *a/b* syr^{ph,h} ‖ *lac* 𝔓^{74} 048 0156 0209 0247.

[1074] **3:18a** txt *a*- αὐξάνετε א A B TR TG WH AT VS RP SBL NA28 ‖ *b*- αὐξάνεσθε 𝔓^{72} C ‖ *c*- αὐξάνητε BG ‖ *a/b* lat cop syr ‖ *lac* 𝔓^{74} 048 0156 0209 0247.

[1075] 13:18b

καὶ	νῦν καὶ εἰς ἡμέραν αἰῶνος		B WH NA28
καὶ	νῦν καὶ εἰς ἡμέρας αἰῶνος		syr^{h}
καὶ	νῦν καὶ εἰς ἡμέρας αἰῶνος	Ἀμήν	(cop^{sa})
	νῦν καὶ εἰς ἡμέραν αἰῶνος	Ἀμήν	
	νῦν καὶ ἀεί καὶ εἰς τοῦς αἰῶνας τῶν αἰώνων	Ἀμήν	
καὶ	νῦν καὶ εἰς ἡμέραν αἰῶνος	Ἀμήν	𝔓^{72} א A C cop^{bopt} TR [TG] AT VS BG RP SBL
	?	Ἀμήν	cop^{bopt} syr^{ph} (but def. include Ἀμήν)
	lac		𝔓^{74} 048 0156 0209 0247.

Table of Witnesses Witnesses to 2 Peter

MS	Date	Alt	Location
𝔓⁷²	III/IV		
𝔓⁷⁴	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
א	IV	01	London, the British Library, Add. 43725
א²	IV-VI		
א³	VII		
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
C¹	V		
C²	VI		
C³	IX		
K	IX	018	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020	Rome, Bibl. Angelica, 39
P	IX	025	St. Petersburg, Russ. Nat. Libr., Gr. 225
Ψ	IX/X	044	Athos, Lavra, B′ 52
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
049	IX		Athos, Lavra, A′ 88
0142	X		Munich, Bayerisch Staatsbibl., Gr. 375
0156	VIII	3:2-10	
0209	VII	BYZ	
0247	VI		
5	XIII		
33	IX		Paris, Bibl. Nat., Gr. 14
307	X		Paris, Bibl. Nat., Coislin Gr. 25
623	XI		
665	XIII	BYZ	
1175	X		Patmos, Joannu, 16
1241			
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1448	XII		
1735	X		Athos, Lavra B′ 42
1739	X		Athos, Lavra B′ 64
1852	XIII		
2298	XII		
2423	XIII	BYZ	
2464	IX		Patmos, Joannu, 742
2805	X/XI		Athens, Studitu, 1

			Witnesses to 2 Peter, continued
		LATINS:	
lat-s	V/VI		Old Spanish text from African sources: PRIS (Priscillian), BACH, ORO, PS-AU spe (the Pseudo-Augustinian Speculum); scattered readings in Spanish Vulgate MSS
lat-v	IV/V	vg	Vulgate, “a thorough revision following the Greek text; earliest witnesses: PEL (Pelagius), PS-AU, hyp”.
lat-t	V-VII	it^{w} it^{h} it^{r}	Later text, attested in the 5th/6th cent. in Africa, Spain, Gaul, and Ireland, Italy; 32 55 64; readings in the Vulgate tradition; particularly CS; AU, QU, FU (Fulgentius), FAC (Facundus), SALV; Car, EP-SC (Epiphanius Scholasticus)
lat-c	V?		“Later African texts related to K”, scattered readings in AU; QU, PS-VIG var.
55	V	it^{h}	2 Pet 1:1- 2:7
64	VI/VII	it^{r}	2Pet 1:1-4
32	VI	it^{w}	2Pet 1:13-21
t	VII-IX	it^{t}	2Pet 1:5-8,10-11; 1:20- 2:8; 3:1- end
			COPTIC
cop^{sa}	various		Sahidic Coptic
cop^{bo}	various		Bohairic Coptic
cop^{v}	various		The “V” dialect of Coptic was a form between Fayyumic and Middle Egyptian. Transcription from R. Kasser and H.-M. Schenke.

		CHURCH FATHERS in GREEK:
am	IV	Amonas Antonii discipulus
anast-a	VI	Anastasius I Antiochenus
anast-s	VI	Anastasius Sinaita
andr-cr	VIII	Andreas Cretensis
antioch	VII	Antiochus Monachus
apoll	IV	Apollinaris Laodicensis
ast-a	V	Asterius Amasenus
ast-s	IV	Asterius Sophista/Anonymus?
ath	IV	Athanasius Alexandrinus
aug	430	Augustine
bars	V	Barsanuphius et Iohannes
bas	IV	Basilius Caesariensis
bas-sel	V	Basilius Seleuciensis
chrys	V	Iohannes Chrysostomus
clem	<215	Clement of Alexandria
cyr	V	Cyrillius Alexandrinus,
cyr-h	IV	Cyrillius Hierosolymitanus
cyr-sc	VI	Cyrillius Scythopolitanus
dam	VIII	Iohannes Damascenus

did	IV	Didymus Alexandrinus
dor-gaz	VI	Dorotheus Gazaeus
epiph	V	Epiphanius Constantiensis
eus	IV	Eusebius Caesariensis
eustr	VI	Eustratius Constantinopolitanus
evagr	IV	Evagrius Ponticus
flav-c	V	Flavianus Constantinopolitanus
greg-agr	VII	Gregorius Agrigentinus
greg-naz	IV	Gregorius Nazianzenus
hes-h	V	Hesychius Hierosolymitanus
hes-s	?	Hesyschius Sinaita
iei	VI	Iohannes Ieiunator
ioh-phil	VI	Iohannes Philoponus
isid	V	Isidorus Pelusiota
jer	V	Jerome, but he is also accounted for as lat-hi or the Vulgate
leont-h	VI	Leontius Hierosolymitanus
marcell	IV	Marcellus of Ancyra
marc-er	V	Marcus Eremita
max-conf	VII	Maximus Confessor
nest	V	Nestorius
nil-anc	V	Nilus Ancyranus
or	III	Origenes
petr-al	IV	Petrus Alexandrinus
phot	IX	Photius
procop	VI	Procopius Gazaeus
ps-acac-c	?	Pseudo-Acacius Constantinopolitanus
ps-caes	?	Pseudo-Caesarius
ps-dion-al	III	Dionysius Alexandrinus
ps-max-conf	?	Pseudo-Maximus Confessor
ps-oec	?	Pseudo-Oecumenius
thdrt	V	Theodoretus Episc. Cyri
zach-h	VII	Zacharias Hierosolymitanus
Abrev.	Date	Greek New Testament Editions:
AT	1904	B. Antoniades, Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, produced by the Ecumenical Patriarchate of Constantinople, my copy being a Google Books PDF of a Harvard Depository Brittle Book. http://books.google.com/
BG	2014	Byzantine Greek New Testament: K^{r} / Family 35 Textform, Copyright © 2014 by CSPMT, Rockville, Maryland http://cspmt.org/
NA28	2012	Greek Bible text from: Novum Testamentum Graece,

		28th revised edition, Edited by Barbara Aland and others, © 2012 Deutsche Bibelgesellschaft, Stuttgart. http://www.nestle-aland.com/en/read-na28-online/text/bibeltext/
RP	2005	Robinson-Pierpont Greek New Testament, Maurice A. Robinson and William G. Pierpont, "The New Testament in the Original Greek, Byzantine Textform 2005," Copyright © 2005, Chilton Book Publishing Company, ISBN: 0-7598-0077-4
SBL	2010	Greek New Testament, © Society of Biblical Literature and Logos Bible Software, http://sblgnt.com , http://www.sbl-site.org , http://www.logos.com
SCR	1894	F. H. A. Scrivener TR – "Textus Receptus"
TG	1857-1872	Samuel Prideaux Tregelles, "TNT2," edited and corrected by Dirk Jongkind, http://www.tyndalehouse.com/tregelles/ "It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son." (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).
TR	1550	Stephens' TR - "Textus Receptus" available for download at http://bibletranslation.ws/palmer-translation/
VS	1913	Hermann Freiherr von Soden, Griechisches Neues Testament, available for download at http://bibletranslation.ws/palmer-translation/
WH	1881-1892	Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort

First Epistle General of John

1 JOHN

Chapter 1

1That which existed from the beginning, which we have heard, which
we have seen with our eyes, which we have looked at and our hands have
examined, *talking* about the word of life, 2even that life has been revealed,
and we have seen *it*, and we are bearing witness and announcing to you
eternal life, which was with the Father and has been revealed to us. 3What
we have seen and heard we are declaring to you also, so you too may have
fellowship with us. And[1076] that fellowship of ours is with the Father, and
with his son Jesus Christ. 4And these things we[1077] write,[1078] so our
mutual[1079] joy may be full.

5And this is the message[1080] that we have heard from him and
announce to you: that God is light, and in him is no darkness at all. 6If we
say we are in fellowship with him, and are walking in darkness, we are
lying, and not doing the truth. 7If[1081] we walk in the light, as he is in the
light, we have fellowship with one another, and the blood of Jesus Christ his
Son[1082] cleanses us from all sin. 8If we say we have no sin, we deceive
ourselves, and the truth[1083] is not in us. 9If we confess our sins, he is faithful

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[1076] **1:3** txt *include* "and" א A B C^{c} Did TR HF RP NA28 {\} ‖ *omit* "and" C* syr^{h} cop^{sa} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1077] **1:4a** This is a "literary plural" according to BDF §280.

[1078] **1:4b** txt ἡμεῖς א A^{*vid} B it^{h,l,r,w,z} cop$^{sa^{mss}}$ NA28 {B} ‖ ὑμῖν A^{c} C vg syr^{p,h,pal} cop$^{sa^{mss},bo}$ arm eth TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1079] **1:4c** txt ἡμῶν א B it^{ar,z} vg^{st,ww} cop^{sa} geo Stephens-1550 AT TH RP NA28 {A} (Tyndale, Matthew's) ‖ ὑμῶν A C it^{t} vg^{cl} syr^{h,pal} cop^{bo} arm eth Aug Bede Eras-1516-TR Aldus Colinaeus Beza-1598 Elzevir-1624 Scrivener 1894 (Coverdale, Great Bible, Geneva, Bishops', KJV) TR ‖ ἡμῶν ἐν ὑμῖν syr^{p} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296. (The ECM editors consider the two major Greek readings to be of equal weight.) In the Greek (ἡμῶν), "our" joy here means the shared joy of both the apostles declaring the things and the joy of the recipients; shared together. The sharing of the joy is made possible by the declaration herein of the apostles to the readers. Thus we need to supply a word like "mutual," or it would not be an accurate English rendering, and may sound selfish on John and the apostles' part- "our" in English sounds like only the apostles.

For those who believe that the Greek New Testament was translated from the Syriac/Aramaic Peshitta, please explain how the Greek translator got either only ἡμῶν "our" or ὑμῶν "your" out of the Peshitta's "our joy in you may be complete." It appears far more likely that the Peshitta reading was an attempted conflation of the two Greek readings, and that therefore the Peshitta was a translation from the Greek.

[1080] **1:5** txt ἀγγελία א^{3} A B HF RP NA28 {\} ‖ ἐπαγγελία C cop$^{sa^{ms},bo}$ TR ‖ ἀπαγγελια א* ‖ αγαπη της επαγγελιας א^{2} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296 2492. Scrivener states that the KJV follows neither the Stephens nor Beza TR here.

[1081] **1:7a** txt ἐὰν it^{h,l,r,w,z*} cop$^{bo^{mss}}$ Cyr Jerome MaxConf ECM ‖ ἐὰν δὲ א A B C vg syr^{p,h} cop^{sa} Clem TR HF RP NA28 {\} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1082] **1:7b** (TST 53) txt L. 2: Ἰησοῦ τοῦ υἱοῦ αὐτοῦ א B C vgst syr^{p} cop$^{sa,bo^{ms}}$ Cl NA28 {\} ‖ L. 1: Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ A it^{t,w,z} vg^{cl,ww} syr^{h**} cop^{bo} TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296. I like the number of words in the Majority Text, simply for the sake of rhythm in English.

[1083] **1:8a** txt ἡ ἀλήθεια א A B C syr^{p} cop^{sa,bo} eth TR HF RP PK NA28 {\} ‖ ἡ ἀλήθεια τοῦ θεοῦ syr^{h} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

and just to forgive us our sins, and to cleanse us from all unrighteousness. 10If we say we have not sinned, we are calling him a liar,[1084] and his word is not in us.

Chapter 2

1My children, these things I am writing to you so that you will not sin. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous; 2and he is the appeasement for our sins; and not for ours only, but also for *the sins* of the whole world.

3And by this we know that we have known him: if we keep his commandments. 4Someone who says, "I know him," and does not keep his commandments, is a liar, and the truth is not in him. 5But whoever keeps his word, that is the person in whom the love of God really is accomplished. By this we know that we are in him. 6Someone who claims to abide in him ought also to walk just as[1085] he walked.

7Beloved,[1086] I am not writing to you a new commandment, but an old commandment that you have had from the beginning. The old commandment is the word that you have heard.[1087] 8Yet, it is a new commandment I am writing to you, which is true in him and in you, since the darkness passes away and the true light keeps shining even now.[1088] 9Someone who claims to be in the light, and hates his brother, is in darkness as of now. 10Someone who loves his brother is abiding in the light, and there is no cause of stumbling in him.[1089] [1090] 11But someone who hates his

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[1084] **1:10** The traditional rendering, "make him a liar" is unacceptable, because God cannot be a liar, and he cannot be made a liar. To make someone a liar, means to turn him into a liar. But we cannot turn him into a liar. This sense of "call" for the Greek word ποιέω is the only rendering that makes sense in some other verses as well, eg, "Either call a tree good and its fruit good, or call the tree bad and its fruit bad..." In a mathematical sense, we could render this, "If we say we have not sinned, that amounts to him being a liar." The TNIV says "we make him out to be a liar," which rendering does work, because that means "as if to be, but he isn't. But, "make him out to be a liar" is really a longer way of saying "call him a liar." Some might object that we are not actually "saying" the word "liar" about him, so we are not "calling" him a liar. That is technically true, but not true in effect. We are in effect calling him a liar.

[1085] **2:6** txt οὕτως ℵ C it$^{(ar),l}$ syr^{h} (arm) (eth) geo Origen$^{lat1/2}$ Jerome$^{3/7}$ (Salvian) (Fulgentius$^{1/2}$) TR RP NA28 {C} ‖ οὕτω HF ‖ *omit* A B it^{t,w,z} vg Clement Origen$^{lat1/2}$ Cyril; Cyprian Jerome$^{4/7}$ Paulinus-Nola Pelagius Maximus Augustine Fulgentius$^{1/2}$ WH ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1086] **2:7a** (TST 54) txt {A} L. 2: Ἀγαπητοί ℵ A B C it^{h,l,r,w} vg syr^{p,h} cop^{sa,bo} arm NA28 {\} ‖ L. 1: Ἀδελφοί TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296. The UBS Textual Commentary says that Ἀδελφοί, "which the author of 1 John almost never uses in the vocative (only in 3:13), crept into the Byzantine text of the present passage because of its customary usage as the introductory word in lectionary pericopes derived from the apostolos."

[1087] **2:7b** (TST 55) txt {A} L. 2: *omit* 𝔓^{74vid} ℵ A B C *latt* syr^{p,h} cop^{sa,bo} arm eth Aug Cl^{lat} Theophylact. NA28 {\} ‖ L. 1: *add* ἀπ' ἀρχῆς TR HF RP ‖ *lac* 𝔓^{9} 048 0245 0296.

[1088] **2:8** The point that the light keeps shining even now, is that it puts new light on the old commandment; thus he can say that he is writing to us a commandment that is both old and new.

[1089] **2:10a** (TST 56) txt L. 1/2: σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν B TR HF RP NA28 {\} ‖ L. 1/2B: σκάνδαλον οὐκ ἔστιν ἐν αὐτῷ ℵ A C ‖ B<-->A latt cop syr^{p} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1090] **2:10b** I sought my soul, but my soul I could not see.
I sought my God, but my God eluded me.

brother is in the darkness, and walks in the darkness, and does not know
where he is going, because the darkness has blinded his eyes.

[12]To you children, I write:[1091] "Your sins are forgiven you for his name's
sake."

[13]To you fathers, I write: "You know him who existed from the
beginning."
To you young men, I write: "You have overcome[1092] the evil one."

[14]I have written[1093] to you children that you have known the Father. I
have written to you fathers that you have known him who existed from the
beginning. I have written to you young men that you are strong and the
word of God abides in you and you have overcome the evil one.

[15]Love not the world, neither the things that are in the world. If
someone loves the world, the love of the Father is not in him. [16]Because all
that is in the world, the lust of the flesh, and[1094] the lust of the eyes, and the
pride of possessions, is not of the Father, but is of the world. [17]And the
world passes away, along with the lust of it,[1095] but whoever who does the
will of God abides for ever. [1096]

[18]Children, it is the last hour, and just as you have heard that
antichrist[1097] is coming, even now many antichrists have arisen; for which
reason we know it is the last hour. [19]They went out from us, but were not of
us. For had they been of us, they would have remained with us. But *they*

I sought my brother and I found all three.
by Anonymous

[1091] **2:12** This is the pattern in 1 John for the use of γράφω ὅτι – It is about WHAT he is writing to them, thus, "I am writing to tell you that…" or "I am writing to you as follows…" not "I am writing to you because…". John explained in the opening few verses why he is writing. The first epistle of John is meant to be assuring, and give us joy and confidence before Him. John is telling them WHAT things to know FOR CERTAIN, and is assuring his readers that they CAN KNOW some things for certain, and he tells them HOW TO KNOW some things for certain. Young men, you HAVE conquered the evil one. (Much like Ephesians says in chapters 1-3 what God has done for you and where you now stand by his grace; and chapters 4-6 says now therefore walk in light of that which you are told you are, in the first 3 chapters.)

[1092] **2:13** txt "ye have overcome" Oxford KJV ‖ "you have overcome" 1611 KJV

[1093] **2:14** (TST 57) txt {A} L. 2: ἔγραψα 𝔓$^{74\textit{vid}}$ א A B C vg syr^{pmss,h} cop^{sa,bo} arm eth Cyr NA28 {A} ‖ L. 1: γράφω it^{h,l,r,w} syr^{pmss} TR HF RP ‖ *lac* 𝔓^{9} 048 0245 0296. The Robinson/Pierpont and Textus Receptus texts begin v. 14 at ἔγραψα ὑμῖν, πατέρες, and the preceding sentence is in v. 13. The Codex K reading is probably the result of scribes thinking that John had not in fact written such a thing earlier. The two subsequent "I have writtens" John had clearly written in the verses previously, but not this first one. But what John is referring to is what he has written in the epistle as a whole. See the endnote at the end of this document for a longer treatment of this variant.

[1094] **2:16a** txt καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν 1611 KJV ‖ ἡ ἐπιθυμία τῶν ὀφθαλμῶν Oxford KJV

[1095] **2:17a** txt αὐτοῦ א B C it^{ar,c,l,p,r,t,w,z} syr^{p,h} cop^{sa,bo} arm eth Cyprian Lucifer Didymus Augustine Antiochus John-Damascus TR HF RP NA28 {\} ‖ *omit* A vg cop$^{sa^{ms}}$ Antioch Origen ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1096] **2:17b** *add* "just as God abides for ever." (vg^{mss}) (cop^{sa} "that one") Cyprian Lucifer Augustine

[1097] **2:18** txt ὅτι א* B C geo Origen^{gr} Ps-DionysiusAl Epiphanius NA28 {B} ‖ ὁ A ‖ ὅτι ὁ א^{2} arm (von Soden: ὅτι [ὁ]) Vog Merk TR HF RP ‖ *either* ὅτι *or* ὅτι ὁ it^{ar,h,z} vg syr cop eth Irenaeus^{lat} Origen^{lat}; Cyprian Lucifer Tyconius Jerome Augustine Quodvultdeus ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

went out so that they would be made apparent, that none[1098] of them are of
us. [20]And you have an anointing from the Holy One, and know all.[1099] [1100]
[21]I have not written to you that you don't know the truth, but that you do
know it. And that every lie is not of the truth.

[22]Who is the liar, if not someone denying as follows, "Jesus is not the
Anointed One"? This is antichrist, someone denying the Father and the
Son.[1101] [23]Everyone who denies the Son, does not have the Father either.
Someone who confesses the Son, has the Father as well.[1102]

[24]You,[1103] what you have heard from the beginning, let it abide in you.
If what you heard from the beginning abides in you, you also in the Son and
in the Father will abide. [25]And this is the message that He announced to us:

[1098] **2:19c** txt πάντες ℵ A B C vg it^{h,l,r,w} syr^{h} cop^{sa,bo} arm eth TR HF RP WH NA28 {\} ‖ *omit* syr^{p} Epiph Ir^{lat} ‖ *lac* 𝔓⁹ 𝔓⁷⁴ 048 0245 0296.

[1099] **2:20a** (TST 59) txt L. 1: πάντα A C CyrH Did TR HF RP ‖ L. 2: πάντες ℵ B syr^{p,h} cop^{sa} arm Jerome Hesychius NA28 {B} ‖ <--> vg it^{h,l,r,w} cop^{bo} eth ‖ *lac* 𝔓⁹ 𝔓⁷⁴ 048 0245 0296. The ECM editors consider the evidence for L. 1 and L. 2 to be of equal weight. I suspect L. 2 may be an "orthodox corruption," meant to prevent a gnostic interpretation, as the UBS textual commentary also discusses.

[1100] **2:20b** Or, perhaps another rendering may be: "19They came out from us, but were not of us. For had they been of us, they would have remained with us. But, so they may be made apparent, that they all are not of us, 20you also have an anointing from the Holy One, and know all people." This would be reminiscent of John's statement about Jesus in the gospel of John 2:24,25, that Jesus knew all people, and did not need to have someone testify about a person, because he knew what was in the person. Thus, this is why John here says "you also have..." because Jesus did, and you also have it. The apostles did, and you also have it. But, the traditional rendering of this is an ellipsis [BDF § 448(7)] as follows: "but, *they went out from us,* so that they might be exposed that they all are not of us. And you have an anointing from the Holy One and know all *things.*" (There are no actual words in the Greek for the English words I put in italics here.) It isn't any harder to "know all people" than to "know all things." Indeed, there are fewer people than there are things. In the previous verse, v. 19, again the word "all" is problematic: "but so they may be made apparent, that they all are not of us." What good does "going out" do as a sign, if only some of them are thereby shown to be "not of us"? How still would you know who is who? For that "leaving" to be valuable, you would have to render this, "that they be made apparent, that NONE of them are of us." And then can John really be saying that ANYONE who leaves us is not of us? If so, what of Jesus' warning to the disciples that just because someone does not "follow along with us," does not mean they are not with us? (Luke 9:49,50 etc.)

[1101] **2:22** An example of such a denial is found in the Qu'ran: [9.30] And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away! [9.31] They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him).

[1102] **2:23** (TST 60) L. 2: ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει ℵ A B C vg syr^{p,h} cop^{sa,bo} arm eth NA28 {\} ‖ *omit* (h.t.) ps-oec TR HF RP ‖ *lac* 𝔓⁹ 𝔓⁷⁴ 048 0245 0296. The KJV does not follow the TR here; perhaps because the KJV followed the Great Bible and others, or perhaps because the omission (as in the TR) is a clear case of homoioteleuton. We can see by this that the KJV translators did practice textual criticism. The phrase is not found in Tyndale, Coverdale, Matthew's, nor 1560, 1599 Geneva Bibles; is found in the Great Bible, and the Bishops' Bible.

[1103] **2:24** txt ὑμεῖς ℵ A B C lat cop$^{sa^{mss},(bo)}$ NA28 {\} ‖ ὑμεῖς οὖν Aug TR HF RP ‖ *lac* 𝔓⁹ 𝔓⁷⁴ 048 0245 0296.

[1104] eternal life. ^{26}These things I have written to you because of those deceiving you.

^{27}And you, the anointing that you received from him, it abides in you, and you have no need that someone teach you. But rather, as that anointing from him[1105] has taught you concerning all things,[1106] and is true and is not a lie, so also, just as it has taught you, you abide[1107] in him. ^{28}And now, children, abide in him, so that when he is revealed, we may have[1108] confidence, and not feel ashamed because of him at his coming. ^{29}If you know[1109] that he is righteous, you know that[1110] everyone who practices righteousness is born of him.

Chapter 3

^{1}Behold what manner of love the Father has given to us, that we should be called children of God. And we are![1111] The reason the world does not know us[1112] is this: it has not known him. ^{2}Beloved, now we are children of God, though it is not yet revealed what *exactly* we will be. We[1113] do know that when he is revealed, we will be like him. For we will see him just as he is. ^{3}And everyone who has this hope on Him purifies himself, just as that one is pure.

^{4}Everyone practicing sin is also practicing lawlessness, and sin is lawlessness. ^{5}And you know that he was revealed so that sins[1114] be taken

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[1104] **2:25** txt ἡμῖν א A C it^{ar,h,l,t} vg syr^{p,h} cop^{sa,bo} arm eth geo Ambr Aug TR HF RP NA28 {A} ‖ ὑμῖν B it^{c*} vg^{mss} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1105] **2:27b** txt τὸ αὐτοῦ א B C (over 60 minuscules) lat-v,t syr^{h} cop^{sa,bo,v} eth arm Athanasius Aug^{pt} Cyr Did NA28 {\} ‖ τὸ αὐτὸ A Jerome Aug^{pt} Theophylact TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1106] **2:27d** See John 16:13, "But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming."

[1107] **2:27c** txt a. μένετε (pres ind) א A B C syr^{p,h} arm eth NA28 {\} ‖ b. μενεῖτε (fut ind) cop$^{sa^{mss}}$ ps-oec TR HF RP ‖ c. μεινατε (aor act imper) ‖ a. or c.: lat-v,t,c cop$^{sa^{ms},bo,v}$ ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296. All of these variants may be rendered as an English imperative.

[1108] **2:28b** (TST 62) txt L. 2: σχῶμεν παρρησίαν (1st pl aor2 subj) א^{2} A B C NA28 {\} ‖ L. 1: ἔχωμεν παρρησίαν (1st pl pres subj) א* TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1109] **2:29a** txt ειδητε (perf act subj 2nd pl) א B C TR TG RP SBL NA28♦ {/} ‖ ιδητε (aor act subj 2nd pl) A cop^{bo} eth ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296. The difference this makes in translation is you could render the perfect, "Since you know..."

[1110] **2:29b** txt *omit* B K L Ψ 049 056 0142 18 81 307 424 1243 2492 𝔪 it vg^{mss} syr^{h} cop$^{sa^{ms},bo}$ arm Ambr Aug TR HF RP ‖ και א A C P 33 323 436 442 614 630 945 1241 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2805 vg syr^{p} cop$^{sa^{mss}}$ NA28 {\} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296. The ECM editors consider the evidence for these two readings to be of equal weight.

[1111] **3:1a** (TST 63) txt L. 2: καὶ ἐσμέν 𝔓^{74vid} א A B C it^{ar,h,l,z} vg syr$^{(p),h}$ cop^{sa,bo} eth geo Justin^{vid}; Augustine NA28 {A} ‖ L. 1: *omit* ps-oec vg^{ms} cop$^{sa^{ms}}$ TR HF RP ‖ *lac* 𝔓^{9} 048 0245 0296.

[1112] **3:1b** txt ἡμᾶς 𝔓^{74} א^{2} A B lat syr^{p,h} cop^{sa,bo} Cl^{lat} TR NA27 {\} ‖ ὑμᾶς א* C vg^{mss} HF RP ‖ *lac* 𝔓^{9} 048 0245 0296.

[1113] **3:2** txt οἴδαμεν א A B C latt syr^{h} cop$^{sa^{mss}}$ Origen^{pt} NA28 {\} ‖ οἴδαμεν δὲ syr^{p} cop$^{sa^{ms},bo}$ Origen^{pt} TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1114] **3:5** txt ἁμαρτίας A B it^{r,l,z} vgst syr^{h} cop$^{sa^{ms},bo}$ arm eth Tert Aug NA28 {A} ‖ ἁμαρτίας ἡμῶν א C vg^{cl,ww} syr^{p} cop$^{sa^{mss},fay}$ geo Ath (von Soden: ἁμαρτίας [ἡμῶν]) TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} 048

away, and there is no sin in him. [6]Everyone abiding in him does not sin.
Everyone who keeps sinning has not seen him, neither known him.

[7]Children, let no one deceive you: someone who practices
righteousness is righteous, just as that one is righteous. [8]Someone who
practices sin is of the devil, for the devil has been sinning from the
beginning. For this purpose the son of God has been revealed: to destroy
the works of the devil. [9]Everyone born of God does not practice sin, because
His seed abides in him, and it is not able to sin, because it is born from
God.[1115] [10]By this the children of God are evident versus the children of the

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0245 0296. The majority of the UBS Committee regarded the reading ἁμαρτίας ἡμῶν to be a scribal assimilation to such passages as 2:2 and 4:10.

[1115] **3:9** It is a problem here for most Bibles, which say that a person born of God is not able to sin. The above is the only sensible and possible rendering of the Greek of this verse. John is in unity with Paul, in that he teaches there is a new man in us and an old man. Also in unity with Paul that we must continually make the decision to "put off the old man, and put on the new." The new is that part that came from the Father, just as we physically were born from our earthly father's sperm. That sperm was wholly our father, and not us. That sperm, that seed, was no part of us, but is from outside us. It cannot sin; our old man can. BUT, do not think that I am saying that a Christian can be addicted to the same sin every day for the rest of their life, as long as they repent every day. Not so. Anyone who has NOT been born again, and who does NOT have the Spirit, even they could do that. There is no evidence of the miracle of new birth in such a person. (John in 1 John 3:6 says "Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.") In fact, if someone gets saved, and overcomes sin in their life for a few months or years right after they were saved, but then falls back into addiction to a sin, the apostle Peter says in 2 Peter 2:20,21: [20]For if after having escaped the moral corruptions of the world through the knowledge of the Lord and Savior Jesus Christ they are but again entangled, defeated by them, their latter state has become worse for them than their former. [21]For it would have been better for them not to have known the path of righteousness, than though knowing it, to turn back from the holy commandment that was delivered to them." Jesus himself said that a servant who did not know the will of God and disobeyed, will receive few lashes, so to speak. But the servant who knew the will of God, and disobeyed, will receive many more lashes. Jesus also said in John 15:1-8 that he is the vine, we are the branches. If a branch that is in Me (a Christian who received the gospel, was born again, and received the Holy Spirit) does not bear fruit, he will cut off that branch and throw it in the fire. If we do not remain in the Spirit, walking in the Spirit, bearing fruit in the Spirit, we will bear no fruit and we will wither, and we will GO TO HELL, the fire, and be burned! For a Christian who backslides, the punishment in hell will be worse than for someone who was never a Christian! It is also like the parable of the 10 virgins. They all ten believed in the Lord, and were waiting for his return. But some did not get extra oil, and their lamp did not last all the way until the end. When they knocked on the Groom's door, the groom said "Go away, I do not know you." Jesus also said of the hypocrites, they have their inheritance in outer darkness. Who is a hypocrite? Someone living a double life. By most appearances, they are a Christian. But unknown to people, they have an addiction to their prevailing sin, with no victory over it, they are not an overcomer. These people GO TO HELL. Do not let that be you. And do not think that I teach Once Saved Always Saved. We are not fully saved until Jesus returns. Even the apostle Paul was afraid; he said he was severe with his body, keeping it in subjection, lest after preaching to others, he himself be disqualified. Yes, the Apostle Paul was afraid of being disqualified, afraid of running the race in vain. Yes you see, it is possible to run the race in vain. In another place, he said, "knowing therefore the terror of the Lord..." Friend, do you know the terror of the Lord? Jesus said, Fear the one who has the power to cast both soul and body into Gehenna, the lake of fire. Yes, I tell you, fear him." Hell is real, and it is worse than we can imagine. Sin should be a rare thing in a Christian's life. John here in his first epistle says, "But if anyone does sin, we have an advocate with the Father, Jesus Christ the Righteous." But practicing sin, doing the same sin the rest of your life, no. That is not at all something found in a Christian. Not a Christian that is going to enter heaven. Such a Christian will go to hell. If you still have an addiction to a sin, then stop everything, quit your job if you must! Fast and pray and seek the Lord, and mourn and wail, until you find the power of the Spirit and victory over your sin, and make sure you love your brother and your neighbor, and love

devil: everyone who does not practice righteousness is not of God, and also someone who does not love his brother.

[11]Because this is the message which you have heard from the beginning: that we should love one another. [12]Not like Cain, who was of the evil one, and killed his brother. And what was the reason he killed him? Because his own works were evil, and those of his brother were righteous.

[13]Do[1116] not marvel, brethren,[1117] if the world hates you. [14]We know that we have crossed over out of death into life,[1118] because we love the brethren. Someone who does not love his brother[1119] still abides in death. [15]Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.[1120] [16]By this we know love:[1121] because He laid down his life for us. And we ought to lay down our lives for the brethren.

[17]Now whoever has the substance of the world, and sees his brother having need *of it,* and closes off his compassion from him, how does the love of God abide in him? [18]Children,[1122] we should love, not in word or tongue,[1123] but in action[1124] and truth, [19]and by this[1125] we will know[1126] that

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God and seek him with all your heart, and offer the sacrifice of praise daily to God. Root out all bitterness as well, forgive everyone you have a grudge against, reconcile with everyone as much as possible. If you do not forgive others their sins, neither will your Father forgive you your sins. Jesus Christ the son of God said that, and Jesus Christ is as SERIOUS as HELL about his words! God is love. God is light. Unforgiveness is darkness. No person carrying darkness will enter Heaven. No person who is not characterized by holiness will enter heaven. No one who is a friend of the world will enter heaven. Be unspotted by the world. Jesus said, "My sheep hear my voice." (Jn 10:27) Do you hear his voice, and do what he tells you to do? Paul said, "As many as are led by the Spirit of God, THEY are the sons of God." Does Jesus Christ know you? Is he directing your life, and not your natural human desires directing your life, like everyone in the world? These things are oil in your lamp. Be found doing these things when He returns, and definitely be not found defeated by a sin. Oh No, NO, be not found defeated by a sin when He returns.

[1116] **3:13a** txt μὴ A B it^{h,w} vg syr^{h} cop^{sa,bo,fay} geo Didymus Lucifer Jerome Paulinus-Nola Aug WH Vog Merk Bov NA25 TR AT HF BG RP SBL TH ‖ καὶ μὴ א C^{vid} it^{r,q,z} vg^{ms} syr^{p} arm eth NA28 {C} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296. The ECM editors consider the evidence for these two readings to be of equal weight.

[1117] **3:13b** txt ἀδελφοί א A B C antioch lat-v,t NA28 {\} ‖ ἀδελφοί μου vg^{ms} syr^{h} TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1118] **3:14** see John 5:24

[1119] **3:14** (TST 64) txt {D} L. 1: ἀγαπῶν τὸν ἀδελφὸν C vg^{mss} Cassiodorus TR HF RP ‖ L. 1C: ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ it^{ar} vg^{mss} syr^{p,h} cop$^{sa^{mss}}$ eth Tyconius ‖ L. 2: ἀγαπῶν א A B it$^{h,q,r,w.z}$ vg cop$^{sa^{mss},bo,fay}$ arm geo Lucifer Augustine NA28 {A} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1120] **3:15** txt αὐτῷ B TR NA28 {\} ‖ ἑαυτῷ A C HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1121] **3:16a** The KJV adds “of God” in italics, so the Compl. Polyglot, Beza 1589 and 1598 (not 1565), and 1582 Rheims translation.

[1122] **3:18a** txt Τεκνία א A B lat-v,t syr^{h} NA28 {\} ‖ Τεκνία μου eth TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1123] **3:18b** txt τῇ γλώσσῃ A B C HF RP NA28 {\} ‖ γλώσσῃ א TR ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1124] **3:18c** txt ἐν ἔργῳ א A B C HF RP NA28 {\} ‖ ἔργῳ TR ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1125] **3:19a** καὶ ἐν τούτῳ א C it^{q,r,w} syr^{p} cop$^{sa,bo^{ms}}$ arm eth Aug TR HF RP NA28 {C} ‖ ἐν τούτῳ A B it^{ar,c,h,p,t,z} vg cop^{bo,fay} geo Clement ‖ ἐκ τούτου syr^{h} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

[1126] **3:19b** txt γνωσόμεθα א A B C vg^{mss} arm eth geo Clement NA28 {A} ‖ γινώσκομεν it$^{ar,h,t,(z)}$ vg Augustine TR HF RP ‖ γινωσκόμεθα it^{q} ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0245 0296.

we are of the truth, and will assure our heart[1127] before him [20]that when our heart accuses, that[1128] God is greater than our heart, and he knows all. [21]Beloved, when our[1129] heart does not accuse us,[1130] we have confidence with God, [22]and whatever we ask, we receive from him, because we are keeping his commandments, and doing the things that are pleasing in his sight.

[23]And this is his commandment: that we believe[1131] in the name of his son Jesus Christ, and that we love one another, just as he gave us[1132] commandment. [24]And someone keeping his commandments is abiding in Him, and He in that person. And by this we know that we abide in him: by the Spirit which he has given to us.

Chapter 4

[1]Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. [2]By this you know[1133] the spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God, [3]and every spirit that does not confess[1134] Jesus [Christ has come in the flesh],[1135] is not of God. And this is

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[1127] **3:19c** txt πείσομεν τὴν καρδίαν A* B cop^{sa,bo} Augustine NA28 {\} ‖ πείσομεν τὰς καρδίας ℵ A^{c} C TR HF RP ‖ *lac* 𝔓^{9} 048 0245 0296. The Muenster online apparatus indicates their opinion that 𝔓^{74} and minuscule 33 probably read πείσομεν τὴν καρδίαν. The word πείσομεν alone is distinguishable in 𝔓^{74}.

[1128] **3:20** txt *incl.* ὅτι ℵ B C syr^{p,h} cop$^{sa^{mss}}$ TR RP WH NA28 ‖ *omit* ὅτι A latt cop$^{sa^{mss},bo}$ ‖ *lac* 𝔓^{9} 𝔓^{74} P 048 0245 0296.

[1129] **3:21a** txt ἡ καρδία ἡμῶν ℵ C it^{ar,q,r,t,w,z} vg^{cl,ww} syr^{p,h} Cl^{lat} Or^{pt} Did TR AT HF BG RP [WH] NA28 {C} ‖ ἡ καρδία A B vgst Or$^{gr⅓,lat2/4}$ (Methodius); Aug^{½} SBL TH ‖ *lac* 𝔓^{9} 𝔓^{74} P 048 0245 0296. See the ἡμῶν in v. 19, which may have caused this one. In Greek the article could serve as the possessive pronoun, especially if the pronoun was already used, as it was in this case in the context in v. 20. Thus there is no translatable difference to this variant.

[1130] **3:21b** txt καταγινώσκῃ ἡμῶν ℵ^{2} (ℵ* καταγινωσκω) (A κατακινώσκει) it^{ar,q,w,z} vg syr^{p,h} cop^{sa,bo,fay} arm eth geo Clement^{lat} Methodius Didymus^{½} Hesychius^{lat}; Cyprian Jerome Augustine^{½} TR HF RP ‖ καταγινώσκῃ B^{c} (B* κατακεινώσκῃ) C vg^{ms} Origen^{gr,lat} Didymus^{½} Augustine^{½} NA28 {B} ‖ *lac* 𝔓^{9} 𝔓^{74} P 048 0245 0296.

[1131] **3:23a** (TST 65) txt L. 1/2: πιστεύσωμεν B TR HF RP NA28 {\} ‖ L. 3: πιστεύωμεν ℵ A C ‖ L. 3B: πιστεύομεν 0245 ‖ *lac* 𝔓^{9} 𝔓^{74} P 048 0296. The ECM editors consider L. 1/2 and L. 3 to be of equal weight.

[1132] **3:23b** txt ἐντολὴν ἡμῖν ℵ A B C 0245 latt syr^{p,h} cop^{sa,bo} Lcf TR WH NA28 {\} ‖ ἐντολὴν HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} P 048 0296.

[1133] **4:2** txt γινώσκετε ℵ^{2} A B C syr^{h} Irenaeus^{lat} TR NA28 {\} ‖ γινώσκεται latt syr^{p} HF RP ‖ γινωσκομεν ℵ* ‖ *lac* 𝔓^{9} 𝔓^{74} 048 0296.

[1134] **4:3a** txt μὴ ὁμολογεῖ *rell.* TR HF RP NA28 {A} ‖ λύει it^{ar,z} vg; Ir^{1739mg} Cl^{1739mg} Or ‖ *lac* 𝔓^{9} 𝔓^{74} P 048 0296.

[1135] **4:3c** (TST 67) L. 2: *omit* A B it^{r} vg cop^{sa,bo} Cyr Irenaeus^{lat} Clement Origen Socrates NA28 {A} ‖ L. 1: *add* ἐν σαρκὶ ἐληλυθότα ℵ LeontH TR HF RP ‖ L. 4: *add* ἐν σαρκὶ ἐληλυθεναι Thdrt ‖ *lac* 𝔓^{9} 𝔓^{74} C P 048 0245 0296. The UBS textual commentary says, "A majority of the Committee considered it probable that the shortest reading τὸν Ἰησοῦν, which is supported by good representatives of both Alexandrian and Western types of text..., was expanded by copyists with additions derived from the previous verse (Ἰησοῦν Χριστὸν ἐν σαρκὶ

antichrist, which you have heard that he[1136] was coming, and now is in the world already. 4You are of God, children, and have overcome him, because greater is he that is in you than he that is in the world. 5They are of the world; therefore speak they of the world, and the world hears them. 6We are of God. Someone who knows God hears us; someone who is not of of God does not hear us. From this[1137] we recognize the spirit of truth versus the spirit of error.[1138]

7Beloved, let us love one another; for love is of God, and everyone who loves is born of God, and knows God. 8Someone who does not love has not known God, for God is love. 9To us the love of God was made known in this: that God sent his only begotten son into the world so we might be saved through him. 10Herein is love, not that we loved[1139] God, but that he loved us, and sent his Son as the appeasement for our sins.

11Beloved, if that is how God loved us, we ought also to love[1140] one another.[1141] 12No one has ever seen God. When we love one another, God abides in us, and his love is accomplished in us. 13By this we know that we are abiding in him and he in us: because he has given to us of his Spirit.

14And we have seen, and we bear witness, that the Father has sent the Son as savior of the world. 15Whoever[1142] confesses that Jesus is the son of God, God abides in that person, and that person in God. 16And we have known and believed the love that God has in us. God is love; and someone who abides in love is abiding in God, and God in him.[1143] 17In this, love is accomplished with us, so that in the day of judgment we may have confidence that just as that one is, we in this world also are.[1144] 18There is no fear in love, but perfect love casts out fear. Because fear has torment, and someone who is afraid is not accomplished in love. 19We can love,[1145] because he first loved us.

ἐληλυθότα). The variety of the supplements is a further indication that they are secondary modifications of the original text." See next footnote.

1136 **4:3e** Like the beast of Revelation, this spirit of antichrist is both an "it" and a "him."

1137 **4:6a** txt ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου א B TR HF RP NA28 {\} ‖ ἡμῶν, ἐν τούτῳ A ‖ ἡμῶν, ἐκ τούτου L ‖ - ἐκ τούτου 048 (lacuna preceeding ἐκ τούτου; this is the 1st v. found in it) ‖ *lac* 𝔓^{9} 𝔓^{74} C 0245 0296.

1138 **4:6b** Or, "from this we recognize the true spirit versus the deceiving spirit."

1139 **4:10** txt ἠγαπήκαμεν B eth NA28 {B} ‖ ἠγαπήσαμεν א^{2} A arm geo Philo-Carpasia TR HF RP ‖ ἠγαπη_μεν 048 ‖ ἠγαπησεν א* ‖ *lac* 𝔓^{9} 𝔓^{74} C 0245 0296.

1140 **4:11** txt ἀγαπᾶν TR HF NA28 {\} ‖ ἀγαπᾷν RP.

1141 **4:11b** The same "one another" we are supposed to love, is the people that Jesus died for. We ought to love that brother and sister because God loved that same brother or sister to the extent of giving his son's life for them.

1142 **4:15** txt ἐὰν B NA28 {\} ‖ ἂν א A TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} C 048 0245 0296.

1143 **4:16** txt αὐτῷ μένει 𝔓^{9} א B HF RP NA28 {\} ‖ αὐτῷ A it^{w} vg TR ‖ τω θεω μενει 048 ‖ *lac* 𝔓^{74} C 0245 0296.

1144 **4:17** The present tense of "we in this world also are" at first seems awkward, but upon meditation you realize it fits with "accomplished." We can be accomplished in love in the present, before we see Him.

1145 **4:19** txt {A} ἀγαπῶμεν 𝔓^{74vid} A B vg^{st,ww} geo Augustine$^{6/10}$ NA28 {A} ‖ ἀγαπῶμεν τόν θεόν א 048 it^{w} vg^{cl} syr^{p,h} cop^{bo} arm Augustine$^{3/10}$ ‖ ἀγαπῶμεν αὐτόν Augustine$^{1/10}$ TR HF RP ‖ ἀγαπῶμεν ἀλλήλους it^{ar} vg^{mss} (eth) ‖ οἴδαμεν cop$^{sa,bo^{mss}}$ ‖ *lac* 𝔓^{9} C 0245 0296. UBS textual

20If anyone says, "I love God," and he hates his brother, he is a liar. For
someone who does not love his brother whom he has seen, cannot love God
whom he has not seen.[1146] 21And this commandment we have from him:
that he who loves God must also love his brother.

Chapter 5

1Everyone who believes that Jesus is the Anointed One is born of God,
and everyone who loves the one who begat will also[1147] love someone
begotten from him. 2By this we know that we love the children of God:
when we love God and are doing[1148] his commandments. 3For this is love of
God: that we keep his commandments. And his commandments are not
heavy to bear, 4because everyone who has been born of God overcomes the
world. And this is the victory that overcomes the world: our[1149] faith.
5Who[1150] is overcomer of the world, except someone who believes that Jesus
is the Son of God?

6He is the one who came through water and blood,[1151] Jesus Christ.[1152]
Not only by water, but by water and blood. And the Spirit is one[1153] bearing
witness, because the Spirit[1154] is truth. 7For there are three that bear

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commentary: "Feeling the need of an accusative object after the verb, especially when it was (wrongly) taken to be the hortatory subjunctive, some copyists added τόν θεόν and others αὐτόν." The variety of longer readings betrays their spuriousness, and the originality of the shorter reading.

[1146] **4:20b** (TST 69) txt L. 2: οὐ δύναται "he cannot" ℵ B syr^{h} cop^{sa} geo Origen Cyprian Lucifer Zeno NA28 {A} ‖ L. 1: πῶς δύναται "how can he?" A 048 it^{r,l,q,w} vg syr^{p} cop^{bo} arm eth Cyril; Ambrose Pelagius Augustine TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} C 0245 0296. John elsewhere wrote an expression similar to the Majority Text reading here, but it is not the same construction: John 3:12 - εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

[1147] **5:1** txt καὶ τὸν A vg^{cl} syr^{p,h} cop^{bo} arm eth Alexander^{vid} Cyril-Jerusalem; Hilary½ Maximus Fulgentius¼ Cassiodorus TR HF RP NA28 {C} ‖ καὶ τὸ ℵ ‖ τὸν B (048 το_) it^{ar,l,q,r} vg^{st,ww} cop$^{sa,bo^{ms}}$ geo Hilary½ Augustine Speculum Ps-Vigilius Vigilius Fulgentius¾ ‖ *lac* 𝔓^{9} 𝔓^{74} C 0245 0296.

[1148] **5:2** txt ποιῶμεν B it^{ar,l,q,r} vg syr^{p,h} cop^{sa,bo} arm eth geo Lucifer Augustine NA28 {B} ‖ τηρῶμεν (5:3) ℵ (A^{vid} τηρῶμεν ... τηρῶμεν *omit by homoioteleuton*) vg^{mss} TR HF RP ‖ τηροῦμεν 048 ‖ *lac* 𝔓^{9} 𝔓^{74} C 0245 0296.

[1149] **5:4** (TST 70) txt L. 1/2: πίστις ἡμῶν ℵ A B vg syr$^{p^{mss},h}$ cop$^{sa>,bo}$ TR RP NA28 {\} ‖ L. 3: πίστις ὑμῶν 048 vg^{mss} syr$^{p^{ms}}$ eth HF ‖ *uncertain* 0296 ‖ *lac* 𝔓^{9} 𝔓^{74} C 0245.

[1150] **5:5** txt {D} ἐστιν A vg cop$^{sa^{mss},bo^{mss}}$ TR HF RP ‖ δέ ἐστιν ℵ 0296 syr^{h} Cyr NA28 ECM {\} ‖ ἐστιν δέ B ‖ *lac* 𝔓^{9} 𝔓^{74} C 0245. Many of the Syriac and Coptic manuscripts are such that they support either δέ ἐστιν or ἐστιν δέ, but not ἐστιν without δέ.

[1151] **5:6a** (TST 71) txt L. 1/2: δι' ὕδατος καὶ αἵματος B RP NA28 {A} ‖ δι' ὕδατος καὶ πνεύματος ἁγίου Cyril¼ Ambrose ‖ L. 4: δι' ὕδατος καὶ αἵματος καὶ πνεύματος A vg^{mss} syr^{h} cop^{sa,bo} eth Cyril¼ ‖ L. 4b: δια ὕδατος καὶ αἵματος καὶ πνεύματος ℵ ‖ L. 5: δι' ὕδατος καὶ πνεύματος καὶ αἵματος 0296 it^{l} vg^{mss} arm ‖ *illegible* 048 ‖ *lac* 𝔓^{9} 𝔓^{74} C 0245.

[1152] **5:6b** txt Ἰησοῦς Χριστός ℵ A B 0296 HF RP NA28 {\} ‖ Ἰησοῦς ὁ Χριστός TR ‖ *lac* 𝔓^{9} 𝔓^{74} C 048 0245.

[1153] **5:6d** Compare John 8:18, where John uses the definite article in the same way. The point is that John is counting the witnesses. Because "every matter must be established by two or three witnesses."

[1154] **5:6e** ὅτι τὸ πνεῦμά TR HF RP NA28 {\} ‖ Vulgate and Latin tradition substitutes either "Christ" or "Jesus Christ," "Christ Jesus" or "Jesus."

witness,[1155] 8the Spirit and the water and the blood, and these three
agree.[1156] 9If we accept the witness of human beings, the witness of God is
greater. For this is the witness of God that he has testified concerning his
Son. 10Someone who believes in the Son of God has the witness[1157] in
himself.[1158] But someone who does not trust in God[1159] has called him a liar,
because he has not trusted the testimony that God has testified concerning
his Son. 11And this is the testimony: God has given to us eternal life, and
that life is in his Son. 12Someone who has the Son of God has life. Someone
who does not have the Son of God[1160] does not have life.

13I have written these things to you who believe in the name of the Son
of God,[1161] so that you will know you have eternal life.[1162] 14And this is the
confidence that we have with him, that, if we ask for something that is in
accordance with his will, he hears us. 15And if we know that he hears us,
whatever we ask, we know that we have the petitions that we have asked of
him.

16If anyone sees his brother sinning a sin not to death, he shall ask, and
God will give him life, for those not sinning to death. There is sin to death; I
am not saying to ask about that.[1163] 17All unrighteousness is sin, and there is

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[1155] **5:7-8** (TST 72) L. 1/2: txt *omit* ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ *all Greek codices not hereinafter listed and not having lacuna*; *Lect* it^{ar} vg^{st,ww} syr^{p,h} cop^{sa,bo} arm^{mss} eth geo slav Clement^{lat} (Origen^{lat}) Cyril Dam Ps-Oec Ps-Dionysius^{vid} (John-Damascus); Rebaptism Ambrose Augustine Quodvultdeus Facundus HF RP NA28 {A} ‖ *add* ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ 221^{marg} 2318 2473 vg^{cl} (61 629 *omit* καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν; 61 629 88$^{marg.}$, 429 $^{marg.}$, 636$^{marg.}$, arm; 918: *with other minor variants*) TR [AT in smaller font & in italics] ‖ add *in terra, spiritus et aqua et sanguis* (+ *et hi tres unum sunt in Christo Iesu* vg^{mss}; Spec). 8 *et tres sunt, qui testimonium dicunt in caelo, pater, verbum* (*filius* it^{l} vg^{mss}) *et spiritus, et hi tres unum sunt* (+ *in Christo Iesu* it^{l} vg^{mss}) it^{l,r} vg^{mss}; Speculum Varimadum Ps-Vigilius (Fulgentius) (Priscillian) (Cyprian) ‖ *illegible* 33 1734 ‖ *lacuna* 𝔓^{9} 𝔓^{74} C 0245 356 567 610 612 911? 997 1240 1277 1759 1859 2201 2799. There should be no doubt of the following trinity of facts: (1) that King James Onlyists do not believe in a Majority Text. (2) that the King James Version has some textual corruptions. (3) that the Johannine Comma is not original scripture.

[1156] **5:8** Literally, "these three are as one," which means, "these three agree."

[1157] **5:10a** txt μαρτυρίαν א B 0296 TR HF RP NA28 {} ‖ μαρτυρίαν τοῦ θεοῦ 𝔓^{74vid} A latt ‖ *lac* 𝔓^{9} C 048 0245.

[1158] **5:10b** txt ἐν αὐτῷ B^{2} syr^{h} cop^{bo} Cyril¼ RP NA28 {C} ‖ εν αυτω A B* 0142 ‖ ἐν ἑαυτῷ א 0296 it^{r,l,q} vg syr^{p} cop$^{sa?}$ arm eth (geo) Augustine Cyril¾ Ps-Oec Speculum TR ‖ *lac* 𝔓^{9} 𝔓^{74} C 048 0245.

[1159] **5:10c** txt τῷ θεῷ א B 0296 it^{l,r} syr^{p,h} cop^{bopt} Cyril; Augustine Varimadum TR HF RP NA28 {A} ‖ τῷ υἱῷ A it^{ar} vg syr^{hmg} ‖ τῷ ___ 048 ‖ τῷ υἱῷ τοῦ θεοῦ cop^{sa,bopt} arm ‖ *Iesu Cristo* Speculum ‖ -vg^{mss} ‖ *lac* 𝔓^{9} 𝔓^{74} C 0245.

[1160] **5:12** txt τὸν υἱὸν τοῦ θεοῦ Oxford KJV, Steph1550 TR RP NA28 {\} ‖ τὸν υἱὸν 1611 KJV.

[1161] **5·13a** (TST 73a) txt L. 2: ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον (with variation) א² A B NA28 {\} ‖ L. 1: ὑμῖν *then transpose* τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ (with variation) א* TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} C 048 0245 0296.

[1162] **5:13c** (TST 74) txt L. 2: א A B NA28 {\} ‖ L. 1: *add* καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ TR HF RP ‖ *lac* 𝔓^{9} 𝔓^{74} C 048 0245 0296.

[1163] **5:16** See how a brother sinning is considered a rare thing. In this epistle John warns us not to be deceived. We must not think that because we have received grace and the blood of Jesus was shed for us, and we receive that forgiveness, that we can go on sinning, and

sin not to death. [18]We know that everyone born of God does not practice sin,
but instead what was generated of[1164] God keeps itself,[1165] and the evil one
does not touch it.[1166]

[19]We know that we are of God, and the whole world lies *captive* in[1167]
the evil one. [20]And we know that the Son of God has come,[1168] and he has
given us the understanding to know[1169] the truth.[1170] And we are in the
truth, in his son Jesus Christ. He is the true God, and eternal life.[1171]

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willfully sin all our lives, and then right before death confess it all and repent, and think Jesus will know us. No, my friends, if that is what your life was, Jesus will say, "Depart from me; I never knew you." God is not mocked. Whatever a man sows, that shall he also reap. Someone who is born of God does not practice sin. Jesus said Be perfect, as your Father in heaven is perfect. John says yes that we might stumble sometimes. But you cannot keep on willfully sinning after you got saved. That makes you an even more wicked person that someone who was never saved. Jesus said that your punishment will be extra severe. Your punishment in hell. Peter said that someone who is saved, but then returns to a life of sin, the final fate of that person is worse than it would have been without being saved. Who do you think Jesus is referring to when he says that many will say to him on judgement day, "Lord, did we not cast out demons in your name, and in your name perform miracles? etc. Jesus will say to them, Depart from me you people who do wickedness! I never knew you." You cannot live a wicked life and expect to escape hell, the Lake of Fire. Just because you believe John 3:16 does not mean that if you live a sinful life, you will escape hell. The Devil believes John 3:16. Do not be deceived. And yes, for a brother, a believer, there is sin to death. It says so in this verse, 1 John 5:16. John 3:16 will not help you escape 1 John 5:16 if you live a willfully sinful life.

[1164] **5:18a** txt ὁ γεννηθεὶς ἐκ ℵ A B arm eth geo TR HF RP NA28 {A} ‖ ἡ γέννησις it^{ar,l,q,t} vg (syr^{h}) cop^{bo} Chromatius Jerome Vigilius ‖ ὁ γεγεννημενος ἐκ Origen ‖ *lac* 𝔓9 𝔓74 C 048 0245 0296.

[1165] **5:18b** txt ἑαυτόν ℵ A^{c} arm eth geo Origen TR RP NA28 {C} ‖ αυτον A* B* vg ‖ αὐτόν B^{2} it^{ar,l,t} vg Chromatius Jerome Vigilius SBL ‖ *lac* 𝔓9 𝔓74 C 048 0245 0296. The UBS textual commentary: "The Committee understood ὁ γεννηθεὶς to refer to Christ, and therefore adopted the reading αὐτόν... Copyists who took ὁ γεννηθεὶς to refer to the Christian believer (although elsewhere John always uses ὁ γεγεννημένος, never ὁ γεννηθεὶς, of the believer) naturally preferred the reflexive ἑαυτον..." Note though that both ἑαυτον and αὑτον can be reflexive in meaning.

[1166] **5:18c** Or, "does not touch it." I don't see this as the believer keeping himself (I agree that ὁ γεννηθεὶς is elsewhere not used of the believer, -in fact it is not used at all anywhere else in the Greek Bible, and I agree that it is not referring to the believer here), but more along the lines of Paul's teaching in Romans 7:15-25, that when I sin, it is not "I" who is sinning, but sin that dwells within me. Thus the idea that the new man, the new creation, the new generation in me born from God, does not sin, but the former man does, and is still present in me, trying to control my body, at war with the new man in me that was generated by God. The new generation, that part of me that was born from God cannot sin; everything born of God does not sin. It is correct to expect the two different apostles to be in harmony with each other in their teachings, as they had the same teacher and the one and the same Holy Spirit. As in fact they are in agreement.

[1167] **5:19** The Greek phrase ἐν τῷ πονηρῷ κεῖται hints at helplessness and powerlessness or passivity of some kind, "in" the evil one. Something like "lies helpless, lies asleep, or lies dead." These were some of the meanings of the word κεῖμαι, according to the Liddell and Scott lexicon. But the word can also mean "situated in, exist." The word for "in" would indicate limits of the subjects' universe. There is a connotation of captivity and limitation. It is problematic to phrase this as simply "the whole world lies in the evil one," since today's schools, at least in the USA, allow students and English speakers to fail to understand the distinction betweent the intransitive form of the word, "lie," versus the transitive form, "lay." A great many Americans know English so poorly, that they might mis-understand the phrase "the whole world lies in the evil one" to mean, "the whole world 'tells lies,' 'deceives' in the evil one."

[1168] **5:20a** txt ἥκει TR HF RP NA28 {\} ‖ add: "*et carnum induit nostri causa et passus est et resurrexit a mortuis; adsumpsit nos...*" ("[The Son of God came] and was clothed with flesh for our sake, and suffered, and arose from the dead; he adopted us...") vg^{mss} Julianus of Toledo

[1169] **5:20b** txt γινώσκωμεν B^{2} TR HF RP NA28 {\} ‖ γινώσκομεν ℵ A B* ‖ *lac* 𝔓9 𝔓74 C 048 0245 0296.

[21]Children, keep yourselves[1172] from idols.[1173]

[1170] **5:20c** txt τὸν ἀληθινόν ℵ[2] B TR RP NA28 {A} ‖ το αληθινον ℵ* it[l,q] ‖ τὸν ἀληθινόν θεόν A (it[t]) vg cop[bopt] ‖ *lac* 𝔓[9] 𝔓[74] C 048 0245 0296.

[1171] **5:20d** txt ζωὴ αἰώνιος ℵ A B RP NA28 {\} ‖ ἡ ζωὴ αἰώνιος TR ‖ ἡ ζωὴ ἡ αἰώνιος HF ‖ *lac* 𝔓[9] 𝔓[74] C 048 0245 0296.

[1172] **5:21a** txt ἑαυτὰ ℵ* B RP NA28 {\} ‖ ἑαυτοὺς ℵ[2] A 048 Didymus TR HF ‖ *lac* 𝔓[9] 𝔓[74] C 0245 0296 1241. The editors of the ECM consider the two major Greek variants to be of equal weight.

[1173] **5:21b** (TST 75) txt L. 2: εἰδώλων. ℵ A B it[ar,l,q] vg[ww,st] syr[p,h] cop[sa,bo] arm eth geo Didymus; Speculum NA28 {A} ‖ L. 1: εἰδώλων. Ἀμήν. vg[cl] TR HF RP ‖ *lac* 𝔓[9] 𝔓[74] C 048 0245 0296.

Witnesses to 1 John

MS	Date	Alt	Location
𝔓^{9}	III	P. Oxy. 402	Cambridge, Mass., Harvard Univ., Semitic Mus., Inv. Nr. 3736
74	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
א	IV	01	London, the British Library, Add. 43725
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
0245	VI		Birmingham, Selly Oak Coll., Mingana Georg. 7
0296	VI		Sinai, St. Catherine's Monastery, Σπ. ΜΓ 48, 53, 55
		LATIN:	
it-c			
it^{h}	V	55	1:8- 3:20
it^{l}	VII	67	1:5- 2:10,14-16; 2:24- 3:12; 3:22- 4:18; 4:20-end
it^{w}	VI	32	1:6,7; 2:6-11,15-17; 3:6-9,13-21; 4:9-21
it^{z}	VIII	65	1:1- 3:15

Endnote on 1 John 2:12-14

There is a significant variation between the NA28 text and the Robinson/Pierpont text here, as follows.

First the NA28:

γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

ἔγραψα ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.
ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
ἔγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

Now the RP text:

γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.
γράφω ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.

ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
ἔγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

The NA28 has two sets of 3 sayings. The RP has sets of 4 and 2, and begins verse 14 at the 5th saying rather than the 4th saying as the NA28 does. The NA28 says "to you I write" 3 times, and "to you I have written" 3 times. The RP text says "to you I write" 4 times, and "to you I have written" 2 times.

I propose the reason for this is some scribe changed the first "I have written," (ἔγραψα) to, "I write," (γράφω) because he saw this one "I have written" as a false statement. Since he was understanding the word ὅτι as a quotation mark, and not as meaning "because" like almost all English translations do.

I will show it in English as he understood ὅτι, so you can clearly see what I mean:

To you children, I write: "Your sins are forgiven you for his name's sake."
To you fathers, I write: "You know him who existed from the beginning."
To you young men, I write: "You have overcome the evil one."

I have written to you children that you have known the Father.
I have written to you fathers that you have known him who existed from the beginning.
I have written to you young men that you are strong and the word of God abides in you and you have overcome the evil one.

The scribe saw the statement, "I have written to you children that you have known the Father," and thought it was false, since John had not stated such in the previous 3 sayings. So he changed it to "I write." (γράφω) Whereas all the other "I have writtens" match two previous "I write" statements.

As for me, I take the word ὅτι as a quotation mark, rather than meaning "because." And the seeming false statement is no problem to me, because John is simply previewing what he will write in the epistle as a whole, not limiting what he is referring to to just the few previous verses.

The “Johannine Comma” Supplement

To read a very detailed analysis of the evidence for the “Johannine Comma,” download this document: http://bibletranslation.ws/trans/FirstJohnCh5v7.pdf

Second Epistle General of John

2 JOHN

1The Elder, to the elect lady,[1174] and to her children; whom I love in the truth; and not only I, but also everyone who knows assuredly the truth, 2by means of the truth that dwells[1175] within us, and will stay with us for eternity. 3Grace and mercy and peace shall follow us,[1176] from God the Father and from Jesus Christ[1177] the Father's Son, in truth and love.

4It cheered me greatly that I have found children of yours walking in the truth, in accordance with the commandment we received from the Father. 5And now I beseech you, Lady, not as writing a new commandment to you, but one which we have had from the beginning: that we should love one another. 6And this is love: that we walk according to his commandments. This commandment is just as you have heard from the beginning, so that[1178] you would walk in it.

7For many deceivers have gone out[1179] into the world, who do not confess Jesus Christ as coming in the flesh. This is the Deceiver and

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[1174] **v. 1** There is much discussion in the reference books about the meaning of the word κυρία here. Most translations render it "lady," which does not communicate the fact that this word is the feminine inflection of the word "lord." Its primary meaning is of a woman who directs slaves or servants, i.e., a woman wealthy enough to own a home with servants. One of the main alternative interpretations is that this κύρια is figuratively the church, and her "children" are the people of the church. I do not consider this one a valid possibility, since I follow one of the maxims of hermeneutics, which states that when the plain sense of scripture makes common sense, seek no other sense. Though the Bauer Lexicon under εκλεκτός says "personification of the assembly," I do not buy it. A third possibility discussed is that Κυρία was someone's name. But the Bauer Lexicon says that that use was "rare and late." I think the use here is simply a term of respect for a woman whom John has discipled, who is noble and influential, and who has many children. John could be speaking of either her natural children, or her spiritual children.

[1175] **v. 2b** txt μένουσαν "abiding, dwelling" ℵ B 0232 it^{l} vg syr^{h,ph} TR WH HF RP NA28 {\} ‖ ἐνοίκουσαν "indwelling" A 048 ‖ *indeterminate* cop^{sa,bo} ‖ *lac* $\mathfrak{P}^{74}$. The ECM editors consider the readings μένουσαν and ἐνοίκουσαν to be of equal value. I think even though they are two different words, that readers and scribes both, are so used to hearing John use the word μένω as meaning "indwelling," or abiding IN something, so that some scribes uncounsciously replaced μένουσαν with ἐνοίκουσαν. In other words, people familiar with John's writings equated the two in this kind of saying. Note that with the preposition ἐν following as it does in most all MSS, ἐνοίκουσαν is redundant. As for the third reading, with ουσαν in the continuous aspect, the meaning is really close to the same as the μένουσαν- continuing to be in us. staying in us, abiding in us.

[1176] **v. 3a** txt ἔσται μεθ' ἡμῶν χάρις ℵ B 0232 (TR: Erasmus Aldus Steph. 1550) RP NA28 ‖ καὶ ἔσται μεθ' ἡμῶν χάρις eth ‖ ἔσται γὰρ μεθ' ἡμῶν χάρις 048 ‖ ἔσται μεθ' ὑμῶν χάρις (TR: Col., Steph 2, 4; Elzevir 1624) ‖ ἔσται/ἔστω? μεθ' ἡμῶν χάρις it^{l} syr^{ph} cop$^{sa,bo>}$ ‖ ἔσται/ἔστω? μεθ' ὑμῶν χάρις vg cop$^{bo^{mss}}$ ‖ χάρις ὑμῖν syr^{h} ‖ χάρις A arm ‖ *lac* $\mathfrak{P}^{74}$.

[1177] **v. 3d** txt Ἰησοῦ Χριστοῦ "Jesus Christ" A B 048 0232 it^{l} (it^{ar} vg Χριστοῦ Ἰησοῦ "Christ Jesus") vg^{mss} cop^{sa} eth geo Augustine Cassiodorus WH NA28 {A} ‖ Χριστοῦ Ἰησοῦ "Christ Jesus" syr$^{ph^{mss>}}$ ‖ κυρίου Ἰησοῦ Χριστοῦ "the Lord Jesus Christ" ℵ vg^{mss} (vg^{ms}) syr$^{ph^{mss},h}$ cop$^{(bo),bo^{mss}}$ arm TR HF RP ‖ *lac* $\mathfrak{P}^{74}$ C.

[1178] **v. 6b** txt καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα B syr^{ph,h} TR WH HF RP NA28 {\} ‖ ἵνα καθὼς ἠκούσατε ἀπ' ἀρχῆς it^{l} vg cop$^{sa>,bo}$ arm ‖ ἵνα καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα ℵ A 048^{vid} 0232 ‖ *lac* $\mathfrak{P}^{74}$ 048 81 629 eth.

[1179] **v. 7** txt ἐξῆλθον "gone out" $\mathfrak{P}^{74}$ ℵ B Ψ 048 0232 vg syr^{ph,h} cop^{sa} arm AnastS Ir^{lat} WH NA28 {\} ‖ εξηλθαν A ‖ εἰσῆλθόν "come into" TR HF RP ‖ ηλθον cop^{bo} ‖ *lac* $\mathfrak{P}^{74}$.

Antichrist. 8Watch yourselves, so that you not lose[1180] the things we have worked for,[1181] but receive *your* full reward.

9Anyone going beyond,[1182] and not staying in the teaching of Christ, does not have God. Someone staying in the teaching,[1183] that person has both the Father and the Son. 10If anyone comes to you and does not bring this teaching, do not receive him into your house and do not say 'Welcome' to him. 11For someone who says 'Welcome' to him takes part in his evil works.

12Though I have many things to write to you, I didn't want to do it by paper and ink, but instead hope to come[1184] to you and talk face to face, so our[1185] joy may be full.

13The children of your elect sister greet you.[1186]

1180 **v. 8a** txt {A} ἀπολέσητε... ἀπολάβητε "you not lose...you receive" א^{1} A^{c} (A* απολεσηε) B (048 ἀπολέσητε...α) 0232 it^{ar,1} vg syr^{ph,h} cop^{sa,bo} arm eth geo (Irenaeus^{lat}) Isidore; Lucifer WH NA28 {A} ‖ απολησθε... ἀπολάβητε א* ‖ ἀπολέσωμεν... ἀπολάβωμεν "we not lose...we receive" TR HF RP ‖ *lac* 𝔓^{74} C. The majuscule 048 has lacuna for the second part of this variant, but reads ἀπολέσητε "you lose" in the first part.

1181 **v. 8b** txt {D} εἰργασάμεθα "we have worked" B^{c} (B* ηργασαμεθα) syr^{hmg} cop$^{sa^{mss}}$ geo TR HF RP WH NA28 {B} ‖ εἰργάσασθε "you have worked" א A*f 048^{vid} 0232^{vid} it$^{ar,1(Irlat\ ηργασασθε)}$ vg syr^{ph,h} cop^{sa,bo} arm eth AnastastS Isidore; Lucifer ‖ *lac* 𝔓^{74}.

1182 **v. 9a** txt {A} προάγων "going beyond" א A B 048 0232 vg cop^{sa,bo} eth WH NA28 {\} ‖ παραβαίνων "deviating, transgressing" it^{l} syr^{ph,h} arm AnastastS TR HF RP ‖ *lac* 𝔓^{74} C. Geometrically and spatially, the two readings with their different prepositional prefixes have much overlapping meaning, i.e., they both mean "out of bounds." One is a fault ball "long" and the other is "wide."

1183 **v. 9b** txt διδαχῇ "teaching" א A B 048 it^{l} vg syr^{h} cop^{sa} arm eth^{ms} Didymus NA28 {A} ‖ διδαχῇ τοῦ Χριστοῦ "teaching of Christ" it^{ar} vg^{mss} syr$^{ph^{ms*}}$ cop^{bo} eth^{mss} geo Augustine$^{(vid?)}$ TR WH HF RP ‖ διδαχῇ αυτοῦ "his teaching" vg^{mss} syr$^{ph^{mss},hA}$ Lucifer ‖ *lac* 𝔓^{74} C 0232. The second clause διδαχῇ τοῦ Χριστοῦ was probably a mistake of the eye duplicating the first instance of it earlier in the verse.

1184 **v. 12a** txt ἀλλὰ ἐλπίζω γενέσθαι "but I hope to come" א B syr^{h} WH NA28 {\} ‖ ἐλπίζω γὰρ γενέσθαι "for I hope to come" A (γενέσθε) 048 vg ‖ ἀλλὰ ἐλπίζω ελθεῖν "but I hope to come" vg^{mss} syr^{ph} cop$^{sa,(bo^{ms})}$ TR HF RP ‖ ἐλπίζω γὰρ ελθεῖν "for I hope to come" cop^{bo} ‖ *lac* 𝔓^{74} 0232. There is not much difference in meaning between γενέσθαι and ελθεῖν in this context. But between ἀλλὰ and γὰρ there is. Either way, however, John is giving a reason why he did not write to them all the things he wants to communicate, since he intends to come to them. This variant footnote combines what are usually two footnotes, including Teststelle # 81 in Text und Textwert, which treats only the latter part, and does not include the ἀλλὰ ἐλπίζω portion. I did it this way because it gives a good picture of what the manuscript groupings are for 2 John.

1185 **v. 12c** txt ἡμῶν "our" א vg^{mss} syr^{ph,h} TR HF RP NA28 {\} ‖ ὑμῶν "your" A B 0142 it^{l} vg cop^{bo} eth ‖ μου cop^{sa} ‖ *lac* 𝔓^{74} 048 0232.

1186 **v. 13** txt {A} *without additions* 𝔓^{74} א A B 048 it^{ar,h,l,r,w} vg cop^{sa,bo} eth^{ms} WH NA28 {A} ‖ *add* Αμήν "Amen" vg$^{mss,(mss)}$ syr$^{ph^{mss},h}$ TR HF RP ‖ L. 4: *add* ἡ χάρις μετὰ σοῦ. ἀμην "Grace be with you. Amen" vg$^{mss,(mss)}$ (syr$^{ph^{mss},h\ with\ *}$) ‖ *lac* C 0232. Adding the word "amen" here, doesn't make sense at all for John to have said after the preceeding sentence. It only makes sense as being part of liturgy. The word Αμήν was a common liturgical addition which got confused as real text. The textual evidence that John did not write the word Amen in this epistle is absolutely overwhelming. It is this kind of clearly spurious addition to the word of God that makes me lose respect for Codex K and the Byzantine text type, no matter how great the number of minuscules that follow it. Also, the fact that Byzantine text advocates will not budge even on this kind of variant, makes me lose respect for those people.

Witnesses to 2 John

MS	Date	Alt	Location
$\mathfrak{P}^{74}$	III	P. Bodmer XVII	Cologne; Bodmer Library
א	IV	01	London, the British Library, Add. 43725
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
0232	V		Oxford, Ashmolean Museum, P. Ant. 12
it^{l}	VII	67	León, Archivo Catedralico, Ms 15

Third Epistle General of John

3 JOHN

[1]The Elder, to the beloved Gaius, whom I love in the truth.
[2]Dear friend, I wish for you to prosper and be healthy in every regard,
just as your soul is prospering. [3]For[1187] it cheered me greatly when some
brothers came, bearing witness to your truth, how[1188] you are walking in the
truth. [4]I have no greater joy than this, hearing that my children are walking
in the truth.

[5]Dear friend, you do commendably whatever you labor at[1189] for the
brothers, that is, for those travelers,[1190] [1191] [6]who have testified before the
church about your love. Whom you will do well to supply for their
journeys in a manner worthy of God. [7]Because, you see, for the sake of the
Name they have gone forth, accepting nothing from the Gentiles.[1192] [1193]

[8]We therefore ought to take them who are like this under our roof,[1194]
so we will become co-laborers with them in the truth. [9]Which[1195] I have
written to your church; but Diotrephes, who wishes to be the leader over

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NOTE about the text-critical apparatus in this document: Due to feedback I have received about apparatuses "cherry-picking" which minuscules and witnesses to cite, I have made the decision to eliminate this issue by using only one objective criteria: ALL witnesses dated before the 9th century are cited, and NO witnesses dated after the 8th century are cited. The result is clean, and very clear.

[1187] **v. 3a** txt γὰρ "for" A B C 048 syr[ph,h] cop[bomss] TR RP NA28 ‖ *omit* ℵ vg it[l] cop[sa,bo] ‖ *lac* 𝔓[74] 0251. The ECM editors consider the readings with and without γὰρ to be of equal weight. The word γὰρ here connects the idea in verse 2, that Gaius' soul is prospering, connects that with the report in verse 3 that John has received, that Gaius is walking in the truth.

[1188] **v. 3b** See BAGD in nr. 5, that after words of saying, like the word "testify" is here, καθὼς means "how, that." (After all, it is a contraction of κατα ὡς.)

[1189] **v. 5b** txt ἐργάσῃ (2d sg aor mid subj) ℵ B C TR RP NA28 ‖ ἐργάζῃ (2nd sg pres mid ind) A ‖ <--> 048 vg it[l] syr cop ‖ *lac* 𝔓[74] 0251. It is very likely that the continuous aspect reading ἐργάζῃ is an assimilation to the continuous aspect (pres) of ποιεῖς.

[1190] **v. 5c** txt εις τοὺς ξένους TR RP // τοῦτο ξένους ℵ A B C 048 vg it[l] cop[samss,bo] syr[ph,h] NA28 ‖ *lac* 𝔓[74] 0251. (A few Gk mss read ξενοις instead of ξένους, and the Latin & Syriac witnesses are not useful as to the Greek case inflection thereof.) The reading with τοῦτο is the most difficult one. In fact, the whole verse 5 is the most difficult verse in 3 John to translate. For some translators have had difficulty with the fact that there are two verbs in the verse, ποιεῖς and ἐργάσῃ. Indeed, some copyists conformed the subjunctive of ἐργάσῃ to the present indicative of ποιεῖς. I get the impression that the term "the brothers" refers to one set of known traveling brothers. And not to "the brethren" generally, nor to the congregation in Gaius' church.

[1191] **v. 5d** Classically the word "stranger" meant "alien, traveler, sojourner." Both Zeus, the God of the Greeks, and Yahweh, the God of the Jews, warn us to be sure to be hospitable to "strangers." This use here of strangers probably means someone that Gaius did not previously know. Still, most Greek speakers would be aware of the classical connotation of the word.

[1192] **v. 7c** txt ἐθνικῶν ℵ A B C 048 it[l] syr[hms] cop[bo] arm NA28 ‖ ἐθνῶν vg syr[ph,hmss] cop[sa,boms] TR RP ‖ *lac* 𝔓[74] 0251.

[1193] **v. 7d** Regarding this about Gentiles, see Matthew 10:5-10. See also Genesis 14:22,23.

[1194] **v. 8b** txt ὑπολαμβάνειν ℵ A B C* NA28 ‖ ἀπολαμβάνειν C[2] TR RP ‖ <--> latt syr cop ‖ *unreadable* 048 ‖ *lac* 𝔓[74] 0251.

[1195] **v. 9a** txt τι τῇ "which to" ℵ[*,3] A B cop[sa,bo] arm NA28 ‖ τῇ "to" C TR RP ‖ αν τῇ "would have to" ℵ[2] 048 vg syr[ph,h] ‖ *lac* 𝔓[74] 0251. The ECM editors consider the NA28 and RP readings to be of equal weight. The word τι is an indefinite pronoun, with many meanings, depending on context and construction. It is also used as a relative pronoun, which I believe it is here.

them,[1196] does not welcome us.[1197] [10]For which reason when I come, I will bring up the works that he has been doing, making frivolous charges against us with oppressive words. And not satisfied with this, neither does he welcome those brothers. And the ones that try to, he prevents, even throws them out of the church.

[11]Dear friend, do not imitate the bad, but rather the good. Someone[1198] practicing the good is of God. Someone practicing the bad, has not seen God.

[12]Demetrius is borne witness to by all, and by the truth itself. And we also bear witness, and you know[1199] that our testimony is true.

[13]I had many things to write to you,[1200] but do not wish to write to you by paper and ink. [14]Instead I hope to see you soon, and we will talk face to face.[1201]

[1196] v. **9b** This is the first example of the error of the idea of one leader who is over all the other leaders. This idea is contrary to the teachings of the apostles, who deliberately appointed multiple, co-equal pastors in each church. The apostles as well, were co-equal to each other. In fact, I think the primary purpose of this third epistle of John is to combat the arising error of Diotrephes, the error of the idea of one supreme leader. God has been against this idea throughout the whole Bible. Israel had multiple judges and prophets, but the people wanted a king. God warned them against that. Do a study of how leadership was structured in the New Testament. Start with these passages:
When they had ordained elders in every church, Acts 14:23.
Elders of the church in Ephesus, Acts 20:17
Ordain elders in every city, Titus 1:5
Let him call for the elders of the church, James 5:14.
I Peter 5:1,2, "The elders among you I exhort, overseers of the flock..." Here Peter equates elders, presbuteroi, with overseers, episkopoi "bishops."
Acts 20:28, (see 20:17, elders of the church of Ephesus, 20:28, Paul now calls them overseers, episkopoi, so Paul also equates presbuteroi with episkopoi.
Philippians 1:1, the church there has plural overseers.
Titus 1:5, 7 Paul says appoint elders...for an overseer is... Paul again equates an elder with an overseer.

We can say that the office of elder and the office of overseer are the same office. The overseers should naturally be somewhat elder, especially elder in the faith (I Timothy 3:6, he must not be a recent convert) and one of their main functions is to both oversee and to visit; both meanings of episkopew.
Here in 3 John, there were some traveling brothers mentioned, who possibly had some supervisory function. That would make them, taking from the lists of offices and/or gifts, one of the following: apostles, prophets, or teachers.

[1197] **v. 9b** Or, "does not approve of us." Also in v. 10 in reference to "the brothers."

[1198] **v. 11** txt *omit* א A B C 048 vg it^{d} syr$^{ph,h^{mss}}$ cop$^{sa,bo^{mss}}$ RP NA28 ‖ +δὲ syr$^{h^{ms}}$ cop^{bo} TR ‖ NA28<-->TR it^{l} ‖ *lac* 𝔓^{74} 0251.

[1199] **v. 12c** txt οἶδας "you know-singular" א A B C 048 vg it^{d} syr$^{ph^{mss}}$ cop^{sa,bo} eth arm NA28 ‖ L. 1: οἴδατε "you know-plural" vg^{mss} syr$^{ph^{mss},h}$ TR RP ‖ οίδαμεν "we know" cop$^{bo^{ms}}$ ‖ *lac* 𝔓^{74} 0251.

[1200] **v. 13a** txt {C} γράψαι σοι א A B C NA28 {\} ‖ σοι γράψαι 048^{vid} ‖ γράφειν PsOec TR RP ‖ γράφειν σοι arm ‖ γράφειν ὑμιν eth^{ms} ‖ *lac* 𝔓^{74} 0251. Some might have been suspicious of how the phrase σοι γράφειν is in this verse twice in some form. If the Byzantine text is right, it would be less redundant, and read as follows: "I had many things to write, but to YOU I do not wish to write by paper and ink." In other words, "you are too special, I would rather see you face to face." Cf. 2 John 12, which has no such reduncancy. Yet perhaps that comparison is the very thing that caused some scribes to unconsciously or consciously be averse to the redundancy. The fact that the reading with σοι comes in two different word sequences, also makes it somewhat suspect.

[1201] **v. 14-15** The Westcott & Hort, Antoniades, SBL, UBS5, NA28, ECM, and Tyndale House GNT editions assign a verse number 15 at this point. The TR, Pickering and Robinson-Pierpont editions do not have a v. 15, but continue the same text as that v. 15, but only as a

15Peace to you. The friends *here* greet you.[1202] Greet the friends[1203] *there* each by name.[1204]

longer v. 14. I do have a v. 15, because the ECM and Tyndale House editions are the most current state of the Greek New Testament.

[1202] **v. 15a** txt φίλοι "friends" ℵ B C 048 vg it^{d} syr^{ph,h} cop^{sa,bo} arm TR RP NA28 ‖ ἀδελφοί "brothers" A eth ‖ *lac* 𝔓^{74} 0251.

[1203] **v. 15b** txt φίλους "friends" ℵ A B C 048^{vid} 0251^{vid} vg it^{d} syr^{ph} cop^{sa,bo} eth TR RP NA28 ‖ ἀδελφούς "brothers" syr^{h} cop$^{bo ms}$ ‖ *lac* 𝔓^{74} 0251.

[1204] **v. 15c** txt *omit* ℵ A B C 048 vg it^{d} syr^{ph,h} cop^{sa,bo} eth arm TR RP NA28 ‖ +ἀμην "amen" vg^{mss} ‖ *lac* 𝔓^{74} 0251.

Note on 3 John 5

Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο εἰς τοὺς ξένους,
Dear friend, you do commendably whatever you labor at for the brothers, and this for strangers.

I get the impression that the term "the brothers" refers to one set of known traveling brothers. And not to "the brethren" generally, or the congregation in Gaius' church. Especially if the Byzantine reading in red is the correct one, which I would translate, "for the brothers, that is, the strangers [the traveling brothers].

If it did refer to the congregation and Christian brothers in general, then perhaps this instead would be the correct rendering:

"Dear friend, it is commendable, whatever you labor at for the brethren, this you are doing even for strangers."

For some translators have had difficulty with the fact that there are two verbs in the verse, ποιεῖς and ἐργάσῃ. Indeed, some copyists conformed the subjunctive of ἐργάσῃ to the present indicative of ποιεῖς.

Witnesses to 3 John

MS	Date	AKA	Contents	Location
𝔓^{74}	VII	P. Bodmer XVII	III Jn 6,12 (partial)	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
א	IV	01	III Jn all	London, the British Library, Add. 43725
A	V	02	lacks only 1st word	London, British Library, Royal 1 D. VIII
B	IV	03	III Jn 3-15	Vatican Library, Vat. gr. 1209
C	V	04	III Jn all	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
048	V		III Jn all, but partial in most verses	Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
0251	VI		3 Jn 12-15, but partial	Paris, Louvre, S.N. 121
it^{d}	V	5 (D^{lat})	3 Jn 11-15	Cambridge, Univ. Libr., Nr. II 41 (lat. of Codex Bezae)
it^{l}	VII	67	3 Jn 1-10	León, Archivo Catedralico, Ms 15

The Epistle General of

JUDE

1Jude, a servant of Jesus Christ, and brother of James, to those who are
called, beloved to God the Father, and kept by Jesus Christ, 2mercy and
peace and love be multiplied to you.

3Beloved, as I was making all speed to write to you concerning our
shared salvation, I felt a need to write to you exhorting that you earnestly
contend for the faith that was once delivered to the saints. 4For a certain
type have crept in, already designated for this fate, ungodly people, turning
the grace of our God into licentiousness, and thus contradicting our only
Master and Lord, Jesus Christ.

5But I want to remind you, though you have known all this at one time,
how even though Jesus delivered the people from the land of Egypt, he
later nevertheless destroyed the ones who did not believe. 6And the angels
that did not preserve their high position, but deserted their proper home,
those he has held under heavy darkness with eternal chains, for the
judgment of the great day. 7In the same way, Sodom and Gomorra and the
surrounding towns, who engaged in sexual debauchery and went after
abnormal flesh, they are set forth as an example of people undergoing the
punishment of eternal fire.

8Yet despite all that, these people, deluded, not only defile the flesh,
but reject authority, and insult higher powers. 9In contrast Michael the
archangel, during a dispute with the Devil, when he was arguing over the
body of Moses, he dared not make a disparaging accusation, but said, "The
Lord rebuke you." 10But this type, what things they don't understand, they
denigrate, and things instinctive, like what unreasoning animals understand,
by those things they are destroyed.

11Woe to them! For they have gone the way of Cain, for a payment
rushed headlong in the error of Balaam, [1205] and perished in the rebellion of
Korah.

12This type are the unseen obstacles [1206] in your communal meals,
feasting without reverence; shepherding *only* themselves, [1207] clouds

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[1205] **Jude 11** The elders of Moab and Midian were offering a fee, (Numbers 22:7) or payment, an "honor" (24:11) to be paid to Baalam if he would curse the Israelites. Balaam inquired of God, and God told him not to go with the men, and not to curse Israel. But Balaam kept re-inquiring of God, in prayer that is wicked, (wicked prayer, because he already had received the answer, but did not like the answer), Balaam kept inquiring of God, even looking for omens (24:1) by sacrificing at different places, apparently hoping that God might change his mind, and then Balaam could earn the fee after all. Certainly, that would be a payment from unrighteousness. The thing to note is, that Balaam was a true prophet of Yahweh, and he rightly spoke only what Yahweh told him to speak; yet he is eternally damned because of his heart, because his heart kept hoping to earn some money that was wrong to earn. Motives count to God, not just deeds. Balaam's heart loved money too much.

[1206] **Jude 12a** - lit. "reefs." Or, "This type are blemishes..." cf. 2 Peter

without water, driven on by the winds; trees turned color[1208] without fruiting, doubly dead, uprooted; **13**wild waves of the sea frothing up their disgrace; planets off course; for whom absolute blackness of darkness is reserved for ever.

14But even Enoch, the seventh from Adam, prophesied these things, saying, "Behold, the Lord has come, with myriads[1209] of his holy ones, **15**to pass judgment against all, and to convict all the ungodly[1210] concerning all their ungodly acts which they have godlessly done, and concerning all the harsh words which ungodly sinners have spoken against him." **16**These are grumblers, blamers, proceeding according to their own desires,[1211] yet their mouth speaks swelling things admiring important people to gain favor.

17But you, beloved, recall the matters foretold by the apostles of our Lord Jesus Christ, **18**how they told you that in the end time there would be imitators,[1212] who proceed according to their own impious desires. **19**These are the separators; natural,[1213] not having the Spirit.

[1207] **Jude 12b** Ezekiel 34:2, 8

[1208] **Jude 12c** There is a Greek word here, if when pronounced the ancient way, would sound like "patina."

[1209] **Jude 14** A myriad is ten thousand, but pluralized- multiple 10 thousands. But in this kind of literature it just means a huge number.

[1210] **Jude 15a** "Every soul" or "all the ungodly"? In the passage Jude is quoting, Enoch 1:2-9, everyone, all people, even the Watchers, tremble in fear at his coming, and the judgment that follows, includes judgment upon the righteous. Enoch 1.5 "And all will be afraid, and the Watchers will shake, and fear and great trembling will seize them, up to the ends of the earth." Enoch 1.7 "And the earth will sink, and everything that is on the earth will be destroyed, and there will be judgment upon all, and upon all the righteous." Then v. 9 is where it says, "And behold! He comes with ten thousand Holy Ones; to execute judgment upon them and to destroy the impious, and to contend with all flesh concerning everything that the sinners and the impious have done and wrought against Him." Quotation of Enoch is from A Modern English Translation of the Ethiopian Book of Enoch with introduction and notes by Andy McCracken.

[1211] **Jude 16** Also v. 18, "proceeding according to their own desires" in contrast to Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God"

[1212] **Jude 18** The basic meaning of ἐμπαίζω is mimicing in order to trick, counterfeit or defraud; this was foretold. This same word is used in Matthew 2:16 for "tricking, deceiving" Herod. The LSJ lexicon glosses ἐμπαικτης as "mocker, deceiver." We forget that the English word "mock" means to mimic, imitate. Though the renderings "scoffers" or "mockers" are also possible, that fits better with the 2 Peter 3 context, whereas Jude is talking of people who are attending the communion meals with us, and have an appearance of spirituality. When they are leaders, they are "impostors." And when speaking of the Old Testament, they were people who were in among the people of God as well. They are not scoffers of religion, but pretenders among us. They are counterfeits. The gnostics were some. Many interpreters think Jude is borrowing concepts from the gnostics in order to mock them. The chief counterfeiter wil be the antichrist. But there are many antichrists. II Tim 3:13: "But evil men and impostors will proceed {from bad} to worse, deceiving and being deceived."

[1213] **Jude 19** ψυχικός classically is about the unseen, vs. the seen body. It is indeed "spirituality" in the sense that it is not the seen physical matters of the body. Yet it is a spirituality that is natural and commonplace, (even animals have it) and does not require the Holy Spirit from above. This counterfeit spirituality is often only about emotions; and it even sometimes thinks it is superior to genuine, sober, self-controlled spirtual people. These are "spiritual" people, but not having the Sprit. They are imitators, pretenders, fakes, counterfeits.

[20]But you, beloved, building yourselves up in your most holy faith, praying in the Holy Spirit, [21]keep yourselves in the love of God, anticipating the mercy of our Lord Jesus Christ, into eternal life.

[22]And on some you should have mercy, who are doubting; [23]others, save like snatching them from the fire; and others, have the mercy with fear, hating even the garment defiled by their flesh.

[24]Now to Him who has the power to keep you from stumbling, and to stand you in the presence of his glory blameless *and* exulting, [25]to the only God our savior through Jesus Christ our Lord, to him be glory, majesty, dominion and power, in all ages before, and now, and into all the ages to come. Amen.

The

Revelation

of John

Chapter 1

Prologue

1The Revelation of Jesus Christ, which God gave to him, to show to his
servants what things must soon take place, and which he signified when he
sent it via his angel to his servant John, 2who has confirmed as the word of
God and the testimony of Jesus Christ, what all things[1214] he saw.[1215]

3Blessed are the one reading and those listening to the words of this
prophecy, and keeping the things written herein, for the time is near.

4John, to the seven churches in Asia, grace to you, and peace, from
Him[1216] who is, and who was, and who is to come, and from the seven
spirits before his throne, 5and from Jesus Christ, the faithful witness,[1217] the
firstborn from the dead, and ruler over the kings of the earth. To him who
loves us, and freed[1218] us from our sins with[1219] his blood, 6and made us
into a kingdom of priests[1220] for his God and Father– to him be glory and
power, for ever and ever. Amen.

1214 **1:2a** txt {A} *omit* א A C P RP NA27 {\} ‖ *add* "and" TR.

1215 **1:2** txt {A} *omit* א A C P vg it^{h,ar} syr^{ph,h} cop^{sa,bo} eth TR RP NA27 {\} ‖ *add:* “both the things that are and those that must take place after these things.” 𝔐^{A}.

1216 **1:4** *txt* ἀπὸ "from *him*" 𝔓^{18vid} א A C P it^{h} vg syr^{ph,h} cop^{sa,bo} Apr Prim Ps-Ambr NA27 {\} ‖ ἀπὸ θεοῦ "from God": it$^{(ar),t}$ Vict Prim RP ‖ ἀπὸ τοῦ (genitive article) “from him” TR ‖ *lac* 1778. The TR reading is based on about eight late and unimportant mss. The first reading preserves the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγώ εἰμι ὁ ὤν (אֶהְיֶה אֲשֶׁר אֶהְיֶה).

1217 **1:5a** Or, "the faithful martyr." The Greek word translated witness here is martyr, and there is good reason it came to have the connotation of one who is killed for his witness. For that is what happened to Jesus Christ, and also to Antipas, mentioned later in this book in 2:13, where he is also called a faithful witness/martyr.

1218 **1:5b** txt {A} λύσαντι “freed” 𝔓^{18} א A C (it^{h} Prim *soluit*) vg-harl (syr^{ph} λύων) (ἔλυσεν syr^{h} arab) eth arm Andrew; Vict-Pett NA27 {A} ‖ λούσαντι P (ἔλουσεν vg cop^{sa,bo}) it^{ar,t} vg cop^{bo} Apr Areth Beat TR RP. The "freed" reading is reminiscent of λέλυται αὐτῆς ἡ ἁμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

1219 **1:5c** This is a Hebraistic use of the preposition "en" meaning "with" in the sense of what item or money you use to pay for something. For example, "I bought the camera *with* the money you gave me." Jesus' blood was the thing of value exchanged for our freedom. This use of this preposition is a pointer in favor of the "freed" reading versus the "washed" reading, according to the Textual Commentary on the Greek New Testament. That copyists, not understanding this, thought that "washed in" made more sense than "freed in."

1220 **1:6c** See Mussies, G., "The Morphology of Koine Greek, as used in the Apocalypse of St. John: A Study in Bilingualism," Leiden, Brill Academic Pub. Novum Testamentum , Suppl. 27 (1971), "This line, as Charles has pointed out, is a quotation from Symmachus' and Theodotion's rather literal versions of Exodus 19:6, 'a kingdom *of* priests'. The LXX-version has βασίλειον ἱεράτευμα (quoted in 1 Peter 2:9), and Aquila translated by βασιλείαν ἱερέων. Editors should threfore not place a comma after βασιλείαν, as ἱερεῖς is not an apposition, but represents a more grammatical ἱερέων." (genitive plural)

7Behold, he is coming with the clouds, and every eye shall see him,
including of those who pierced him. And all the peoples of the earth shall
beat their breasts over him.[1221] Let it be so, amen.

8"I am the Alpha and the Omega,"[1222] says the Lord God, "the one who
is, and who was, and who is to come, the Almighty."

Someone Like a Son of Man

9I, John, your brother and fellow in the oppression and kingdom and
endurance in Jesus, was on the island called Patmos because of the word of
God and the testimony of Jesus.[1223] [1224] 10I was in the Spirit during the
Lord's day, and I heard behind me a loud voice, like of a trumpet,
11saying,[1225] "What you see, write in a book, and send it to the seven
churches– to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira,
and to Sardis, and to Philadelphia, and to Laodicea."

12And I turned around to see the voice that was speaking with me.
And when I turned, I saw seven golden lampstands, 13and in among the
lampstands[1226] was someone like a son of man,[1227] dressed in a cloak
reaching down to his feet, and gird around at the pecs[1228] with a golden sash,
14except his head and his hairs were white like wool, as white as snow, and

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[1221] **1:7** Daniel 7:13 וַאֲרוּ עִם-עֲנָנֵי שְׁמַיָּא, כְּבַר אֱנָשׁ אָתֵה הֲוָא; וְעַד-עַתִּיק יוֹמַיָּא מְטָה, וּקְדָמוֹהִי הַקְרְבוּהִי.
http://www.mechon-mamre.org/p/pt/pt3407.htm
Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς..."And the land [of Israel] will mourn tribe by tribe..." Hebrew:
וְסָפְדָה הָאָרֶץ, מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד: מִשְׁפַּחַת בֵּית-דָּוִיד לְבָד, וּנְשֵׁיהֶם לְבָד--מִשְׁפַּחַת בֵּית-נָתָן לְבָד, וּנְשֵׁיהֶם לְבָד.
http://www.mechon-mamre.org/c/ct/c2312.htm

[1222] **1:8** txt {A} *omit* ℵ^{2a} A C P it^{h} syr^{ph,h} arm eth Epiphanius; Ambr Varimadum Prim RP NA27 {A} ‖ *add* ἀρχὴ καὶ τέλος ℵ^{*,2b} it^{ar,t} vg cop^{bo} Andrew; Apr Beat TR ‖ *lac* cop^{sa}. All these variants mean “the beginning and the end.” The longer phrase is present in 21:6 in all editions, some with and some without the articles.

[1223] **1:8** Or, “because of the witness about Jesus.”

[1224] **1:9d** txt {A} "Jesus" ℵ* A C P NA27 {\} ‖ "Jesus Christ" ℵ^{2} TR RP.

[1225] **1:11** txt λεγούσης "saying" ℵ* A C RP NA27 {\} ‖ λεγουσαν ℵ^{2} pres act part sg fem ‖ λεγούσης, Ἐγὼ ἄλφα καὶ τὸ Ω, πρῶτος καὶ ὁ ἔσχατος· καὶ, "saying, 'I am the Alpha and the Omega, the first and the last, and' " P ‖ λεγούσης, Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ, "saying, 'I am the Alpha and the Omega, the first and the last, and' " TR

[1226] **1:13b** txt {A} "lampstands" A C P it^{h} syr^{ph,h} cop^{sa,bo} Iren^{lat} Cypr Vict Prisc TR-Erasmus 1,2,3 Aldus Colinaeus NA27 {\} ‖ "seven lampstands" ℵ vg TR-Steph RP

[1227] **1:13a** It is customary to render this phrase as “like a Son of Man,” so that it reminds the reader of this phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to later given non-human traits. John first gives traits of him that are human, and then he begins verse 14 with "but," and proceeds in the next several verses to tell us traits that are not human.

[1228] **1:13e** Literally, "breasts,"- mastoîs but that would be very unidiomatic for English, and it essentially means chest, as in 15:6, where the seven angels also have a golden sash around their chest, and there the Greek word used is stēthos, "chest." But I didn't want to translate mastoîs as a singular word like chest, when the Greek is plural, so I used "pecs" which is short for pectorals.

his eyes like flames of fire, [15]and his feet like bronze as if made to glow in a
furnace, and his voice like the sound of many waters, [16]and he was holding
in his right hand seven stars, and out of his mouth was coming a sharp two-
edged sword, and his face was like the sun shining in the strength of it.

[17]And when I saw him, I fell down by his feet as though dead. And he
placed his right hand on me, saying, "Do not fear. I am the First and the
Last, [18]and the Living One, and I was dead, and behold, living for ever and
ever,[1229] and I have the keys of death and of Hades.[1230]

[19]"Write therefore what things you see and what things are now, and
also what things are about to take place after these things. [20]The mystery of
the seven stars which you see upon my right hand, and the seven golden
lampstands: The seven stars are the angels of the seven churches, and the
seven lampstands are the seven churches.

Chapter 2

To the Church in Ephesus

[1]"To the angel of the church in Ephesus, write: 'These things says He
who grips the seven stars in his right hand, who walks among the seven
golden lampstands: [2]"I know your works, and your toil and endurance, and
how you are not able to tolerate evil people, and have put to the test those
who call themselves apostles and are not and have found them to be liars;
[3]and you have endurance, and have held up for the sake of my name, and
not become weary.

[4]"But I have against you that you have left your first love. [5]Remember
therefore from where you have fallen, and repent and do your first works;
otherwise I am coming to you[1231] and will remove your lampstand from its
place, unless you repent.

[6]"But this you have, that you hate the deeds of the Nicolaitans, which I
also hate. [7]He who has an ear should listen to what the Spirit is saying to
the churches. To him who overcomes, I will grant to eat from the tree of life,
which is in the paradise of God.

To the Church in Smyrna

[8]"And to the angel of the church in Smyrna, write: 'These things says
the First and the Last, who was dead and came alive again: [9]'I know your

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[1229] **1:18a** txt "and ever" 𝔓^{98} א* A C P NA27 {\} ‖ "and ever, amen" א^{2} TR RP.

[1230] **1:18b** txt κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου "keys of death and Hades" א (A C) RP NA27 ‖ κλεῖδας τοῦ θανάτου καὶ τοῦ ᾅδου "keys of death and Hades" P ‖ κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου "keys of Hades and death" TR.

[1231] **2:5** txt σοι "to you" א A C P vg syr^{ph} cop^{sa,bo} arm Auct^{Nov} Hier Vict-Tun Apr Beat NA27 {\} ‖ σοι ταχύ "to you quickly" it$^{(ar)}$ vg^{mss} syr^{h} Aug^{pt} Prim RP ‖ σοι τάχει "to you quickly" ps-Ambr TR ‖ *omit both* eth. The UBS textual commentary says that the manuscripts which have the word ταχύ - tachu, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11.

affliction and your poverty (but you are rich) and the blasphemy of those
claiming to be Jews and are not but are a synagogue of Satan. [10]Don't be
afraid of any of the things you are about to suffer. Behold, the devil is about
to throw some of you into prison, so that you may be tried, and you will
have affliction for ten days. Be faithful until death, and I will give you the
crown of life. [11]He who has an ear should listen to what the Spirit is saying
to the churches. He who overcomes will certainly not be harmed by the
second death.

To the Church in Pergamum

[12]"And to the angel of the church in Pergamum, write: 'These things
says He who has the sharp two-edged sword: [13]I know where you live,[1232]
where Satan's throne is; yet you hold fast to my law and have not denied my
faith, even[1233] in the days of Antipas my faithful witness[1234] who was put to
death near you, where Satan lives.

[14]"But I have a few things against you, that you have some there who
hold to the teaching of Balaam, who taught Balak to put a stumbling block
before the children of Israel, to eat idol sacrifices and to commit sexual
immorality. [15]So also in the same way you have some who hold to the
teaching of the Nicolaitans.[1235] [16]Repent therefore. Otherwise I am coming
to you soon, and will fight against them with the sword of my mouth.

[17]"He who has an ear should listen to what the Spirit is saying to the
churches. He who overcomes, I will give to him from the hidden manna,
and I will also give him a white stone, and on the stone a new name is
written, which no one knows except the one receiving it.

To the Church in Thyatira

[18]"And to the angel of the church in Thyatira, write: 'These things says
the Son of God, he who has his eyes like flames of fire and his feet like

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[1232] **2:13a** txt Οἶδα ποῦ "I know where you live," ℵ A C P latt syr^{ph} cop^{sa,bo} eth Prim Jer Tyc2 Apring ps-Ambr NA28 {/} ‖ Οἶδα τὰ ἔργα σου καὶ ποῦ "I know your works and where you live," syr^{h**} TR RP ‖ *lac* 𝔓^{43} 𝔓^{115}.

[1233] **2:13b** txt και "even" 𝔓^{43vid} A C TR NA27 {\} ‖ *omit* ℵ P RP ‖ *lac* 𝔓^{115}. The TR is with the NA27 here, even though none of its source mss read so.

[1234] **2:13e** Exactly the same phrase used earlier in 1:5, about Jesus Christ himself, only now it is Christ speaking about Antipas, and he adds the word "my"- my faithful martyr.

[1235] **2:15b** txt ὁμοίως ℵ A C syr^{ph,h} lat RP NA28 ‖ ὁμοίως ὅ μισῶ P ‖ *que ego odi similiter* lips ‖ ὅ μισῶ *f*052 TR ‖ *omit* cop^{sa,bo} eth Vict. Apr^{vid} ‖ *lac* 𝔓^{115} 051 2062. The group of manuscripts *f*052 is descended from an ancient uncial that predates ℵ, so here we have essentially four variants, with the first two probably the underlying earliest branches: ὁμοίως (A), ὅ μισῶ (*f*052), and then the conflation of the two, and omission. I think that the addition of ὅ μισῶ was from scribes thinking of 2:6, and that ὁμοίως is the original text. The omission however, also commends itself as a possibility.

glowing bronze: [19]I know your works and love and faith and service, and
your perseverance, how your last works are greater than your first.[1236]

[20]"But I have against you[1237] that you tolerate that woman[1238] Jezebel,
who calls herself a prophetess and teaches, and leads my servants astray, to
commit sexual immorality and to eat things sacrificed to idols. [21]And I have
given her time to repent, and she is not willing to repent of her sexual
immorality. [22]Behold, I am casting her onto a bed, along with the ones
committing adultery with her, for an affliction of great magnitude, unless
they repent of her works.[1239] [23]And her children I will destroy in death; and
all the churches will know that I am He who searches minds[1240] and hearts,
and that I will pay to each of you according to your works.

[24]"And to the rest of you in Thyatira I say, as many as do not hold to
these teachings– the ones[1241] who have not known 'the deep things of Satan,'
as they say, I am not laying any further burden upon you. [25]Except what
things you have, hold on to them until I come. [26]And he who overcomes
and keeps my works to the end, I will give him authority over the nations,
[27]and he will rule them with a rod of iron, shattering them to pieces like pots

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[1236] **2:19** The five traits in this list are not stated as one clause, but two clauses. The trait perseverance is set apart into a separate phrase and new train of thought by the possessive pronoun "sou" appearing with it again after it not being present with the previous three traits. Then the καί following it is meant to connect the next phrase with it in a Semitic "and" of explanation, where better Greek would have used a different word such as ὅτι, that is, "and I know your perseverance, how your last works are greater than your first." There are several, and possibly many, other examples of this in the apocalypse.

[1237] **2:20b** txt {A} "I have against you" A C P it^{ar} cop^{sa,bo} arm Tert Ps-Ambr RP NA27 {\} ‖ "I very much have something against you" ℵ syr^{ph} arm4 ‖ "I have a few things against you" vg^{cl} (arab) Haymo TR ‖ "I have many things against you" Prim Cypr Ambr. The TR reading has no Greek manuscript support (other than ms. 2049, which is a handwritten copy made from the TR itself, so does not count).

[1238] **2:20c** txt {A} "that woman," ℵ C P it^{ar,t} vg cop^{sa,bo} arm eth Epiph Andrew; Tert Ambrosiast Tyc Beat Haymo TR NA27 {B} ‖ "your woman / your wife," (A *add* τήν) syr^{ph,h} arm Cypr Prim Andr Areth RP. The editorial committee of the UBS Greek New Testament says that the reading with σου "appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20." There are four instances of σου in the 1 1/2 verses preceding, to be exact.

[1239] **2:22** txt "her works," ℵ C P vg^{ww,st} cop^{sa,bo} eth arm4 Tert. Cypr. Prim. Tyc. Beat. Andrew Haymo Areth. RP NA27 {A} ‖ "their works," A it^{ar,t} vg^{cl} syr^{ph,h} arm Andrew; Cypr. Ambr. Apr. Prim. TR ‖ *omit* cop^{bomss} ps-Ambr.

[1240] **2:23** The Greek says nefroùs, kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And according to Diodorus, the kidneys and the heart were the only organs left in the body cavity by Egyptian embalmers. See also Jeremiah 11:20; 17:10; 20:12.

[1241] **2:24** The Textus Receptus is very faulty in this verse; it adds two instances of the Greek word καί, "and," which are not in the Greek manuscripts. Thus the KJV erroneously reads the extra "and"s.

of clay, 28even as I also have received from my Father;[1242] and I will give to
him the morning star.

29"He who has an ear should listen to what the Spirit is saying to the
churches."

Chapter 3

To the Church in Sardis

1"And to the angel of the church in Sardis, write: 'These things says He
who has the seven spirits[1243] of God and the seven stars: "I know your works,
how you have the name that you are living, and you are dead. 2Be watchful,
and strengthen the things that remain, which are about to die.[1244] For I have
not found your works complete before my God.[1245] 3Remember therefore
how you received and how you heard, and maintain that, and repent. Now
then, if you are not watchful, I will come like a thief, and you will not know
at what hour I will come upon you.

4"But you do have a few names in Sardis who have not defiled their
garments, and they will walk with me in white,[1246] because they are worthy.
5He who overcomes in this way[1247] shall be dressed in garments of white,
and I will never wipe his name out of the book of life, and I will confess his
name before my Father and before his angels. 6He who has an ear should
listen to what the Spirit is saying to the churches."

To the Church in Philadelphia

7"And to the angel of the church in Philadelphia, write: 'These things
says the Holy One, the True One, the one holding the key of David, who

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[1242] **2:28** Jesus is saying that he will give to us who overcome, the same authority that he himself has been given according to Psalm 2:9. See also Psalm 149:4-9.

[1243] **3:1** txt ἑπτὰ πνεύματα (seven spirits) Colinaeus Elzevir Scriv-1894-TR AT RP NA28 {\} ‖ πνεύματα (spirits) Erasmus Aldus Stephens-1550-TR

[1244] **3:2** txt {A} "which were/are about to die" א A C P it^{ar,t} vg syr^{h} cop^{sa} TR NA27 {\} ‖ "otherwise you will die" cop^{bo} arm1 ‖ "which you were about to throw away" (syr^{ph} cop^{bo}) RP. The readings in support of the "throw away" reading are very variable from each other. There are a large number of other variants in the late minuscules. The exact TR reading is not attested. But the TR reading is in agreement in essential meaning with the NA27. Hoskier declares that no ancient version shows awareness of any "throw" variant, but only of "die" variants. It should also be noted that there is no majority reading. This passage and its variants hark back to John 15, and the vine and the branches. See endnote of my longer edition for full apparatus.

[1245] **3:2c** txt θεοῦ μου (my God) א A C P 046 *f*052 922 1006 1611 1828 1841 2040 2050 2053 2329 *rell. Grk.* AT RP NA28 {/} ‖ θεοῦ (God) 1352 2038 2060 2286 2302 2595 TR ‖ *lac* 051 1918 2022 2030 2032 2062 2091 2256.

[1246] **3:4** Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;

[1247] **3:5** txt {A} "he who overcomes in this way" א* A C it^{ar,t} vg syr^{ph,h} cop^{sa,bo} arm eth Prim NA27 {B} ‖ "he who overcomes, this one" א^{2} P Andr TR RP.

opens and no one closes, and closes and no one opens:[1248] 8'I know your works, (behold, before you I have provided an open door, which[1249] no one is able to close) how you have little power, yet have kept my word, and have not denied my name.

9"Behold I will bring of the synagogue of Satan, of those claiming to be Jews and are not, but are lying; behold, I will make them such that they will come and fall down before your feet and know that I have loved you.

10"Because you have kept my word about endurance, I also will keep you from the hour of trial which is about to come upon the whole inhabited earth, to try those dwelling on the earth.

11"I am coming soon. Hold fast to what you have, so that no one takes away your reward. 12He who overcomes, I will make him a pillar in the temple of my God, and he will never depart outside anymore, and I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which is coming down out of heaven from my God, and also my new name.

13"He who has an ear should listen to what the Spirit is saying to the churches.

To the Church in Laodicea

14"And to the angel of the church in Laodicea, write, 'These things says the Amen, the faithful and true witness, the beginning of the creation of God: 15'I know your works, that you are neither hot nor cold.[1250] I would rather you were either hot or cold. 16Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth.

17"Because you say 'I am rich; I have acquired wealth and have need of nothing,' and do not know that you are wretched and pitiful and poor and blind and naked, 18I counsel you to purchase from me gold purified by fire so you will be rich, and white garments so you will be clothed and your shameful nakedness not exposed, and salve to anoint your eyes so you will see. 19All whom I love, I punish and discipline. Be zealous therefore, and repent.

[1248] **3:7** txt "who opens and no one closes, and closes and no one opens" arm TR ‖ "who opens and no one closes; who closes and no one opens" syr^{ph} ‖ "who opens and no one will close, and who closes and no one opens" P NA27 ‖ "who opens and no one will close; who closes and no one opens" A ‖ "who opens and no one will close, and who closes and not one opens" C ‖ "who opens and no one will close; who closes and *there is* no one for the opening" 1778 2080 ‖ "who opens and no one will close, and who closes and *there is* no one for the opening" 1678 ‖ "who opens and no one will close it except he who opens, and there is no one for the opening" RP ‖ "If he should open there is not any who will be able to shut; if he should shut *there is* not any who will be able to open" cop^{sa}. The word I translated "for the opening" is ἀνοίξει, a noun; the dative singular form of ἄνοιξις. This word ἄνοιξις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic).

[1249] **3:8** txt "which" *all other Gr. Mss.* syr RP NA27 {\} ‖ "and" 1611 1894 2028 2029 2033 2037 2046 [2049] 2052 2054 2083 2186 2814 TR ‖ *lac* 051 1918 2022 2030 2032 2062 2091 2256.

[1250] **3:15** The Greek says "cold or hot." But that is not idiomatic in English. In English we always say "hot or cold."

[20]"Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and dine with him and he with me.[1251] [21]To him who overcomes, I will grant to sit with me on my throne, just as I also overcame and sat with my Father on his throne. [22]He who has an ear should listen to what the Spirit is saying to the churches."

Chapter 4

The Throne in Heaven

[1]After these things I looked, and behold, an open door in heaven, and a voice speaking with me, the voice like a trumpet I had heard at first; and it was saying, "Come up here, and I will show you what things must take place after this." [2]Immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting. [3]And the one sitting was like[1252] jasper stone and carnelian[1253] in appearance. And an aura[1254] encircles the throne, like emerald in appearance. [4]And in a circle around the throne are twenty-four thrones, and on those thrones,[1255] twenty-four elders[1256] dressed in white,[1257] and on their heads crowns of

[1251] **3:20** This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4

[1252] **4:3a** txt {B} "and the one sitting was like" ℵ A P it^ar,t vg syr^ph arm TR NA27 {\} ‖ "and the one sitting upon the throne like" 0169 cop^sa ‖ "and the one sitting on it was like" eth ‖ "and the one sitting upon the throne" cop^bo ‖ "like" RP ‖ *lac* C. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "*lectio brevior lectio potior*" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

[1253] **4:3b** Greek, sárdion. Some also render this as Sardius. The English word carnelian is derived from the Latin root *carn*, from which we get *carnal* and *carnivore* and *carne*, and was named that because the stone was flesh-colored. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.

[1254] **4:3c** This is from the Greek word îris, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation: Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

[1255] **4:4** txt {A} "thrones" A P it^ar vg syr^ph,h cop^sa,bo eth arm RP NA27 {\} ‖ "thrones, I saw" TR ‖ *omit* ℵ ‖ *lac* C.

[1256] **4:4d** Are the 24 elders like those of 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs of Israel?

[1257] **4:4e** txt {C} ἐν λευκοῖς "in white" ℵ DP ‖ ἱματίοις λευκοῖς "in white garments" A P WH RC ‖ ἐν ἱματίοις λευκοῖς "in white garments" NA27 {\} ‖ *lac* C. I agree with Hoskier that the reading of Sinaiticus et al. may be original.

gold. 5And from the throne come flashes and sounds and thunderings.[1258]
And there are seven flaming torches burning before the throne, which are
the seven spirits of God, 6and in front of the throne is like a sea of glass, like
crystal.

And in between the throne and the circle around the throne are four
living beings,[1259] full of eyes, front and back. 7And the first being is like a
lion, and the second being like an ox, and the third being has a human face,
and the fourth being is like an eagle in flight. 8And the four beings, every
one of them has six wings each, which are covered completely around with
eyes, even inward. And they take no rest day or night, continually saying,
"Holy, holy, holy[1260] is the Lord God Almighty, who was and who is and
who is to come." 9And whenever the beings give glory and honor and
thanks to the one sitting on the throne, to him who lives for ever and ever,
10the twenty-four elders will fall down before him who sits on the throne,
and worship him who lives for ever and ever, and they will place their
crowns before the throne, saying, 11"You are worthy, our Lord and our God,
to receive glory and honor and power, for you[1261] created all things, and for
your purpose they exist[1262] and were created."

Chapter 5

Who is Worthy to Open the Scroll?

1And I saw upon the right hand of the one sitting on the throne a scroll,
written on, inside and back,[1263] sealed up with seven seals. 2And I saw a

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[1258] **4:5** Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16

[1259] **4:6** The Greek word rendered "living being" is zōion, which is defined in the BAGD lexicon as follows: "Living thing or being, to denote beings that are not human and yet not really animals of the usual kind."

[1260] **4:8d** txt {A} "holy" 3 times א^{2} A P vg syr^{ph,h} cop^{sa,bo} arm eth Ephr Tert Prim Fulg Vict Apr Beat TR AT RP NA27 {\} ‖ "holy" 9 times HF PK ‖ "holy" 8 times א* ‖ "holy" 7 times Oec^{com} ‖ *lac* C 051 2030 2062. There are also scattered, minuscules that read "holy" 1 time, 2 times, 4 times, 6 times. Wilbur Pickering says "The manuscript evidence is badly divided here, but I take it that two of the tree main lines of independent transmission, including the best one, have "holy" nine times, instead of three. Surely it is more likely that 'nine' would be changed to 'three' than vice versa. In fact, try reading "holy" nine tines in a row out loud—it starts to get uncomfortable! Since in the context the living ones are repeating themselves endlessly, the "nine' is both appropriate and effective. Three 'holies' for each member of the Trinity."

[1261] **4:11a** The use of the pronoun "su" makes that fact that he is the one, emphatic.

[1262] **4:11b** txt {D} "exist" (pres) P (syr^{h}) cop^{sa} eth Andr TR ‖ "were" (imperf) א A it^{ar,t} vg syr^{ph} Apr$^{mss\ acc\ to\ Prm}$ Beat ps-Ambr RP NA27 {A} ‖ egenonto (aor mid) arm ‖ *omit* "exist(ed) and" Varim Fulgent Prim ‖ *lac* C.

[1263] **5:1** txt {C} ἔσωθεν καὶ ὄπισθεν "inside and back" A syr^{h} Origen$^{1/4}$ Cyp Cass TR NA27 {\} ‖ ἔσωθεν καὶ ἔξωθεν "inside and outside" P it^{ar} vg syr^{ph} cop^{bo} arm eth Hipp Orig$^{1/4}$ Vict-Pett Apr Beat Aphraates Hil Oec Prim Ps-Ambr RP ‖ ἔμπροσθεν καὶ τὰ ὄπισθεν "front and back" א cop^{sa} Origen$^{2/4}$ (conformed to Septuagint Ezekiel 2:10) ‖ *lac* C. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the later change to the Majority Text reading. Here is an example that may show how Codex A contains an older text in Revelation.

powerful angel, heralding in a loud voice: "Who is worthy to open the scroll,
and to break the seals of it?"

3And no one was able, not in heaven nor on the earth nor under the
earth, to open the scroll, or even to look at it. 4And I was weeping greatly,
that no one worthy was found, to open the scroll, or even to look at it.
5Then one of the elders is saying to me, "Do not weep. Look, the Lion of the
tribe of Judah, the Root of David, he has overcome, so as to open the scroll
and the seven seals of it."

6And I saw in between the throne and the four living beings and the
elders, a lamb, postured as though slain, having seven horns and seven eyes,
which are the [seven] spirits[1264] of God sent forth into all the earth.[1265] 7And
he went and took *the scroll* from the right hand of the One sitting on the
throne. 8And when he had taken the scroll, the four living beings and the
twenty-four elders fell down before the Lamb, each one holding a lyre[1266]
and a golden bowl filled with incenses, which are the prayers of the saints,

9and they began singing a new song, saying: "You are worthy to take
the scroll, and to open the seals of it, because you were slain, and thereby
purchased some[1267] for God with your blood out of every tribe and

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[1264] **5:6a** txt "seven spirits" 𝔓24 א vg^{cl} syr^{ph,h} cop^{sa,bo} arm Iren^{lat} Clement^{vid} Hipp Cyp Maternus Tyc Gregory-Elvira Fulg Prim Beat TR RP [NA27] {C} ‖ "spirits" A P^{vid} it^{ar} vg^{ww,harl} eth Iren^{arm} Apr Andrew^{bav} ‖ *lac* C.

[1265] **5:6b** Zechariah 4:10

[1266] **5:8** The Greek word is "kithara," which with that era's pronunciation would sound to us as "gitarra," like the Spanish word for guitar. The Online Encyclopedia Britannica defines it as follows: "Large lyre of Classical antiquity, the principal stringed instrument of the Greeks and later of the Romans. It had a box-shaped resonating body from which extended two parallel arms connected by a crossbar to which 3–12 strings were attached. It was held vertically and plucked with a plectrum; the left hand was used to stop and damp the strings. It was played by singers of the Greek epics, as well as by later professional accompanists and soloists." The lyre was an intermediate transition step from the harp to the guitar and viol which have finger boards. The English word "harp" is no more accurate a rendering here than guitar, since a harp today is usually a 6 foot tall instrument mainly used with orchestras, whereas a guitar is a portable, personal instrument, more like here in Revelation than is a harp.

[1267] **5:9** variants in part:
1.) purchased for God
2.) purchased for God us
3.) purchased us
4.) purchased us for God
5.) purchased us for God our
6.) missing/defective here
1.) txt A eth Lach Tisch Weiss WH Charles NA28 {A}
2.) א cop$^{bo?}$ Andrew^{a,p} Areth Treg Von Soden Vog Bov [Merk] TR RP
3.) vg-harl arm^{1} Irenaeus^{latvid} Cypr Fulg Erasmus$^{1\ 2\ 3}$ Aldus Colinaeus
4.) it^{ar} vg syr^{ph,h} cop$^{bo?}$ arm Hipp; Cypr Maternus Aug Varim Fulg Prim Beat
5.) (cop^{sa}) arm^{3} see 5:10
6.) *lac*: 𝔓^{115} C P?. The TR reading in v. 10 of "us" and "we will reign" is supported by only a few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς, "us," they created a conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that

language and people and nation!" 10"And you made them[1268] into a
kingdom and priesthood for our God, and they[1269] will reign on the earth."

11And I looked, and I heard[1270] the voices of many angels encircled
around the throne, and of the living beings and of the elders, and the
number of them was ten thousand times ten thousand and thousands upon
thousands, 12saying with a very great voice, "Worthy is the Lamb that was
slain, to receive power and riches and wisdom and strength and honor and
glory and blessing!"

13And every creature that was in heaven, and on the earth, and under
the earth, and in the sea, and all the things that were in them, I heard saying,
"Blessing and honor, glory and power, be to Him who sits on the throne,
and to the Lamb, for ever and ever!"[1271]

14And the four beings were saying "Amen."[1272] And the elders fell
down and worshiped.[1273]

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the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote in my longer edition for Dr. Robinson's exact words.) The idea the idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. https://archive.org/details/commentaryonapoc02stua Apocalypse 5:9-10 comments p. 134 Responsive praise. Moses Stuart "A Commentary on the Apocalypse Volume 2" Andover, New York 1845. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view the pertinent page of Codex A for yourself at the Center for the Study of New Testament Manuscripts, find Codex A, Codex Alexandrinus, MS. nr. GA02, page image 129b.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders.

[1268] **5:10a** txt "them" (ALL Greek mss but 792, 2436) RP NA27 {\} ‖ "us" (792 but following "they reign") 2436 it^{ar,t} vg cop^{sa} arm 1,3 Prim. Tyc. TR ‖ *lac* C P 051 1384 1854$^{homoiotel.}$ 2030 2062 2329. The cursives 296, 2049, 2066 do have "us" like the Textus Receptus, but that is because they are handwritten copies OF the Textus Receptus itself, so they don't count as Greek witnesses to the Textus Receptus.

[1269] **5:10b** txt "they will reign" ℵ P cop^{sa,bo} syr^{ph} arm4 Hipp. Cyp. Fulg RP NA27 {\} ‖ "they reign" A syr^{h} ‖ "we will reign" vg arm Prim. TR ‖ *infinitive* arm α. ‖ *omit* ps-Ambr ‖ *lac* C. Mss.

[1270] **5:11** txt {A} "heard" A P it^{ar,t} vg cop^{bo} eth Cass½ TR NA27 {\} ‖ "listened as" ℵ syr^{ph,h} cop^{sa} Cass½ Fulg RP ‖ *lac* C.

[1271] **5:13d** txt {A} *omit* ℵ A P it^{ar} vg syr^{ph,h} cop^{sa,bo} Prim TR NA27 {\} ‖ *add* "Amen." eth Tert Ps-Ambr RP ‖ *lac* C. This variant is related to the following footnote. It looks like the word Ἀμήν here was a later addition, and then when copyists or editors realized that v. 14, where it said the four living beings were saying Amen, that that was redundant, since v. 13 already said, "every creature in heaven, etc." said Amen, they then made the v. 14 modifications to the verb, and / or added the article, as, "το αμην." See endnote with full collation of this variant in combination with the next one, in my edition of Revelation that includes the Greek text, http://bibletranslation.ws/trans/revwgrk.pdf

[1272] **5:14a** txt ζωα ελεγον αμην ℵ A P TR AT NA28 {\} ‖ ζωα οι λεγουσιν αμην syr^{ph} ‖ ζωα ελεγον το αμην cop^{sa¼} ‖ ζωα λεγοντα το αμην BG RP ‖ ζωα λεγουσιν το αμην cop^{sa¾,bo} ‖ *lac* C 051 2062. See endnote in http://bibletranslation.ws/trans/revwgrk.pdf with full collation of this variant in combination with the previous one.

[1273] **5:14** txt *omit* (all Greek manuscripts except 2045*) syr^{ph,h} cop^{sa,bo} arm eth Apr ps-Ambr Cass RP NA27 {\} ‖ *add* ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων "the one living for ever and ever"

Chapter 6

The Seven Seals

1And I watched as[1274] the Lamb opened the first of the seven seals.
And I heard one of the four living beings saying in a thunderous voice,
"Come."[1275] 2And I looked, and behold, a white horse, and the one sitting on
it holding a bow, and to him was given a crown, and he went out
conquering and to conquer.

3And when the Lamb opened the second seal, I heard the voice of the
second being saying, "Come." 4And another horse came, a red one, and the
one sitting on it, to him *the order* was given to take peace away from the
earth, that is, so that they slaughter one another. And to him was given a
large sword.

5And when the third seal was opened, I heard the voice of the third
being saying, "Come." And I looked,[1276] and behold, a black horse, and the
one sitting on it holding a pair of scales in his hands. 6And I heard a voice
as if[1277] in the midst of the four living beings, saying, "A quart of wheat for a
day's wage, or three barley loaves[1278] for a day's wage. And don't you
damage the oil or wine."

2045* vg Primasius Haymo TR ‖ *lac* C 051 88 1384 1704 2022 2030 2062 2078 2091. Note: Hoskier indacates that manuscripts 57 and 141 read with the TR. These are 16th cent. manuscripts now called Gregory MSS. 296 and 2049. These are not Greek manuscipts in the normal sense, because they are handwritten copies of printed editions. In other words, they do not bolster the Textus Receptus as sources for the Textus Receptus, because they ARE the Textus Receptus. See where Hoskier states this in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscripti." (This means, "Disregard 57 and 141 since they are handwritten copies of printed editions.") So yes, only one Greek manuscript reads with the TR here. "Manuscript" means "hand written." If we are going to say that 57 and 151 are Greek manuscripts, then someone could fairly make 10,000 handwritten copies of the Nestle-Aland 27th edition New Testament, and then claim that the NA27 is the majority text.

[1274] **6:1** txt {A} "watched as" א A C P syr^{ph,h} (cop^{bo}) arm (arab) ps-Ambr Beat TR NA27 {\} ‖ "saw that" vg RP ‖ "and then the Lamb uncovered" eth ‖ *omit* cop^{sa}. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, ὅτε - "when / as," is written.

[1275] **6:1-2** txt {A} "'Come.'" 2 And I looked, and behold" A C P vg^{ww,st} arm Andrew NA27 {\} ‖ "'Come.' 2 I looked, and behold" cop^{sa} ‖ "'Come.' 2 And I looked. Behold" cop^{bo} ‖ "'Come and see.' 2 And behold" (it^{ar}) vg^{mss} Vict-Pett Prim Beat RP ‖ "'Come and see.' 2 And I looked and behold א vg^{cl} syr$^{h with*}$ TR ‖ "'Come and see.' 2 And I looked. Behold" eth ‖ "'Come and see.' 2 And I listened and looked, and behold" syr^{ph} ‖ *lac* 051.

[1276] **6:5** txt {A} "I looked" 𝔓^{115} A C P vg^{ww,st} cop^{bo} eth Andr NA27 {B} ‖ "see." it^{ar} vg^{cl} (eth) (Prim) (Beat) Areth RP ‖ "see. And I looked" (Prim) (Beat) Vict. Tyc ps-Ambr TR ‖ "see. And I looked" א syr^{h} ‖ ὅτι ἔρχομαι arm ‖ arm4 "it has come" ‖ *omit* syr^{ph} cop^{sa} ‖ *lac* 𝔓^{24}. Note that Sinaiticus and the TR conflate the two main streams.

[1277] **6:6** txt ὡς φωνὴν "as if a voice" א A C P vg SBL NA28 {/} ‖ φωνὴν "a voice" syr cop Prim Bea TR RP ‖ *lac* 𝔓^{24} 𝔓^{115} 051

[1278] **6:6b** txt κριθῶν (pl) א A C P syr^{h} cop^{sa½,bo} SBL NA28 {/} ‖ κριθῆς (sg) syr^{ph} cop^{sa½} TR RP ‖ *lac* 𝔓^{24} 𝔓^{115} 051

7 And when the fourth seal was opened, I heard the voice of the fourth
being saying, "Come."[1279] 8 And I looked, and behold, a pale green horse,
and the one who is sitting on[1280] it, his name is Death, and Hades is trailing
after him;[1281] and authority is given them[1282] over one fourth of the earth, to
kill them with war, and famine, and death, and by the wild animals of the
earth.

9 And when the fifth seal was opened, I saw beneath the altar, the souls
of those slain for the word of God and for the witness[1283] that they were
bearing. 10 And they cried out with a loud voice, saying, "Until when, O
Master, holy and true, are you refraining from adjudicating and avenging
our blood from those who dwell on the earth?"

11 And they were given each a white robe, and it was prescribed for them
that they would take rest a little while longer, until the number of their
fellow-servants and brethren was also complete, those about to be killed
even as they.

The Sixth Seal

12 And I watched as he opened the sixth seal, and a mighty earthquake
took place, and the sun became black like animal hair sack-cloth, and the
full moon became like blood, 13 and the stars of heaven fell to the earth, as a
fig tree shaken by a strong wind casts its unripe figs, 14 and the sky retreated
like a scroll being rolled up, and every mountain and island was removed
from its place.

15 And the kings of the earth, and the great and the generals and the rich
and the powerful, and everyone, slave and free, hid themselves in caverns,
and among the rocks of the mountains, 16 and they are saying to the
mountains and to the rocks, "Fall on us, and hide us from the face of the One
sitting on the throne, and from the wrath of the Lamb; 17 for the great day of
their wrath has come, and who will be able to stand?"[1284]

[1279] **6:7-8** txt {A} “'Come.' And I looked, and behold,” 𝔓24^{vid} A P vg^{ww,st} syr^{ph} cop$^{(sa),bo}$ arm Andr NA27 {B} ‖ “'Come.' I looked, and behold,” C ‖ “'Come and see.' And behold,” vg^{cl} syr^{hc} (eth) Prim Beat RP ‖ “'Come and see.' And I looked, and behold,” א it^{ar} TR. The UBS4 apparatus has a “vid” after Codex A, but the Münster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading.

[1280] **6:8b** The preposition "on" is different with this rider than the first three. When you read this version of the prepositional phrase out loud, this one has a more grave sound to it. It is longer and more spelled out.

[1281] **6:8c** txt ακολουθει μετ’ αυτου “is following after him” cop^{sa,bo} Vic TR ‖ ακολουθει οπισω αυτου “is following after him” syr^{h} ‖ ηκολουθει μετ’ αυτου “was following after him” A C P SBL NA28 {/} ‖ ηκολουθει αυτω “was following him” א lat RP ‖ ακολουθει αυτω “is following him” syr^{ph} ‖ *lac* 𝔓24 051

[1282] **6:8c** txt "to them" א A C P TR NA27 {\} ‖ "to him" lat syr cop^{sa,bo} eth RP ‖ *lac* 𝔓24.

[1283] **6:9** txt *omit* א A C P latt cop^{sa} TR SBL NA28 {/} +του αρνιου “of the Lamb” syr^{hmg} arm3 RP ‖ +ιησου “of Jesus” syr^{ph} Beat ‖ +ιησου χριστου “of Jesus Christ” cop^{boF*} ‖ +αυτου “his” arm4a ‖ *lac* 051

[1284] **6:17** Malachi 3:2, “But who can abide the day of his coming? and who shall stand when he appears?” “Neither their silver nor their gold shall be able to deliver them in the day of

Chapter 7

The 144,000 Sealed

1After this[1285] I saw four angels standing at the four points of the earth, holding back the four winds of the earth, so that no wind would blow upon the earth, or upon the sea or upon any tree.

2And I saw another angel rising up from the east, holding the seal of the living God, and he cried out in a very great voice toward the four angels to whom *the orders* had been given to harm the earth and the sea, 3saying, "Do not harm the earth or the sea or the trees until we have sealed the servants of our God on their foreheads."

4And I heard the number of the ones sealed, 144,000, sealed from every tribe of the sons of Israel: 5from the tribe of Judah twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, 6from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh[1286] twelve thousand, 7from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, 8from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand were sealed.

The Multitude out of the Tribulation

9After these things I looked, and behold, a great multitude, which no one could count, from every nation and tribe and people and language, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands; 10and they are shouting out with a loud voice, saying, "Salvation is with our God who sits on the throne, and with the Lamb!"

11And all the angels had stood in a circle around the throne and around the elders and the four living beings, and they fell on their faces before the throne and worshiped God, 12saying, "Amen. Blessing and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen."

13And one of the elders responded saying to me, "These wearing the white robes, who are they, and where did they come from?"

Yahweh's wrath." –Zephaniah 1:18. Zephaniah also tells how it is you can hide from Yahweh's anger, in 2:3- "Seek ye Yahweh, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Yahweh's anger." Jesus said the meek shall inherit the earth.

[1285] **7:1** txt "after this" A C it[ar] vg syr[hmg] arm NA27 {\} ‖ "and after this" א syr[ph] Beatus RP ‖ "and after these things" P [syr[h**] (καὶ)] TR.

[1286] **7:6** Note that Joseph is represented here twice, as his own name in verse 8 and as his son Manasseh here in verse 6. Israel only had 12 sons, so if Joseph is here twice, that means that one of the other sons of Israel is missing. Dan is missing. See my endnote at the end of this document which explains this.

14And I spoke[1287] to him, "My lord, you know."
And he said to me, "These are those coming out of the great tribulation,
and they have washed their robes and made them white in the blood of the
Lamb. 15Because of this they are before the throne of God, and they serve
him day and night in his temple, and the One sitting on the throne will
spread his tent over them. 16No longer will they hunger, neither will they
thirst any more, nor will the sun attack them nor any scorching heat. 17For
the Lamb that is in the midst of the throne will shepherd them, and he will
lead them to the springs of the waters of life; and God will wipe away every
tear from their eyes."[1288]

Chapter 8

The 7th Seal: the Seven Trumpets

1And when he opened the seventh seal, there was silence in heaven for
about half an hour. 2And I saw the seven angels which stand before God,
and seven trumpets were given to them. 3And another angel came and
stood at the altar, holding a golden censer, and many incenses were given to
him so that he might present the prayers of all the saints at the golden altar
which is before the throne. 4And the smoke of the incenses went up before
God from the hand of the angel mingled with the prayers of the saints.
5And the angel took the censer and filled it with the burning incense, and he
hurled it to the earth; and there came rumblings and voices and peals of
thunder, and an earthquake. 6And the seven angels who had the seven
trumpets readied themselves to play.

7And the first one sounded his trumpet; and there came hail and fire
mixed with blood, and it was rained on the earth. And one third of the
earth was burned up,[1289] and one third of the trees were burned up, and all
the green grass was burned up.

[1287] **7:14** This is the first time John speaks. He has been spoken **to** many times before this, but he had not responded verbally until now.

[1288] **7:16-17** Isaiah 49:10, 13; Isaiah 25:8

[1289] **8:7** txt καὶ τὸ τρίτον τῆς γῆς κατεκάη "and one third of the earth will be burned up" ℵ A P *+all other Greek mss.* it^{h} syr^{ph,h} cop^{sa,bo} armβ Prim Beat Tyc1 AT BG RP SBL NA28 {/} ‖ *omit* 1854 2061 2814 TR ‖ *lac* C 051 88 1384 2022 2030 2050 2052 2062 2091. Will one third of the earth be burned up or not? This is a variant between Bible versions based on the Textus Receptus, and all others. The Textus Receptus and the King James Version omit the first of the three phrases below, which means, "and one third of the earth will be burned up."

καὶ τὸ τρίτον τῆς γῆς κατεκάη
καὶ τὸ τρίτον τῶν δένδρων κατεκάη
καὶ πᾶς χόρτος χλωρὸς κατεκάη

This omission is a clear case of "homoioteleuton" that happened in the Greek copying process. That means, the lines end the same, so a copyist, having left off his work for a break, then resumed doing his work, and he remembers, "I resume, at the line ending with κατεκάη," but he resumed with the wrong line ending with κατεκάη. Skipped one line by accident. Homoioteleuton. Or, it could have been a case of "homoioarcton," that is, all three lines BEGIN the same, with καί, and the scribe having left off, resumed, thinking, "I

[8]And the second angel sounded his trumpet; and something like a huge mountain burning with fire[1290] was hurled into the sea. And one third of the sea was turned to blood, [9]and one third of the creatures that have lives[1291] in the sea died, and one third of the ships were destroyed.

[10]And the third angel sounded his trumpet; and a huge star fell from heaven, burning like a lamp, and it fell on a third of the rivers, and on the sources of the waters. [11]And the name of the star means "Wormwood." And a third of the waters were turned into bitterness, and many of the people died from the waters because they were made bitter.

[12]And the fourth angel sounded his trumpet; and a third of the sun was struck, and a third of the moon and a third of the stars, such that one third of their *light* was darkened[1292] and a third of the daylight would not be shined, and the same with the night.

[13]And I looked, and I heard an eagle[1293] flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

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resume with the line beginning with καί, but he picked the wrong line beginning with καί. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from parablepsis from homoioteleuton.

[1290] **8:8** txt {A} "with fire" ℵ A P it^ar,(h) vg syr^h cop^sa,bo TR NA27 {\} ‖ *omit* syr^ph Tyc RP ‖ *lac* C.

[1291] **8:9** Greek: τὰ ἔχοντα ψυχάς, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχή, "soul," by saying, "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." It would certainly be silly to render this instance of the word as "lives," as follows: "one third of the creatures in the sea died, those having lives." It is very unlikely that any author would feel the need to make clear that it was those creatures that had lives, that died. This seems to be a demonstrative phrase, specifying some particular subset of creatures. "Those that have breath" seems possible, as in conformance with the usage in Genesis. Compare LXX Genesis 1:30, those having the breath of life; and 2:7, where the man became a soul when he received the breath of life through his nostrils. Further, the LXX in Genesis 1:20-23 calls those sea creatures that breathe, such as whales and snakes, "souls." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase (or circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea."

[1292] **8:12** The verb 'was darkened' is singular. I don't think it is saying that one third of 'them were darkened,' but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that one third of the duration of the day or night was dark. It is saying that the day and the night were each only two thirds as light as normal. See Isaiah 13:10; Ezekiel 32:7; Joel 3:15

[1293] **8:13** txt {A} "eagle" 𝔓^115 ℵ A it^h vg syr^ph,h cop^sa,bo eth Cass Beat Tyc RP NA27 {\} ‖ "angel" P arm TR ‖ *lac* C. "Had the Apocalyptist written angel, [the word] "another" would probably have taken the place of 'henos' (an); cf. 7:2; 8:3." (H. B. Swete, *The Apocalypse of St. John, ad loc.*).

Chapter 9

The Fifth Trumpet

1And the fifth angel sounded his trumpet; and I saw a fallen star,[1294]
fallen out of heaven onto earth, and the key to the bottomless pit had been
given to him. 2And he opened the bottomless pit, and smoke ascended from
the pit like smoke from a giant furnace. And the sun and the sky became
dark from the smoke of the pit. 3And from the smoke, locusts went out over
the earth, and they were given a power like the power that the scorpions of
Earth have.

4And it was commanded them that they not harm the grass of the earth
or anything green or any tree,[1295] but only humans who do not have the seal
of God on their foreheads. 5And orders were given them that they not kill
them, but that they be tormented for five months. And their torment will be
like the pain of a scorpion when it strikes a person. 6And during those days
the people will seek death, and will not find it. Yes, they will long earnestly
to die, and death will elude them.

7And the appearance of the locusts was like horses outfitted for war,
and on their heads something like golden crowns, and their faces like
human faces, 8and they had hair like the hair of women, and their teeth
were like lions' teeth, 9and they had thoraxes like breastplates of iron, and
the sound of their wings was like the sound of many chariot horses rushing
to battle. 10And they have tails like scorpions, and stingers, and in their tails
their power to do harm to humans for five months. 11They have as king
over them the angel of the Abyss. His name in Hebrew is Abaddōn, and in
Greek he has the name Apollyōn.

12The first woe has passed. Behold, even after all this,[1296] two woes still
are coming.[1297]

[1294] **9:1** That is, a fallen angel. Angels are called stars also in Judges 5:20; Job 38:7; Isaiah 14:13; Daniel 8:10 / Rev. 12:4; Rev. 1:20. In this verse in Revelation, it is a "fallen star," which is another way to refer to a demon; one of the 1/3 of the angels that Satan took with him when he was expelled from heaven.

[1295] **9:4** Compare ch. 6:6, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine." An implication here about the green grass and trees, from the commandment to the locusts that they not damage anything green, could be that green things will be precious and rare in those days already, before all these plagues take place. On the other hand, locusts' natural inclination would be to eat such, and they are being commanded to do otherwise.

[1296] **9:12** The Greek words I rendered "after all this" are "meta tauta." This phrase is usually found, in Revelation, at the beginning of a sentence, not the end as here. Therefore, there seems to be an emphasis put on this phrase by putting it last. And the word "behold" adds to the emphasis.

[1297] **9:12b** txt {D} ἔρχονται ἔτι δύο "two woes still (more) are coming" ℵ^{2} P 0207 lat TR ‖ "two woes are coming" it^{ar} vg Tyc Erasmus editions 1, 2, 3 Aldus Colinaeus ‖ "two other woes are coming" cop^{sa} ‖ "a second woe is still coming" 𝔓^{47} ℵ* A RP NA27 {\} ‖ "it is coming" 𝔓^{115} (only this one word is definite) ‖ "a second woe is coming" it$^{h vid}$ (*et ecce secundum vae*... then *lac.*) cop^{bo} ‖ *lac* C. This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "**TWO** woe still **IT IS** coming." The TR has grammatical concord: "**TWO**

13 And the sixth angel sounded his trumpet. And I heard a voice from
the horns[1298] of the golden altar before God, 14 saying to the sixth angel, the
one holding the trumpet, "Release the four angels that are bound at the great
river Euphrates." 15 And he released the four angels, held ready for that hour
and day and month and year in order to kill one third of humanity. 16 And
the number of their mounted troops was 200,000,000.[1299] I heard the number
of them.

17 And this is how I saw the horses in the vision, and those sitting on
them: Having breastplates like fire, that is, dusky red and sulphur colored;
and the heads of the horses like heads of lions, and from their mouths comes
fire and smoke and sulphur. 18 By these three plagues, of the fire and smoke
and sulphur coming from their mouths, one third of humanity was killed.
19 Now the power of the horses is in their mouths and in their tails; for their
tails are like snakes, having heads, and with these they do injury.

20 And the rest of humanity, those who were not killed by these plagues,
they did not repent, neither of the works of their hands, such that they
worship demons and idols made of gold and silver and bronze and stone
and wood, which can[1300] neither see nor hear nor walk, 21 and neither did

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woes still **ARE** coming." But what is most interesting is the concord of the Bohairic Coptic (3rd Century): "a **SECOND** woe **IS** coming." The Buchanan Italic manuscript h (55) (5th century) has a hiatus for the verb, but it also says "the **SECOND** woe." Yet the form δύο can still be taken to mean "second," with the word οὐαὶ being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), deBrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned In BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating. The word ἔτι "still / more" is a natural addition, and its addition is more easily explained than its omission.

[1298] **9:13b** txt {B} "horns" 𝔓^{47} ℵ^{2} A 0207 it^{ar} vg^{ww,st} syr^{h} cop$^{sa^{ms},bo}$ eth Haymo Bed. ps-Ambr. ‖ "four horns" 𝔓^{115vid} P vg^{cl} syr^{ph} Andrew; Cyprian Tyc Prim Beat TR RP [NA27] {C} ‖ *omit* it all and read: "I heard a voice from the golden altar before God" - ℵ* ‖ *lac* C. The combination of 𝔓^{47} A 0207 and 052's descendants 1678 1778 2080 is weighty enough for me to omit τεσσάρων, especially when added to the internal considerations (below) which explain why copyists added it.

All the altars mentioned in the Mosaic temples, and in the Ezekiel 43:15 temple, have four horns, see Ex 27:2; 29:12; 30:10; 43:20; Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18; I Kings 1:50; 2:28; Psalm 118:27, Jer. 17:1; Zech. 1:18 (Amos 3:14 says "horns of the altar" without the number four). Moreover, the altar of incense was also golden, Exodus 39:38; 40:5, 26; Numbers 4:11; I Kings 7:48; 2 Chronicles 4:19.

[1299] **9:16** txt δισμυριαδες μυριαδων A P 𝔐^{A} cop$^{sa^{ms}}$ eth Cypr Beat NA28 {/} ‖ δυο μυριαδες μυριαδων 𝔓^{47} cop^{bo} TR ‖ δυο μυριαδων μυριαδας ℵ ‖ μυριαδες μυριαδων 𝔐^{K} (abt. 50 minuscules total) cop$^{sa^{mss}}$ Tyc RP ‖ *lac* 𝔓^{115} C

[1300] **9:20b** txt δύνανται (plural) 𝔓^{85} 𝔓^{115} ℵ A C P latt syr^{h} NA27 {\} ‖ δύναται (singular) 𝔓^{47} TR RP ‖ *omit* eth syr^{ph}. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

they repent of their murders, nor their sorceries,[1301] nor their sexual immorality, nor their thefts.

Chapter 10

The Prophet's Bitter Burden

1 And I saw another powerful angel coming down out of heaven,
wrapped in a cloud, and a nimbus[1302] above his head, and his face like the
sun, and his legs[1303] like columns of fire, 2 and holding in his hands a little
scroll that was opened. And he placed his right foot upon the sea, and his
left upon the land, 3 and he cried out with a great voice, like a lion roaring.
And when he had cried out, the seven thunders spoke with their sounds.[1304]

4 And when the seven thunders had spoken, I was about to write, and I heard a voice from heaven saying, "Seal up what things the seven thunders have spoken, and do not write them."

5 And the angel which I had seen standing on the sea and on the land,
he lifted his right[1305] hand to heaven, 6 and swore by Him who lives for ever
and ever, who gave birth to the heaven and the things in it, and to the earth
and the things in it, and to the sea and the things in it, *he swore* that there
shall be no more time, 7 but that in the days of the blast of the seventh angel,
whenever he is about to sound his trumpet, even then will be brought to

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[1301] **9:21** txt {D} φαρμάκων $\mathfrak{P}^{47}$ $\mathfrak{P}^{115}$ א C cop^{bo} Andrew^{c} Areth NA27 {\} ‖ φαρμακιῶν A P Andrew^{bav*} ‖ φαρμακειῶν syr^{ph,h} cop$^{sa^{mss}}$ arm Andrew$^{a,bav^{c},p}$ TR RP ‖ "divination" arm4 ‖ "potions of sorcery" cop^{bo} ‖ "adultery" cop^{sa¼} ‖ *omit* οὔτε ἐκ τῶν φαρμάκων αὐτῶν it^{ar} cop$^{sa^{ms}}$ arm2 Cyp Tyc1 ‖ *lac* $\mathfrak{P}^{85}$. This Greek word φάρμακον - phármakon is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. Even in the case of the BYZ reading φαρμακειῶν, the primary meaning is use of drugs for any purpose. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. The UBS committee says they chose the reading φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακ(ε)ιῶν, which occurs in 18:23 and Gal. 5:20, than vice versa." Witchcraft and paganism are a dominant religion on planet earth, and always have been. But drugs are also a big problem. The dynastical families that consititute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us. The people who control the world are also Satanists. They literally worship Satan.

[1302] **10:1a** Or, halo, or aura. Halo is an astronomical term meaning any bright-colored circle surrounding another body, like the lunar rainbow. This is the Greek word Iris, which originally was the messenger going back and forth between the gods.

[1303] **10:1b** The Greek word here, πούς, is the word for feet, but in ancient Greek and in many languages the words for foot or for hand (χείρ) can mean the whole extremity or whole limb. That is especially true in Revelation, which displays much Aramaic influence. It is far more appropriate to speak of a leg being like a column or pillar than a foot being like a column or pillar.

[1304] **10:3** Or, "with their voices."

[1305] **10:5** txt "his right" $\mathfrak{P}^{47}$ $\mathfrak{P}^{85}$ א C P syr^{h} eth cop$^{sa,bo10/12}$ RP NA27 {\} ‖ *omit* A vg syr^{ph} cop$^{bo^{mss}}$ TR ‖ *lac* $\mathfrak{P}^{115}$.

completion the mystery of God, as he has announced it to his servants the prophets.[1306]

8And the voice that I had heard from heaven, it spoke with me again,
and said, "Go take the scroll[1307] that is opened in the hand of the angel who
is standing on the sea and on the land."

9And I went over to the angel, asking him to give me the little scroll.
And he says to me, "Take it and eat it, and it will make your stomach bitter,
though in your mouth it will be sweet like honey."
10And I took the little
scroll from the hand of the angel, and I ate it, and in my mouth it was sweet
like honey. And after I had eaten it, my stomach was made bitter.

11And they[1308] are saying to me, "You must again prophesy
concerning[1309] many peoples and nations and languages and kings."

Chapter 11

The Two Witnesses

1And a reed was given to me, like a measuring rod, as he[1310] was saying,
"Get up, and measure the temple of God along with the altar and those
worshiping in it.
2And the outer courtyard of the temple you shall exclude,
and not measure it, for it has been given to the Gentiles, and they will
trample on the holy city for forty-two months.
3And I will give *authority* to
my two witnesses, and they will prophesy[1311] for 1,260 days clothed in
sackcloth."

4These are the two olive trees and the two lampstands which stand
before the Lord[1312] of the earth.[1313]
5And if anyone wants to harm them, fire
comes from their mouth and consumes their enemies. And if anyone would
want to harm them, this is how he ought to be killed.
6These have the

[1306] **10:7** txt "to his servants the prophets" A C P vg cop^{bo} arm^{Oscan} Tyc 1 ps-Ambr (*per servos suos prophetas*) arm (TR) RP NA27 {\} ‖ "to his servants and prophets" 𝔓^{47} ‖ "to his servants and the prophets" א cop^{sa} ‖ "to his servants and to his prophets" eth ‖ *lac* 𝔓^{115}. There are many, many other variations in this phrase.

[1307] **10:8** *txt* biblion A C it^{ar,t} vg cop^{sa,bo} eth Beat Prim ps-Ambr Tyc NA27 {\} ‖ biblidarion *ƒ*052 RP ‖ biblaridion א P TR.

[1308] **10:11a** txt "they" 𝔓^{47} א A cop^{bo} RP NA27 {\} ‖ "he" P it^{ar,t} vg syr^{ph,h} cop^{sa,bomss}; eth arm Beatus Tyconius Primasius ps-Ambr TR ‖ *lac* C. “They” must be the same two voices that have been speaking to John throughout this chapter— the voice from heaven, and the strong angel standing on the sea and on the land.

[1309] **10:11b** epì with dative. Bauer says it is used here "to introduce the person or thing because of which something exists or happens to, or with," and he says it is the same use as in Acts 5:35, Hebrews 11:4 and Rev. 22:16.

[1310] **11:1b** A singular masculine subject; it must be God speaking, because later in v. 3 the speaker says, "I will give authority to my two witnesses."

[1311] **11:3** Literally, "I will give...and they will prophesy..." DeBrunner says in BDF §471(1) that this is a case of "parataxis in place of subordination with the infinitive clause or the ἵνα clause." Thus, I will cause them to prophesy, or I will give them authority to prophesy.

[1312] **11:4b** txt κυριου “Lord” א A C P latt syr cop arm> arab RP SBL NA28 {\} ‖ θεου “God” (eth) TR

[1313] **11:4c** Zechariah 4:3, 14; These two lampstands are Elijah and Enoch, the two human beings who never died. Their flames never went out; they are witnesses who have never slept in the grave, eyes that have never closed.

authority to shut up the sky so that no rain will fall during the days of their
prophesying, and they have authority over the waters to turn them into
blood, and to strike the earth with any kind of plague as often as they wish.
7 And when they complete their witness, the beast coming up out of the
bottomless pit will make war with them, and will conquer them and kill
them.

8 And their corpses *lie* on the boulevard of the great city which is
spiritually named Sodom[1314] and Egypt, where also their[1315] Lord was
crucified. 9 And from peoples and tribes and languages and nations they see
their corpses for three and a half days. And they are not allowing their
corpses to be placed in a grave. 10 And those dwelling on the earth rejoice[1316]
over them, and celebrate, and will send gifts[1317] to one another. For these
two prophets had tormented those dwelling on the earth.

11 And after three and a half days, the breath of life from God went into
them, and they stood up on their feet. And great fear fell over those
watching them. 12 And they[1318] heard a great voice from heaven saying to
them, "Come up here." And they went up into heaven in a cloud, and their
enemies watched them. 13 And in that hour[1319] a great earthquake took place,
and one tenth of the city collapsed, and 7,000 people were killed. And the
survivors were terrified, and they gave glory to the God of heaven.

14 The second woe has passed. Behold, the third woe comes quickly.

1314 **11:8b** Isaiah 1:9, 10, 28

1315 **11:8c** txt αυτων εσταυρωθη "their Lord was crucified" א^{2} A C P *rell. grk. all versions all fathers* RP SBL NA28 {\} ‖ ημων εσταυρωθη "our Lord was crucified" 2814 (plus 296 2049 which don't count, since are copies of printed TR) TR ‖ εσταυρωθη "the Lord was crucified" א* ‖ εσ̅τρω "the Lord was crucified" 𝔓^{47} ‖ *lac* 𝔓^{115} 051 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062

1316 **11:10a** The Textus Receptus has the future indicative rather than the present indicative of rejoice, and the Byzantine has the present. Yet, the Byzantine has the future indicative for the next verb, celebrate, but the present for "they see" in v. 9.

1317 **11:10b** txt πέμψουσιν "they will send" א^{2} A C vg syr^{ph,h} cop^{bo} arab Tyc1,3 Prim Ps-Ambr TR SBL NA28 {\} ‖ πεμπουσιν א* P cop^{sa} arm2,3,4 Tyc2 Beat ‖ π̣[εμψου]σιν 𝔓^{47} ‖ π̣[εμψουσιν] 𝔓^{115} ‖ δώσουσιν "the will give" eth RP ‖ *lac* 051. Both 𝔓^{47} and 𝔓^{115} show a word beginning with π, so they could agree with א* or with 2329, but they most likely contain a word meaning "send," and they definitely do not read as 046. The NA28 text here turns out to be the more accurate prediction of gifting in the future. Dr. Maurice Robinson points out that nearly half of all minuscules (𝔪^{K}) read δώσουσιν (or orthographic variants of such), while about 40% of the minuscules (𝔪^{A}) read forms of πέμψουσιν.

1318 **11:12b** txt "they heard" א* A C P vg syr^{ph,h} Tyc.3 TR NA27 {B} ‖ "I heard" 𝔓^{47} א^{2} it^{ar} syr$^{h^{mg}}$ cop^{sa,bo} arm eth^{ms} Andrew; Tyc Beat RP. The UBS commentary says, Not only does the weight of external evidence favor 'they heard,' but since the Seer constantly uses 'I heard' throughout the book (24 times), copyists were more likely to substitute 'I' for 'they' than vice versa.

1319 **11:13** txt ἐν ἐκείνῃ τῇ ὥρᾳ "in that hour" א A C P TR NA27 {\} ‖ ἐν αὐτῇ τῇ ὥρᾳ "in that hour" 𝔓^{47} ‖ ἐν ἐκείνῃ τῇ ἡμέρᾳ "in that day" RP.

The Last Trumpet

15And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom of the world has become[1320] the kingdom of our Lord, and of his Christ![1321] And he shall reign for ever and ever!"

16And the twenty-four elders, who sit on their thrones before God,[1322] fell on their faces and worshiped God, 17saying, "We thank you, Lord God Almighty, who is and who was,[1323] that you have taken that great power of yours and begun to reign. 18And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying the earth."[1324]

19And the temple of God in heaven opened, and the ark of his covenant was seen in his temple; and there came peals of thunder, and noises and rumblings and an earthquake,[1325] and large hailstones.

Chapter 12

The Woman, Her Seed, and the Dragon

1And a great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars, 2and being with child, and crying out with contractions and anguish to deliver.

3And another sign was seen in heaven, and behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns,[1326] 4and

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[1320] **11:15b** txt εγενετο η βασιλεια "the kingdom...has become" 𝔓^{47} ℵ A C P syr^{ph,h} (cop^{sa,bo} diff word order) arm3 Tyc ps-Ambr RP SBL NA28 {\} ‖ εγενοντο αι βασιλειαι "the kingdoms...have become" (27 minuscules) TR.

[1321] **11:15b** That is, his Anointed.

[1322] **11:16c** txt {A} "before God" 𝔓^{47} ℵ A C P TR NA27 {\} ‖ "before the throne of God" RP. Hoskier states that the uncial 046 (mother of the Majority Test in Revelation) represents a heavily edited and smoothed over text. This variant is one of the weaker of the Majority Text.

[1323] **11:17** txt {A} ℵ^{2} A P it^{h} vg^{ww,st} syr^{ph,h} cop^{sa} eth Andr; (Cypr Prim but *quod* for ὅτι) ps-Ambr RP NA27 {B} ‖ "and because" 𝔓^{47} ℵ* C it^{ar} vg^{mss} cop$^{bo ms}$ (arm) ‖ "and who is to come, because" vg^{cl} (cop^{bo}) Tyc (Beat) TR.

[1324] **11:18c** See 19:2

[1325] **11:19** txt και σεισμος 𝔓^{115}ℵ A C P cop$^{sa2/4}$ TR NA28 {\} ‖ και σεισμοι cop$^{sa2/4,bo}$ arm1 ‖ *omit* arm3 RP ‖ και πυρ syr^{ph} ‖ *lac* 𝔓^{47}. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that και σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has "fire" instead of earthquake.

[1326] **12:3** Greek, diadems; whereas the Greek word for the crowns of 12:1 is stephanos. The diadem is of Persian origin, signifying royalty; and the stephanos originally had more the meaning of a prize or trophy or reward. It was originally a wreath, as well.

his tail is pulling one third of the stars[1327] from heaven; and it threw them to
the earth. And the dragon took his stand in front of the woman who was
about to deliver, so that he might devour the child whenever it was born.

5 And she bore a son, a male child, who was destined to[1328] shepherd all
the nations with a rod of iron. And her child was snatched up to God and to
his throne. 6 And the woman fled to the desert, to where she has a place
prepared there by God, so that there they might take care of her for 1,260
days.

7 And there was war in heaven, Michael and his angels must make war
with the dragon. And the dragon made war, and his angels also, 8 and he
was[1329] not strong enough, neither was their[1330] place found anymore in
heaven. 9 And the great dragon was thrown out, that ancient serpent, which
is called the Devil and Satan, who deceives the whole world, he was thrown
to the earth, and his angels thrown along with him.

10 And I heard a great voice in heaven, saying, "Now has come the
salvation and power and kingdom of our God, and the authority of his
Christ; for the accuser of our brethren has been thrown out, the one accusing
them before our God day and night, 11 and these have overcome him by the
blood of the Lamb and by the word of their testimony, and they did not love
their lives even unto death.

12 "Rejoice over this, O heaven,[1331] and you who dwell therein! Woe to
the earth and to the sea![1332] For the devil has come down to you with great
fury, because he knows that he has but little time."

13 And when the dragon saw that he was thrown to the earth, he went
after the woman that bore the male child. 14 And she was given the two
wings of a great eagle to fly to the desert to that place of hers where she gets

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[1327] **12:4** That is, one third of the angels. We know of only three archangels: the being who is now Satan, and Michael, and Gabriel. Therefore it is reasonable to conclude that each archangel ruled one third of the angels. When Satan was cast out of heaven, he took the one third of the angels with him. See for example 12:7, where it says "Michael and HIS angels." Jesus said in Luke 10:18, "I was watching as Satan fell from heaven like lightning."

[1328] **12:5** Or also "who is soon to shepherd."

[1329] **12:8b** txt {D} ἴσχυσεν (3rd sg aor ind "he was") A cop^{bo} eth RP NA27 {\} ‖ ἴσχυσαν (3rd pl aor ind "they were") 𝔓^{47} C P it^{ar,h} vg syr^{ph,h} cop^{sa} arm TR ‖ ἴσχυσαν προς αὐτον א. Though the support for the plural is very impressive, I think the variations found in א, 046 and 1006 betray the secondary nature of the plural. Plus it may be an assimilation to the plural of αὐτῶν. That is, it seems likely that the singular "he" was changed to agree with the plural of "their place." Conversely it would be hard to explain why copyists would change the plural of "they were not strong enough" to the singular. Still, to have only one uncial in support of a reading makes it rate a D in certainty.

[1330] **12:8c** txt αυτων "their" 𝔓^{47} A C P it^{h} Beat TR NA28 {/} ‖ αυτοις "for them" א^{2} syr^{ph,h} cop^{sams} arm ‖ αυτω "for him" cop^{bo} Vict RP ‖ *omit* א*

[1331] **12:12a** txt {A} οἱ A TR [NA27] {\} ‖ *omit* א C P RP. The presence of the nominative article would make this more definitely a vocative case expression, BDF § 147(2), though the nominative case alone without the article would still probably be so. The plural of "heavens" is a Semitism, and not translating to a plural in English, so BDF § 141(1) and § 4(2).

[1332] **12:12b** txt *omit* A C P *all versions* RP NA28 {\} ‖ +εις א ‖ +τοῖς κατοικοῦσι (add "to those inhabiting") TR. I think the accusative case of τὴν γῆν καὶ τὴν θάλασσαν "the earth and the sea" threw off some scribes.

taken care of for a time, times, and half a time,[1333] away from the face of the serpent.

[15]And the serpent poured water from his mouth like a river after the woman, to cause her to be swept away by a flood, [16]and the earth helped the woman, and the earth opened its mouth and swallowed the flood that the dragon had poured from his mouth.

[17]And the dragon was enraged over the woman, and went off to make war with the rest of her seed, those keeping the commandments of God and bearing the witness of Jesus. [18]And he[1334] stood at the shore of the sea.

Chapter 13

The First Beast, out of the Sea

[1]And I saw a beast coming up from the sea, with ten horns and seven heads, and on its horns ten crowns, and on its heads a name[1335] that is blasphemy. [2]And the beast which I saw was like a leopard, and the feet of it like a bear's, and his mouth like the mouth of a lion. And the dragon gave his power to him, and his throne, and great authority. [3]And[1336] one of his

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[1333] **12:14** The expression "a time, times, and half a time" no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.

[1334] **12:18** txt "it/he stood" 𝔓47 ℵ A C it^{ar} vg syr^{h} arm1,3 eth Or^{dub}; Vict-Pett Prisc Ambrosiast Beat Tyc Prim Haymo Aldus NA27 {B} ‖ "I stood" P vg^{mss} syr^{ph} cop^{sa,bo} arm4 Andr Areth TR RP. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says that the latter reading appears to have arisen when copyists accommodated the 3rd person 'he stood' to the first person of the following 'I saw.' It is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, because it was expecting or bringing up the beast out of the sea. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

[1335] **13:1** txt {D} ὄνομα "name" 𝔓47 ℵ C P vg^{mss} syr^{ph} cop^{sa,bo} arm eth Andrew; Prim Beat TR ‖ ὀνοματα "names" A it^{ar} vg syr^{h} Prisc ps-Ambr RP [NA27] {C}. The following translations have "name" in English in the singular: TYND GEN KJV BISH SRV YLT GNB NIV NCV NKJV REB ALT. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering: "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.

[1336] **13:3a** txt *omit* 𝔓47 ℵ A C P lat syr cop eth arm RP SBL NA28 {\} ‖ +εἶδον "I saw" vg Beat. Tyc2 ps-Ambr TR

heads was as good as slain[1337] to death, and the fatal wound was healed.
And the whole earth was filled with wonder *and followed* after the
beast,[1338] 4 and they worshiped the dragon because he[1339] had given
authority to the beast, and they worshiped the beast, saying, "Who is like
the beast, and who is able to wage war with him?"

5 And there was given to him a mouth speaking big things and
blasphemies, and authority was given to him to act[1340] for forty-two months.
6 And he opened his mouth in blasphemies toward God, to blaspheme his
name and his tabernacle, those tabernacling in heaven.[1341] 7 And it was
given to him to make war with the saints and to conquer them,[1342] [1343] and
authority was given to him over every tribe and people[1344] and language
and nation. 8 And they worship him, all those dwelling on the earth, every
one whose name is not written in the book of life of the Lamb that was slain
from the foundation of the world.

9 If anyone has an ear, hear. 10 If anyone is to be taken captive, into
captivity he is going.[1345] If anyone is to be killed with the sword, with the
sword he will be killed.[1346] Here is the endurance and faith of the saints.[1347]

[1337] **13:3b** It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.

[1338] **13:3c** In the BDF grammar in § 196, DeBrunner says that this phrase "the whole earth was astonished *after* the beast" is a "pregnant construction" meaning what I have in the text above. In other words, the Greek phrase does not contain any words meaning "and followed" but that meaning is contained in the phrase nevertheless.

[1339] **13:4** txt ὅτι "because, that" 𝔓^{47} ℵ A C P NA27 {\} ‖ ὃς "who , that" TR ‖ τῷ "who , that" RP ‖ *lac* 𝔓^{115}.

[1340] **13:5** txt "to act" 𝔓^{47} A C P TR NA27 {\} ‖ "to make war" RP ‖ "to do what he wants" ℵ.

[1341] **13:6** txt "those tabernacling in heaven" ℵ^{txt} A C vg^{ms} syr$^{h,(ph)}$ (Iren^{arm}) RP NA27 {B} ‖ "and those tabernacling in heaven" ℵ^{mg} P it^{ar} vg cop^{sa,bo} eth^{mss} Iren^{lat} Andr Beat TR ‖ "in heaven" 𝔓^{47} eth Prim. God's people, along with the Son, ARE the tabernacle. See Eph 2:20-22; 1 Peter 2:5; Rev. 21:14 etc.

[1342] **13:7** Daniel 7:21,25; 12:7

[1343] **13:7b** txt "and *it* was given to him to make war with the saints and to conquer them" ℵ (it^{ar} vg) syr$^{ph,(h)}$ cop^{bo} eth Beat TR RP NA27 {A} ‖ "and authority was given to him to make war with the saints and to conquer them" arm^{mss} (Quod) Prim ‖ *omit* (homoioarcton?) 𝔓^{47} A C P cop^{sa} arm^{mss} Iren^{lat} Andr.

[1344] **13:7c** txt "and people" ℵ A C P RP NA27 {\} ‖ *omit* 𝔓^{47} cop^{bo} TR ‖ *lac* 𝔓^{115}.

[1345] **13:10a** txt "into captivity, into captivity he is going" A vg^{ww,st} Ps-Ambr NA27 {B} ‖ "into captivity is going, into captivity he goes" P ‖ "leads into captivity, into captivity he is going" it$^{(ar)}$ vg^{cl} syr^{ph,h} Iren^{lat}; Beat ‖ "into captivity, he is going" 𝔓^{47} ℵ C cop^{bo} arm Iren^{arm} Tyc Andr ‖ "has captivity, he is going" RP ‖ "takes captives, into captivity he is going" (cop^{sa}) (Primasius) TR. These are the major variants, but there are many, many more, when you count the versions and Fathers. The RP reading of "if anyone has [the lot or destiny of] captivity, he must go," seems to be a clarification of the first clause of the Codex A reading. And it could be argued that the additional phrase "into captivity" he must go, in the second clause, was a clarification on the part of Codex A as well. And then the "HAS part of the RP reading, "has captivity" was then interpreted by the TR copyists as meaning, "if anyone has captives," rather than if anyone has that fate. Happily, the, RP, NA27 and UBS4 readings are the same in meaning. The TR reading has no Greek manuscript support as it is worded in the Greek, but agrees in meaing with the manuscripts listed with it, and even those three do not agree.

[1346] **13:10b** txt ἀποκτανθῆναι, αὐτὸν (aor inf pass) "is to be killed, he" A NA27 {B} ‖ ἀποκτενεῖ "will kill" Pacian Beatus ‖ ἀποκτείνει syr^{ph} ‖ ἀποκτενεῖ ἀυτόν cop^{sa,bo} ‖ αποκτενει

The Second Beast, out of the Earth

11And I saw another beast, coming up from the earth, and it had two
horns like a lamb, and it spoke as the dragon. 12And all the authority of the
first beast it exercises before him. And he causes the earth and those
dwelling in it to worship the first beast, whose mortal wound had been
healed. 13And he performs great signs, such that he even causes fire to come
down from heaven to earth before the people. 14And he deceives those[1348]
dwelling on the earth by means of the signs which were given him to do
before the beast, telling those dwelling on the earth to make an image to the
beast which has the wound of the sword and yet has lived.[1349] 15And it was
given to him to give breath to the image of the beast, such that the image of
the beast can even talk, and also to cause anyone who does not worship the
image of the beast to be put to death.

16And he causes[1350] all, the small and the great, and the rich and the
poor, and the free and the slave, to provide themselves[1351] a mark[1352] on

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δει αυτον C P ‖ ἀποκτενεῖ, δεῖ ἀυτόν (fut ind act) it^{ar} vg (cop^{sa,bo}) Iren^{lat} Andr; Prim TR RP ‖ ἀποκτείνει, δεῖ ἀυτόν (pres ind act) "kills, he must himself" ℵ Iren^{arm} ‖ *Si quis eum gladio occiderit in gladio occidetur* "If anyone will have killed, he will be killed with the sword." Beat ‖ *Si quis gladio occiderit oportet eum in gladio occidi* "If anyone will have killed with the sword, with the sword he himself should be killed." Iren ‖ *Et qui gladio occiderit oportet eum eum gladio occidi* "And in what manner someone kills with the sword he himself should be killed wth the sword." vg ps-Ambr ‖ "And because he has killed with the sword, he should die by the sword." eth ‖ "However he will kill, they will kill him with the sword." cop^{sa,bo} ‖ "If someone has killed with the sword, he should be killed with the sword." syr^{h} arm4 ‖ "If anyone has killed with the sword, he should be killed with the sword." syr^{ph}. It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθῆναι, αὐτὸν, ["is to be killed, he,"] supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the *lex talionis*)." See also Jeremiah 15:2.

1347 **13:10c** For the "endurance of the saints," see also 14:11,12, and Daniel 11:33 "And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, *many* days."

1348 **13:14a** txt {A} *omit* 𝔓^{47} 𝔓$^{115\,vid}$ ℵ A C P syr^{ph,h} TR NA27 {\} ‖ *add* "my own people" RP. The Majority Text seems to say, "And he deceives those my people dwelling on the land." It is not as far out as it might at first seem, when you consider Daniel 11:34. I have a complete collation of this variant in an endnote at the end of the revwgrk.pdf edition..

1349 **13:14c** txt {A} "of the sword and yet has lived" ℵ A C P (cop^{bo} but run on into next verse) TR NA27 {\} ‖ "and came to life! – from the sword" RP.

1350 **13:16a** The Greek word is poiéō, which Bauer in I 1 b θ says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be to dídōmi, in the 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun 'autos' here. Many translations have rendered didōmi as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word

for receive here. But "receive" is not lexically supported as a possible meaning of didōmi. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, erchetai, "exist"; Luke 12:20, apaitousin "they are demanding"; Rev. 10:11, legousin, "they are saying"; Rev. 11:1, legōn, "as he is saying"; Rev. 12:6, trephōsin, "they might take care;" and other examples. I am saying that I rendered all these as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar. The only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

[1351] **13:16b** txt {A} δῶσιν αὐτοῖς "they give themselves" ℵ^{1} A C P 046 2080 cop^{sa} NA27 {\} ‖ δῶσιν ἑαυτοῖς "they give themselves" 1828 ‖ δώσωσιν αὐτοῖς "they give themselves" 922 𝔪it^{gig} Tyc$^{1/2}$ RP ‖ δῶσιν ἐν αὐτοῖς "they will give onto / in/ by themselves" 1611 ‖ *dari* "to be given" Irenaeus ‖ δώσῃ αὐτοῖς "he gives them" 051 2329 Hipp TR ‖ δώσει αὐτοῖς "he will give them" 2053 2814 ‖ δῶσιν αὐτῷ "they give himself" ℵ* 1678 1778 ‖ λάβωσιν "they receive" 1006 1841^{vid} 2040 Vict ‖ δοθῇ "he be given" syr^{ph,h} ‖ "they might write/etch" eth ‖ *lac* 𝔓^{47} 𝔓^{115} 2050 2062. The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the NA28 text and the Robinson-Pierpont text is that the NA28 text, δῶσιν, is 2nd aorist, and the RP text, δώσωσιν, is aorist. No difference in meaning.

The TR has the verb "give" in 3rd person singular, δώσῃ, and subjunctive aorist. The TR reading reflects an attempt I think to conform the clause to the standard Greek configuration for an "impersonal" verb, where there is no subject as a giver, and the verb is turned passive. Thus, "they might be given." This is a fact that the Greek grammars say that an "impersonal" verb in Greek grammar is in the 3rd person SINGULAR. I conclude that this is a deliberate change in the Greek text to correct grammar.

The TR reading is a small minority reading, in later manuscripts, and probably not the authorial text. Could it be conforming it to the Latin of Irenaeus and Victorinus? Or is it influenced by the late Syriac?

The majority reading, of the verb as 3rd person plural, and the object being αὐτοῖς, is unusual Greek, and there are really only two options as to how to make it intelligible as it is.

Option 1, the word αὐτοῖς is a contraction of ἑαυτοῖς, and means "they give themselves." This is the way the scribe of ms. 1828 saw it, which reads δῶσιν ἑαυτοῖς, and this is certainly a real possibility. The ambiguity of αὐτοῖς with αύτοις (ἑαυτοῖς) is a common textual variant in Revelation that I have seen. Remember, the uncials and papyri did not have breathing marks. So, αὐτοῖς, even with the smooth breathing mark, can easily and rightly be understood as reflexive, and mean "themselves." So the scribe of ms. 1828 was either correcting grammar, or merely understanding αὐτοῖς as a contraction of ἑαυτοῖς. And it is possible that his exemplar had the long form ἑαυτοῖς.

Option 2, is what M. Black, in *An Aramaic Approach to the Gospels and Acts*, pp. 126-128, would call an Aramaism, and be a "third person plural impersonal" and the meaning be similar to what the Philoxenian and Harklean Syriac read, "they be given" or "they receive." The TR reading with its 3rd singular verb would not qualify as the Aramaic impersonal remember.

An Aramaism is an unusual and rare occurrence, and I think the burden of proof that it is occurring, is on the one saying it is. That said, I have come to believe that Revelation does show an Aramaic mind in its author. For example, though even ancient Greek the words for foot πούς and hand χείρ originally meant the whole limb, not just the foot and hand, this is most definitely always true in Hebrew and Aramaic. The author of Revelation uses πούς, "foot" to mean the whole limb, where he says the feet of the angel were like "columns" of fire. Legs are like columns, and feet are not. Therefore similarly, we must conclude that in Revelation 13:16, with χείρ the author means anywhere on the entire upper right limb, not just the hand.

In *The Morphology of Koine Greek As Used in the Apocalypse of St. John: A Study*, G. Mussies states, "The 3rd person singular is the category which is used when the verb is impersonal," p. 232.

their right hand[1353] or on their forehead, [17]and makes it[1354] so that no one is able to buy or sell without having the mark—[1355] the name of the beast or the number of his name. [18]Here is wisdom: he who has the understanding should calculate the number of the beast, for it is the number of a human being; and his[1356] number is 666.[1357]

Regarding 3rd person plurals as passives in Revelation, Steven Thomson in his book, The Apocalypse and Semitic Syntax, Cambridge, he says on p. 21 that there are two instances: in 2:24 and 8:2. He says the ὡς λέγουσιν in 2:24 means "what is called" the deep things of Satan. (I disagree with this. I translate it as follows: ' "the deep things of Satan," as they say.' In 8:2 the Greek text says ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because autois in Revelation very often means "themselves," even without the rough breathing mark. At any rate, if the beast "causes all to receive a mark," the recipients are still getting it for themselves, unless the beast or his agent captures each individual, ties them down, and forces the mark onto them. But if that were the case, would God be able to hold them repsonsible for it? I don't believe so. So I am saying that you will have to get it for yourself, and then God can hold you repsonsible for doing it.

[1352] **13:16d** txt {A} χάραγμα "mark" 𝔓^{47C} ℵ A C P it^{ar} vg syr^{ph,h} arm Iren Hipp Prim TR NA27 {\} ‖ χαράγματα "marks" 𝔓^{47*} cop^{sa} Beat RP ‖ *lac* 𝔓^{115}. This Greek word translated "mark," χάραγμα - káragma, means a poke into the flesh. (Perhaps like this: http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here also, the mark of the beast will show one's voluntary allegiance to the beast and submission to the ownership of the beast. I get the impression from translating this passage that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily. They themselves are responsible for making sure they have it, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it. How could a government give the mark to 20 billion people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on the other hand, for God's people, in that those who are serving Mammon will repent of that, and truly be content with their daily bread from God, and truly live by faith. The exciting life. Exciting to see how God will feed them each day. But we see in this book that many or most of God's people will die or be killed during those days.

[1353] **13:16d** The Greek word is χείρ, and meant the entire limb/arm, including the hand all the way up to the shoulder, as so also the word for foot can mean the whole leg; compare Revelation 10:1, where the Greek word is πόδες (feet, sg. πούς), but can and does mean there, the entire leg or limb. This is true also in many of the languages where I was raised – the word for hand or foot can mean the entire extremity. Thus here, this mark could be anywhere from the hand on up.

[1354] **13:17b** This "hina" is still connected to the poiéō of 13:16a. The initial "and" in this verse is absent from some manuscripts, because, I now quote <u>A Textual Commentary on the Greek New Testament</u> edited by Bruce Metzger, with text in square brackets supplied by me: "The absence of καί [initial "and"] in ℵ* C about 25 minuscules (including 1611) syr^{ph,h} cop^{sa,bo} *al* appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἵνα μή ["so that not"] at the beginning of v. 17] clause was taken to be dependent upon δῶσιν ["they might give"], καί was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιεῖ ["he or it causes" at the beginning of v. 16] and therefore coordinate with the ἵνα δῶσιν ["such that they might give"] clause. The text [that includes "and" at the beggining of v. 17] is supported by 𝔓^{47} ℵ^{2} A^{vid} P 046 051 1006 1854 2344 it^{ar} vg arm eth *al*."

[1355] **13:17c** {C} txt "the mark— the name of the beast or the number of his name" A P RP NA27 {\} ‖ "the mark of the beast or his name or the number of his name" ℵ vg^{ms} cop ‖ "the mark or the name of the beast or the number of his name" 𝔓^{47} vg^{cl} BeatTR ‖ "the mark of the name of the beast" C vg^{ww} syr eth Prim Iren-lat Ps-Ambr ‖ "the letter (writing?) of the beast or his name" cop^{sa} ‖ *lac* 𝔓^{115}. The Harklean Syriac talks about the mark "of his tusks"!

[1356] **13:18a** Or, "its number"

Chapter 14

The Lamb and the 144,000

1And I looked, and behold, the Lamb is standing on Mount Zion, and
with him the 144,000 who have his name and[1358] the name of his father
written on their foreheads. 2And I heard a voice from heaven like the sound
of many waters and like the sound of loud thunder. The sound which I
heard was also like lyre players playing their lyres. 3And they sing a new
song before the throne and before the four living beings and the elders.
And no one is able to learn the song except the 144,000, the ones purchased
from the earth. 4These are *men* who have not been defiled with women, for
they are virgins. These are the ones following the Lamb wherever he goes.
They were purchased[1359] from humanity as a firstfruits to God and to the

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[1357] **13:18b** txt {A} "666" 𝔓^{47} א A P vg syr^{ph,h} cop^{sa,bo} arm eth Iren Hipp Andr; Vict-Pett Greg-Elvira Prim Beat TR RP NA27 {A} ‖ "646" it^{ar} ‖ "616" 𝔓^{115} C vg^{ms} mss$^{acc. to Irenaeus}$; Caesarius Tyc2 arm4. Here is a link to the image of Papyrus 115: http://www.bibletranslation.ws/gfx/p115.jpg The Greek letters are H XIς. The "H" letter is a whole Greek word that can mean "or." It can also be the feminine definite article. David Parker writes (in his NTS article): "There is too much space in the papyrus for what one would expect from other witnesses, suggesting that something extra has been written by mistake." He considers the "line written over letter" Eta as a correction sign. The UBS Textual Commentary on the Greek New Testament states on p. 49 that Irenaeus "says that 666 is found 'in all good and ancient copies,' and is 'attested by those who had themselves seen John face to face.' ...When Greek letters are used as numerals the difference between 666 and 616 is merely a change from ξ to ι (666 = χξς and 616 = χις). Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (נרון קסר) is equivalent to 666, whereas the Latin form Nero Caesar (נרו קסר) is equivalent to 616." In addition, Peter M. Head, in Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment, Published in Tyndale Bulletin 51 (2000), pp. 1-16, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 616 or 666. That is, θηριου (genitive) as in Rev. 13:18 is תריו; while θηριον (nominative) is תריון. The mathematics is: ן=50, ו=6, י=10, ר=200, ת=400. For a full discussion see R. Bauckham, 'Nero and the Beast' in The Climax of the Covenant: Studies on the Book of Revelation (Edinburgh: T. & T. Clark, 1997), pp. 384-452, also D. Aune, Revelation 6-16 (Waco, Texas: Word, 1998), pp. 722, 769-73." There is a marginal note in MS 1854: "λατεῖνος." This reflects one of the early gematrial theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατεῖνος means, the Roman Empire.) Here is the math: λ = 30, α = 1, τ = 300, ε = 5, ι = 10, ν = 50, ο = 70, ς = 200, which add up to 666. Irenaeus favored Τεῖταν (Titus) as the most likely gematrial equivalent for 666, because it had six letters, and he favored λατεῖνος second most. If the final ν is removed from Τεῖταν, you get the number 616. Another, current, theory is that John originally wrote just the 3 letters χξς and that the Arabic writing that Islamic Jihadists wear on their foreheads or the right arms, which looks very much like these 3 Greek letters, will be the mark of the beast, and that the beast will be the Mahdi, or Islam's Messiah.
https://www.google.com/search?q=mark%20of%20the%20beast%20666%20arabic%20letters&biw=1366&bih=570&tbm=isch&imgil=4azoC2_NWXk-EM%253A%253BT7TiNHlIRdmQEM%253Bhttps%25253A%25252F%25252Fpolination.wordpress.com%25252F2014%25252F05%25252F23%25252Fgoogle-stalking-the-number-of-the-beast%25252F&source=iu&pf=m&fir=4azoC2_NWXk-EM%253A%252CT7TiNHlIRdmQEM%252C_&usg=__jzRjTgdZE9iw8qjkDsZhuPudCpg%3D#imgrc=4azoC2_NWXk-EM%3A&usg=__jzRjTgdZE9iw8qjkDsZhuPudCpg%3D

[1358] **14:1** txt {A} "his name and the name of his father" 𝔓^{47} א^{2} A C (Cass*) RP NA27 {\} ‖ τὸ ὄνομα τοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ א* ‖ "the name of his father" P TR.

[1359] **14:4** txt *omit* 𝔓^{47} א A C P syr^{ph} cop Meth TR SBL NA28 {\} ‖ υπο ιησου "through Jesus" syr^{h**} RP

Lamb, 5and in their mouths no falsehood has been found.[1360] They[1361] are blameless.[1362]

The Three Angels

6And I saw another[1363] angel flying at zenith, having an eternal gospel to herald above[1364] those dwelling on the earth, even over every nation and tribe and language and people, 7saying in a loud voice, "Fear God[1365] and give him glory; for the hour of his judgment has come; and worship him who created the heaven and the earth and the sea and the sources of waters."

8And another angel, a second one,[1366] followed, saying, "Fallen! Fallen[1367] is Babylon the great,[1368] which[1369] had given all the nations to drink of the wine of the wrath of her whoredom."

9And another angel, a third one, followed those, saying with a loud voice, "If anyone worships the beast and his image, and takes the mark on his forehead or on his hand, 10he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger,[1370] and he shall be tormented with fire and sulfur before the holy angels and before the Lamb. 11And the smoke of their torture goes up for ever and ever, and they have no relief day or night, those who worship the beast and the image of him, and anyone who takes the mark of his name."

[1360] **14:5a** Zeph. 3:13; Isaiah 53:9; Psalm 32:2

[1361] **14:5b** txt *omit* 𝔓^{115} A C P vg^{mss} Beat SBL NA28 {\} ‖ γαρ 𝔓^{47} ℵ it^{ar,t} vg^{cl} syr^{ph,h**} cop^{sa,bo} Or Meth Aug½ TR RP ‖ *et* Prim ‖ *quia* Aug½

[1362] **14:5c** txt *omit* 𝔓^{47} 𝔓^{115} ℵ A C P *rell. Grk. rell. lat.* syr^{ph,h} cop^{sa,bo} *rell.* arm eth RP SBL NA28 {\} ‖ ενωπιον του θρονου του θεου (no Grk whatsoever) vg TR ‖ ενωπιον του θεου arm2

[1363] **14:6a** txt αλλον “another” 𝔓^{115vid} ℵ^{2} A C P it^{ar} vg syr^{ph,h} cop^{bo} arm (eth) Cypr Matern Varim Prim Cass Beat TR SBL NA28 {B} ‖ *omit* 𝔓^{47} ℵ* cop^{sa} Or Andr Vict-Pet Ambr RP

[1364] **14:6** txt {A} "above" or "crossing over" 𝔓^{47} ℵ A C P syr^{ph} (copt) Origen NA27 {\} ‖ *omit* syr^{h} TR RP.

[1365] **14:7** txt {A} "God" 𝔓^{47} ℵ A C P TR NA27 {\} ‖ "the Lord" it$^{(t)}$ vg^{cl} syr^{hmg} Beat ps-Ambr RP.

[1366] **14:8a** txt αγγελος δευτερος “angel a second” ℵ^{2} (C δευτερον) P syr$^{h\ with\ *}$ cop^{sa,bo} arm^{pt} Andr (Beat) NA28 {C} ‖ δευτερος αγγελος “second angel” A arm^{pt} Prim Cass RP ‖ δευτερος “a second” 𝔓^{47} ℵ* syr^{ph} ‖ αγγελος “an angel” it^{ar} vg eth Vict-Pett TR. Regarding Primasius, the UBS5 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.

[1367] **14:8b** txt επεσεν επεσεν “fallen fallen” 𝔓^{47} A P latt syr cop$^{sa,bo^{pt}}$ arm2 TR SBL NA28 {\} ‖ επεσεν “fallen” ℵ^{2} C cop$^{bo^{pt}}$ arm3 eth RP ‖ επεσεν επεσεν επεσεν “fallen fallen fallen” arm1 ‖ *lac* ℵ*

[1368] **14:8c** txt *omit* 𝔓^{47} ℵ^{2} A C P *& all Greek MSS exc. 1894* latt syr cop arm arab RP SBL NA28 {\} ‖ η πολις “that city” 1894 eth TR ‖ *lac* ℵ*. The phrase “great city” is probably a harmonization to the familiar phrase found so often in chapter 18 of Revelation, and 17:18.

[1369] **14:8d** txt η εκ του “which from the” A C *rell.* lat syr^{ph,h} SBL NA28 {\} ‖ εκ του “from the” 𝔓^{47} ℵ^{2} P cop^{bo} arm eth arab Spec Prim Beat½ RP ‖ οτι εκ του “because from the” Beat½ TR ‖ και - “and,” *then diff. word order* cop^{sa} ‖ *lac* ℵ*

[1370] **14:10** In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.

[12]Here is the endurance of the saints, [1371] those keeping the commandments of God and the faith of Jesus. [13]And I heard a voice from heaven saying[1372], "Write, 'Blessed are the dead, those dying in the Lord from now on.'"

"Yes,"[1373] says the Spirit, "in that[1374] they shall rest from their labors, with their works, you see[1375] following right with them."[1376]

The Angels Harvest the Earth

[14]And I looked, and behold, a white cloud, and someone like a son of man sitting on the cloud, having a crown of gold on his head, and a sharp sickle in his hand. [15]And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out[1377] your sickle and reap, for the hour[1378] to reap has come, since the harvest has become dry."[1379]

[1371] **14:12** txt {A} *omit* 𝔓47 א A C P latt syr cop arm eth RP SBL NA28 {\} ‖ ωδε "here" TR

[1372] **14:13a** txt *omit* 𝔓47 א A C P *harl am fu lips* syr cop eth arm4 Beat RP SBL NA28 {\} ‖ +μοι "to me" itar vgcl *rell.* arm Spec Prim TR

[1373] **14:13a** txt "Yes says" א2 A C P itar vg syrph,h copsa (arm) Andr; Aug Specul Prim Beat ps-Ambr TR NA27 {A} ‖ "says yes" RP ‖ "says" 𝔓47 א* copbo (arm) (eth) Varim

[1374] **14:13b** The Greek word "hina" here is exepegetical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and two, their works are with immediate apparence and effectiveness, since it won't be long until the end of the age (and the judgment with reward) from the time they die. Perhaps this is why DE replaced GAR in some manuscripts, see the other footnotes on this verse.

[1375] **14:13e** txt {A} γὰρ 𝔓47 א A C P itar vg syrh copsa ps-Ambr Beat Aug Prim NA27 {\} ‖ δὲ TR RP ‖ *omit* τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν syrph ‖ *omit* τὰ δὲ ἔργα αὐτῶν copbo ‖ και eth arm2.

[1376] **14:13e** Compare I Timothy 5:24-25

[1377] **14:15a** Here the Greek verb pémpō has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ..." Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, [50]and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse's bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that's where. The number of bleeding bodies required to produce that kind of a river of blood, would indeed attract a very large amount of vultures, eagles, crows and any other birds that eat carrion.

[1378] **14:15b** txt η ωρα "the hour" 𝔓115c A C P (vg) syr copbo RP SBL NA28 {\} ‖ ωρα "the hour" 𝔓115* ‖ η ωρα του "the hour of" א it copsa Prim Beat ‖ σοι η ωρα του "for you the hour of" TR ‖ ο "the" 𝔓47 ‖ ο καιρος "the time" arm1,2,3

[1379] **14:15c** Grain is ready to harvest when it is dry and the seed is no longer green.

16And the one sitting on the cloud launched his sickle over the earth, and the earth was harvested.

17And another angel came from the temple that is in heaven, he also holding a sharp sickle.

18And another angel came from the altar, who had authority over the fire, and he called out in a loud voice to the one holding the sharp sickle, saying, "Send out your sharp sickle, and collect the clusters of the vine of the
earth, for its grapes have peaked." 19And the angel launched his sickle onto the earth, and gathered the vine of the earth, and he cast it into the great
winepress of God's wrath. 20And the winepress outside the city[1380] was trampled, and the blood went out from the winepress as deep as the bridles of the horses for a distance of 1,600 stadia.[1381]

Chapter 15

The Seven Bowls Full of Wrath

1And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for[1382] with them is completed the wrath of
God. 2And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and[1383] of the number of his name were standing on the glassy sea, holding lyres of God.
3And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows,

"Great and marvelous are your deeds,
O Lord God Almighty.
Just and true are your ways,
O king of the nations.[1384]

[1380] **14:20a** txt εξωθεν "outside" 𝔓^{47} A C P RP SBL NA28 {\} ‖ εξω "outside" א TR ‖ *omit "outside the city"* syr^{h}

[1381] **14:20** One stadion was 607 feet or 185 meters, so 1,600 stadia would be 184 miles or 296 kilometers.

[1382] **15:1** This "for" explains why the last plagues are called the "last" plagues.

[1383] **15:2** txt *omit* 𝔓^{47} א A C P lat syr cop arm eth RP SBL NA28 {\} ‖ εκ του χαραγματος αυτου "of his mark" TR ‖ εκ του χαραγματος αυτου και "of his mark and" arm-α ‖ *omit* και εκ του χαραγματος αυτου εκ του αριθμου του ονομα αυτου *seven Grk minuscules* "and of his mark of the number of his name" it^{h} Prim Tyc ‖ *lac* 𝔓^{115} 2050

[1384] **15:3** txt "of the nations" א^{2a} A P syr^{hmg} cop^{bo} Cypr Ps-Cypr Ambrose Andrew Beat Areth RP NA28 {B} ‖ "of all the nations" it^{h} arm eth Prim ‖ "of the ages" (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) 𝔓^{47} א^{*,2b} C it^{ar} vg syr^{ph,h} cop$^{sa^{mss},(sa^{mss})}$ (arm^{2}) Ps-Ambr Haymo ‖ "of the ages and of the nations" cf. Rev. 20:10 cop^{bo} (arm^{2vid} +king) ‖ "over all" armY ‖ "of the saints" Vict-Pett Tyc Apr Cass TR. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting "nations." The UBS textual comentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for *sanctorum* (*sctorum*) and *saeculorum* (*sclorum* [=αἰώνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus." H. C. Hoskier says that the only two Greek manuscripts in support of the Textus Receptus, 57 (296) and 141 (2049), ARE the Textus Receptus. He says in *Text* 1 on pp.

4Who shall not fear, O Lord,
and glorify your name?
Because you alone are pure.[1385]
For all the nations will come,
and will worship before you,
because your righteous judgments
have been revealed."

5And after these things I looked, and[1386] the temple of the tabernacle of
testimony was opened in heaven, 6and out of the temple came the seven
angels who had the seven plagues, dressed in clean bright linen[1387] and gird
around the chest with golden sashes. 7And one of the four living beings
handed to the seven angels seven bowls made of gold, which were
becoming full of the wrath of God, who lives for ever and ever. 8And the
temple was filled with smoke, from the glory of God and from his power,

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179-180 that ms. 57 (296) is a handwritten copy of Colinaeus' printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of *Text* 1 p. 615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints."

[1385] **15:4** txt οσιος ℵ A C P syr^{ph} TR SBL NA28 {\} ‖ οσιος και δικαιος (syr^{h**}) cop^{sa} ‖ αγιος syr^{hmg} RP ‖ ε̣ι̣ 𝔓^{47} ‖ *pius* vg am Cypr Prim ‖ *sanctus* it^{h} Ambr Beat ‖ "righteous and powerful" eth ‖ *omit* οτι μονος οσιος cop^{bo}. The word ὅσιος can mean holy, but also "pure."

[1386] **15:5** txt *omit: all extant Grk. mss* syr cop^{sa} arm *rell.* Tyc2 RP SBL NA28 {\} ‖ +ιδου "behold" vg^{mss} it^{h} cop^{bo} arm4 Prim Cass Beat Tyc3 TR

[1387] **15:6** txt {C} λίνον "linen" TR RP NA27 {\} ‖ λινον P vg^{cl} syr^{ph,h} cop^{bo} arm Tyc Prim Andr Areth ‖ λινουν "linen" 𝔓^{47} it$^{ar,(h)}$ ‖ λινους "linen" ℵ ‖ λιθον "stone" (Ez 28:13) A C it^{c,dem,div,haf} vg-ww, Rheims, Amiatinus, Fuld ps-Ambr Andr Oec ‖ *neither* cop^{sa} eth Cass ‖ *lac* 𝔓^{115}. Hoskier also cites for λιθον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads *lapide*, "stone." The Greek witnesses reading λινον "linen" (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λιθον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the "linen" variant, and knows only "stone", and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. See Arethas' and Andrew's scholii in 2070 and 250. They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says of the stone, that it was "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the λινον variant makes it suspect. 2. The reading λιθον is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the βύσσινον λαμπρὸν καθαρόν represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word λινον but βύσσινον. See the endnote in my longer version of Revelation, for the Greek text of Oecumenius' commentary.

and no one is able to go into the temple until the seven plagues of the seven angels are carried out.

Chapter 16

1And I heard a great voice from the temple saying to the seven angels, "Go and pour out the seven bowls of the wrath of God onto the earth."

2And the first one went and poured out his bowl onto the earth. And there came a nasty and painful ulcer on the people who had the mark of the beast and on those worshiping his image.

3And the second angel poured out his bowl onto the sea. And it became blood like of the dead, and every living soul died, the ones in the sea.

4And the third angel poured out his bowl onto the rivers and the sources of the waters. And they became blood.

5And I heard the angel of the waters saying, "You are righteous, you who are and who was, O holy one,[1388] that you have judged these things, 6for they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve it."[1389]

7And I heard[1390] the altar saying, "Agreed,[1391] Lord God Almighty, your punishments are true and just."

8And the fourth angel poured out his bowl on the sun. And it was given to *the sun* to scorch the people by fire. 9And the people were burned a very bad burn, and they cursed the name of God, the one having authority over these plagues, yet they did not repent to give him glory.

10And the fifth angel poured out his bowl on the throne of the beast. And his kingdom became covered in darkness. And they were biting their tongues in pain, 11and they cursed the God of heaven, because of their pains[1392] and because of their ulcers, yet they did not repent of their works.

12And the sixth angel poured out his bowl on the great river Euphrates. And it caused its water to dry up,[1393] so that a route was prepared for the

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1388 **16:5** txt ὁ ὅσιος א P vg cop^{sa} RP NA28 ‖ ὅσιος A C ‖ καὶ ὅσιος 𝔓^{47} ‖ καὶ ὁ ὅσιος (Prim) ‖ καὶ ὁ ἐσόμενος Beat TR ‖ *omit* cop^{bo}

1389 **16:6** txt αξιοι 𝔓^{47} A C P arm3,4 Beat RP SBL NA28 {\} ‖ αξιοι γαρ vg TR ‖ οπερ αξιοι א vg^{mss} ‖ οτι αξιοι am lips5,6 cop syr eth Prim ‖ *omit* arm1

1390 **16:7a** txt *omit* 𝔓^{47} א A C P syr cop$^{sa,bo7/12}$ arm4 Beat RP SBL NA28 {\} ‖ αλλου εκ "another from" vg cop$^{bo5/12}$ TR ‖ *audivi alterum* "could hear another" it^{gig} am lips^{5} ‖ *audivi aram Dei dicentem* Beat ‖ *alterum angelum* (*-templi*) lips^{4,6} ‖ εκ it^{ar} arm1,2. There is no Greek support for the TR reading.

1391 **16:7b** This is the principle, "every matter must be established by the agreement of two or three witnesses."

1392 **16:11** Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.

1393 **16:12** The verb here for "dry up" is in the passive voice, and so I wanted to show that the river was acted upon. The trouble with the English suffix "-ed" to show passive voice, is that it also is used to show past tense in a verb that is not passive. In other words, I could have said, "And the water of it was dried up," but in English that can sound like a past tense statement that says the water was already dried up. It is part of the meaning transfer to

kings from the east.[1394] 13And I saw *coming* from the mouth of the dragon,
and from the mouth of the beast, and from the mouth of the false prophet,
three unclean spirits, like frogs; 14for they are spirits of demons performing
miracles, which are going out to the kings of the whole world,[1395] to gather
them together for the war of the great day of God Almighty. 15(Behold, I am
coming like a thief. Blessed are those keeping vigilant and guarding their
garments, so they are not walking around naked and *people* seeing their
private parts.) 16And He gathered them together at the place called in
Hebrew Harmagedōn.[1396]

17And the seventh[1397] *angel* poured out his bowl onto the air. And
there came from the temple[1398] a loud voice by authority of the throne,[1399]

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show that it was the 6th bowl that caused the Euphrates River to dry up. In American English the passive is disappearing, for some unjustifiable reason.

[1394] **16:12b** txt ανατολης (sing) א C latt syr^{h} arm eth Prim RP SBL NA28 {\} ‖ αναταλων (plural) A syr^{ph} cop^{sa,bo} TR ‖ *lac* P

[1395] **16:14** txt *omit* 𝔓47 א A RP SBL NA28 {\} ‖ της γης και TR ‖ *lac* C P. The early versions say something like my English translation above, and not exactly like the Greek of the TR. You don’t translate either of the two Greek variants literally anyway.

[1396] **16:16b** txt Harmagedōn א A syr^{h} eth arm1 (Karmagedon) Beat Er. 1-4 Col. RP NA27 {\} ‖ (H)armegedōn א^{2} ‖ Harmageddōn Er. 5 Prim TR ‖ Magedōn vg^{mss} syr^{ph,hmg} (acc. NA27) cop^{bomss} ‖ Magdō syr^{ph} (acc. Hosk.) ‖ Mageddōn Tyc.2 ‖ *lac* C P. There is difference between NA27 apparatus versus Hoskier, regarding the reading of the Philoxenian Syriac. There are other spellings in the early versions, such as Hermagedon. The word Harmagedōn is probably to be understood like the reading of minuscule 1862, (H)ar Magedōn, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it. The triumvirate 82, 627, 920 unites here against all uncials- a sign of a definitely wrong reading. See the endnote in my longer version of Revelation, for a larger list of variants for this name, from more manuscripts.

[1397] **16:17a** *txt* {A} "seventh" A syr^{h} cop^{sa} eth$^{1/2}$ RP NA27 {\} ‖ "seventh angel" א^{2} vg syr^{ph} cop^{bo} Beat Prim Tyc3 TR ‖ "when" א* ‖ *lac* C P.

[1398] **16:17d** txt {A} "temple" 𝔓47 A 0163^{vid} it^{ar} vg syr^{ph,h} cop^{sa,bomss} (eth) Prim Beat ps-Ambr NA27 {A} ‖ "temple of God" א ‖ "heaven" Andrew ‖ "temple of heaven" TR RP ‖ *lac* C P. This is a passage in Revelation that really separates the good manuscripts from the inferior. The ones reading the word "temple" alone here are the best manuscripts of the Apocalypse of John. (See next footnote.) The uncial C is also good in Revelation, but it has a hiatus here.

[1399] **16:17e** Regarding the phrase "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing at first. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word "naos" is used but in 13:6 it is "skeenee"), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition apó here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition apó to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been

saying, "It is done!" 18 And there were lightnings and sounds and thunderings.[1400] And a powerful earthquake occurred, such as has not happened since humankind existed on the earth, so great an earthquake it was. 19 And the great city was split into three, and the cities of the Gentiles collapsed. And Babylon the Great, it was remembered in the presence of God to give her the cup of the wine of the fury of God's wrath. 20 And every island vanished away, and no mountains were found. 21 And huge hailstones, about 100 pounds in weight, came down on the people out of heaven; and the people cursed God because of the plague of hail. For severe is the blow of it, extremely.

Chapter 17

The Mysterious Prostitute

1 Then one of the seven angels who had the seven bowls came and spoke with me, saying, "Come, I will show you the judgment of the great prostitute who sits on many waters, 2 with whom the kings of the earth have fornicated. And those dwelling on the earth have become intoxicated from the wine of her fornication."

3 And he carried me away in the Spirit to a wilderness. And I saw a woman sitting on a scarlet beast that had seven heads and ten horns, which was full of blasphemous names. 4 And the woman was dressed in purple and scarlet, and covered with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the uncleanness of her[1401] prostitution. 5 And on her forehead a title was written:

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totally consistent in using the preposition ek in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between ek and apó. The Majority Text in the later instances says apó instead of ek. We would expect the two to be confused at a later date, since according to Blass, BDF §209, apó has absorbed ek in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4 ek is used for a voice from heaven, and in 19:5 where the voice is from the throne, apó is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA27 text has a voice coming from the throne, using ek. There are two other instances in Revelation of the two prepositions ek and apó occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

[1400] **16:18** *txt* {A} "lightnings and sounds/voices and thunderings" A 0163 vg cop$^{sa2/3}$ arm2,3 ps-Ambr Tyc.3 Prim. NA27 {\} ‖ "lightning and the sound of thunder" eth ‖ "lightnings and thunderings" syr^{ph} cop$^{sa1/3}$ arm4 Beat ‖ "lightnings and thunderings and sounds/voices" 𝔓47 syr^{h} RP ‖ "sounds/voices and thunderings and lightnings" TR ‖ "thunderings and lightnings and sounds/voices" א2 cop^{bopt} ‖ "thunderings and sounds/voices and lightnings" cop^{bopt} ‖ "thunderings and lightnings and sounds/voices and thunderings" א* ‖ "sounds/voices and thunderings" Cass. ‖ *lac* C P.

[1401] **17:4b** txt {A} "her prostitution" A it^{ar,c,dem,div,haf} vg syr^{ph} (arm) eth Andr; Beat TR RP NA27 {B} ‖ "the earth's prostitution" Hipp; (Cypr) (Quodvult) (Prim) ‖ (conflation of the previous two) א syr$^{h\ with\ *}$ (cop^{sa,bo}) ‖ *lac* C. The next verse, v. 5, ends with τῆς γῆς "the earth's." Perhaps some copyist left off his task near the end of v. 4, came back to resume copying, and his eye picked up where he thought he left off, but he was at the end of v. 5 instead. The Sahidic Coptic reads "of her sexual immorality with those of the earth," and the

A Mystery
Babylon the Great,
the mother of prostitutes
and of the abominations of the earth.

6 And I saw the woman drunk from the blood of the saints and[1402] from
the blood of Jesus' witnesses. And I was astonished when I saw her, with a
great astonishment.
7 And the angel said to me, "Why are you astonished? I will declare to
you the mystery of the woman, and of the beast carrying her which has the
seven heads and ten horns. 8 The beast which you saw, was, and *now* is not,
and in the future is to[1403] rise again from the Abyss, and *then* is going[1404] to
destruction.[1405] And those dwelling on the earth will be amazed when they
see the beast, anyone whose name has not been written in the book of life
since the foundation of the world, for it was, and is not, and will be.[1406]

Bohairic Coptic reads "...with all the earth." Hoskier does not account for the uncial P here, but usually when 046 82 627 920 side against other uncials, P is opposed to 046 as well.

[1402] **17:6** txt και εκ του αιματος "and from the blood of" א A 𝔐^{A} syr^{h} cop^{sa,bo} TR SBL NA28 {\} ‖ εκ του αιματος "from the blood of" 𝔐^{K} RP ‖ *lac* C

[1403] **17:8a** The phrase "in the future is to" is from the Greek word méllō, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of méllō followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says the same thing, but see BDF §356 about the "imminence" meaning of the pariphrasis of méllō followed by a present infinitive.

[1404] **17:8b** txt "he is going" A syr^{ph} cop$^{sa,(bo)}$ eth Iren^{lat} Hipp Andr; Prim Erasmus-all Ald Col NA27 {B} ‖ "he must go," or, "he is destined to go" א P it^{ar} vg syr^{h} arm Hipp^{mss}; Quodvult Beat TR RP ‖ *lac* C. The UBS textual commentary: "Orthographically ὑπάγει [he is going] differs very little from ὑπάγειν [he must go], for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

[1405] **17:8c** I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though no perfectly equivalent word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with "and," with time sequential order meant to be understood in the most likely possible way.

[1406] **17:8e** txt "and will be present" A P Hipp? RP NA27 {\} ‖ "and again will be present" (though has an itacism variant spelling) א* ‖ "and is present" א^{2} syr^{ph} ‖ "though is present" TR ‖ "and thus far he will be about to come" Beatus ‖ "and he is about to come" Primasius ‖ "and he is coming near" arm 3 ‖ "and he will be near/ will come near" arm 4 ‖ "and he has fallen" cop^{bo} ‖ "and he will be" cop^{sa} ‖ "and (yet) to approach" syr^{h}. ‖ *omit* eth vg Ps-Ambr ‖ *lac* C. (Note: I give a complete breakdown of all variants for this passage, in my other document that uses the Greek text in the footnotes. It cannot be done without the Greek punctuation etc. Significant is that 43 or 44 minuscules run verse 8 on with v. 9, making the "here" that begins our verse 9 part of the previous clause, that is: "and will be present here.") H. C. Hoskier says there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which he says is merely a copy of the TR (probably of Erasmus' 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And on page 1:615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Hoskier further states this plainly in *Text* Volume 2, p. 156, lines 26,27, where he says "...*57 et 141 ex ed. typ. exscripti*." This means 57 and 141 are "copied from printed edition."

9"Consider this, O mind having wisdom: the seven heads are seven
mountains, where the woman sits on them. They are also seven kings.
10Five have fallen, one is, the other has not yet appeared, and when he
appears, he must continue a little while. 11And the beast which was and is
not, he also is an eighth *king*, and from the seven he is, and to destruction
he is going.

12"And the ten horns which you saw, they are ten kings who have not
yet received kingship; they only receive authority as kings for one hour with
the beast. 13These have one purpose,[1407] and they give[1408] their power and
authority to the beast. 14These will make war with the Lamb, and the Lamb
will overcome them, because he is lord of lords, and king of kings, and those
with him *are* the called, and elect, and faithful."

15And he says to me, "The waters which you saw, where the prostitute
sits, they are peoples and populaces, and ethnic groups and languages.
16And the ten horns which you saw, and[1409] the beast, these will hate the
prostitute, and they will lay her waste, and bare,[1410] and eat her flesh, and
burn her up with fire. 17For God has given it into their hearts, to carry out
that purpose of His, even to perform one single purpose, and that is to give
their kingdoms to the beast, until the words of God are accomplished.
18And the woman which you saw is that great city that has rule over the
kings of the earth."

Chapter 18

Fallen Is Babylon the Great

1After these things I saw another angel coming down out of heaven,
having great authority, and the earth was lit up from his glory. 2And he
cried out in a powerful voice, saying, "Fallen! Fallen is Babylon the Great,
and has become the dwelling place of demons and the haunt of every

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[1407] **17:13c** The Greek word is gnōmē, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, which providentially is also what God has in mind. Ultimately, these kings serve the purpose of God, the king of the ages. For from Him, and through Him, and to Him are all things. To God be the glory, for ever. Amen. Others think this means "these have one mind," in other words, they are in agreement with each other.

[1408] **17:13d** The Greek for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where kai followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exepegetical "and that is to do such and such." What they do, is what their one purpose was. And they do do it.

[1409] **17:16b** txt και το θηριον "and the beast" *rell. extant Grk MSS, versions, and fathers* RP SBL NA28 {\} ‖ τω θηριω "to, for, on, the beast" syr^{ph} arm2 ‖ επι το θηριον "upon the beast" [nothing!] TR

[1410] **17:16c** txt γυμνην "naked" א A P latt syr cop^{sa} arm4 Prim TR SBL NA28 {\} ‖ γυμνην ποιησουσιν αυτην "make her naked" cop^{bo} eth RP ‖ *lac* C 2050

unclean spirit and the haunt of every unclean bird,[1411] and the haunt of
every unclean and detestable beast,[1412] 3because every nation has drunk[1413]
of the wine of the wrath of her prostitution, and the kings of the earth have
fornicated with her, and the merchants of the earth by virtue of her luxury
have become rich."

4And I heard another voice from heaven saying, "Get out, O my people,
out of her, so that you not be parties to her sins, and not receive of her
plagues. 5For her sins are piled[1414] all the way up to heaven, and God has
remembered her crimes. 6Deal back to her even as she dealt out,[1415] and
pay to her double,[1416] as befits her deeds. In the cup in which she had
mixed, mix her a double. 7As much as she glorified herself and experienced
luxury, that much suffering and mourning deal to her. For she says in her
heart, 'I sit as a queen, and no widow am I, and mourning I will never
see.'[1417] 8Because of this, her blows will come in a single day, death and
mourning and famine, and she will be consumed by fire. For able is the
Lord God who sentenced[1418] her."

[1411] **18:2a** The Textus Receptus and Robinson-Pierpont texts omit the phrase “and the haunt of every unclean beast.” They end it with “and the haunt of every unclean and detestable bird.” It is a very complicated variant; see my longer edition of Revelation with the Greek text accompanying for a full footnote.

[1412] **18:2** Isaiah 13:21,22; 34:11

[1413] **18:3** txt {C} πεπώκα(σι)ν it^{ar} vg syr^{h} arm Andr^{c,p} Areth Tyc Priscillian Beat Haymo NA27 {D} ‖ πέπωκεν P Hipp Andr^{a,bav} *al* TR ‖ πεπότικεν syr^{ph} ‖ πεπτώκα(σι)ν א A C cop^{sa,bo} eth Hipp RP ‖ πέπτωκεν 2053^{c} 2062 syr^{hmg} Oec ‖ πέπτωκεν εἰς syr^{hmg} Hipp ‖ *omit* πέπωκαν πάντα τὰ ἔθνη Prim ‖ *lac* 2050. The TR and NA27 editions support some form of the word "drink," and the RP text supports "fallen." The UBS commentary says the other forms of the word "drunk" are grammatical improvements made to an original πέπωκαν, which fits with the prophetic imagery of Jeremiah 25:15 (LXX 32:15) f.; 51:7, 39 (LXX 28:7, 39) and Rev. 14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in v. 2.

[1414] **18:5** txt ἐκολλήθησαν (piled up) א A C P lat cop syr eth arab Cypr Prim Hipp. Scrivener-1894-TR TG AT BG RP NA28 ‖ ἠκολούθησαν (followed) Erasmus-1516-TR Stephens-1550-TR Beza-1598-TR Elzevir-1624-TR Scrivener-1887-TR. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young’s Literal Translation followed it. Scrivener’s 1894 edition may be considered a “corrected Textus Receptus.” The only manuscripts reading as the TR are 296 2049, but once again, the MSS 296 and 2049 do not count, as they are hand-written copies of printed TR editions, after the fact.

[1415] **18:6a** txt *omit* א A C P syr^{ph,h} cop^{sa,bo} Hipp RP SBL NA28 {\} ‖ *omit* απεδωκεν υμιν και διπλωσατε αυτη Cypr Prim ‖ +υμιν “to you” vg^{cl} Beat TR ‖ +ημιν “to us” arm-α

[1416] **18:6b** txt αυτη διπλα “to her double” P syr^{ph,h} cop^{sa} Prim TR RP ‖ αυτη τα διπλα “to her double” C ‖ αυτα διπλα “them double” ‖ αυτα αυτη διπλα “them to her double” cop^{bo} ‖ τα διπλα “double” א Hipp SBL NA28 {\}‖ διπλα “double” A vg Beat

[1417] **18:7** The word horáō here means to see in the sense of to experience something. The whole verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word strēniáō means to "live luxuriously, sensually," which again is the idea of enjoying one's senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep."

[1418] **18:8** txt {A} (punctiliar participle) א* A C P syr^{ph,h} cop^{bo} arm3,4 Hipp Cypr Prim⅔ RP NA27 {\} ‖ (continuous participle) א^{2}cop^{sa} TR ‖ *judicabit* (future) vg^{cl} Auct Beat Prim⅓ Apr

9And the kings of the earth when they see the smoke of her burning, shall weep and beat their breasts over her, they who had fornicated and experienced luxury with her, 10standing a long distance away, for the horror of her torment, saying, "Alas, alas, great city! Babylon, strong city![1419] For in a single hour your doom has come!"[1420]

11And the merchants of the earth weep[1421] and mourn over her, because no one buys their cargo anymore, 12cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood,[1422] and every item of ivory, and every article of expensive wood, copper, iron, and marble, 13and cinnamon and cardamom,[1423] and incenses, myrrh and frankincense, and wine, olive oil, finest flour, and wheat, and cattle, sheep and horses, and carriages, and the bodies and souls of human beings.

14And your fruit,[1424] what your soul had lusted for,[1425] has left you; yes, all the luxuries and the splendor, have vanished from you, and never shall *men* find[1426] them again.

[1419] **18:10a** All the nominative definite articles must be used for vocatives here, because the quotation ends with the second person pronoun, sou.

[1420] **18:10b** Or possibly, "How has your doom come in one hour." See footnote on 18:17.

[1421] **18:11a** txt κλαιουσιν...πενθουσιν (pres) א A Cf P TR SBL NA28 {\} ‖ κλαυσουσιν...πενθησουσιν (fut) it^{ar} vg syr^{ph} cop^{sa,bo} Hipp RP ‖ κλαυσουσιν *only* syr^{h}

[1422] **18:12b** The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, kedron, held over and applied to the citron. And that the Greek word for cedar, κέδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κίτρον - kitron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name *thuja plicata*, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon. There is a tree in North America called *thuja plicata*, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties- resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

[1423] **18:13c** txt {A} "and cardamom" א*A C P syr^{h} cop^{sa} eth am fu Hipp. NA27 {\} ‖ *omit* א^{2} vg^{cl} Prim TR RP ‖ *lac* 052.

[1424] **18:14a** The Greek word can metaphorically mean "summertime/harvest happiness."

[1425] **18:14b** txt σου της επιθυμιας της ψυχης "your fruit, what your soul had lusted for" א A C P vgst SBL NA28 {\} ‖ σου η επιθυμια της ψυχης σου "your fruit, what your soul had lusted for" syr^{ph} ‖ σου της επιθυμιας της ψυχης αυτων "your fruit, what their souls had lusted for" cop^{sa¼} ‖ της επιθυμιας της ψυχης σου "the fruit you soul had lusted for" it vg^{cl} syr^{h} TR RP ‖ της επιθυμιας της ψυχης "the fruit, the lust of the soul" or, "your fruit, what your soul had lusted for" cop^{bo} ‖ της επιθυμιας της ψυχης αυτων "the fruit their souls had lusted for" cop^{sa¾}

[1426] **18:14c** *txt* {A} "shall they find" (3rd pl fut ind act) א A C P vg syr^{ph,h} cop^{sa,bo} NA27 {A} ‖ "shall you find" (2nd sg 2aor subj act) Hipp. Beat. RP ‖ "shall you find" (2nd sg fut) Prim Beat ‖ "shall you find" (2nd sg 1aor subj act) TR. There is a great variety to the above

15Those merchants who became rich from her will stand afar off for the
horror of her torment, weeping and mourning, 16saying, "Alas, Alas, great
city dressed in fine linen and purple and scarlet, and gilded in gold and
precious stone and pearl![1427] 17That[1428] this kind of wealth has been ruined
in one hour!"

And every pilot and everyone sailing toward the place,[1429] and
mariners and such as work the sea, stood afar off, 18and cried out, watching
the smoke of her fire, saying, "What *city* is like the great city?" 19And they
threw dust above their heads and cried out weeping and mourning, saying,
"Alas, Alas, great city, through whom all those owning ships on the sea
became rich from her Priceyness.[1430] How has she been laid waste in one
hour?"

20Rejoice over her, O heaven, and you saints[1431] and apostles and
prophets! For God has adjudicated your redress from her.[1432] 21And a
powerful angel lifted up a stone, like a giant millstone, and threw it into the

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readings as to the sequence of the surrounding words. The Majority Text readings I take it are the bystanders saying it to Babylon, whereas the UBS text is the prophet saying it. To me, the Maj. readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. Humankind and the planet are much better off without her luxuries. It is luxurious living that destroys the planet. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

1427 **18:16b** txt "pearl" א A C P 0229 syr^{h} cop$^{sa,bo^{mss}(arthrous)}$ eth arm4 Prim NA27 {A} ‖ μαργαρίταις "pearls" lat syr^{ph} cop$^{bo^{ms}}$ TR RP.

1428 **18:17a** In Hebraistic Greek this word "hoti" like here can mean "how." There is a similar exclamation in 2 Samuel 1:19, 25, 27 about Saul and Jonathan, "How have the mighty fallen." (In the LXX that passage is II Kings 1:19, where those translators used the Greek word pōs.) David was not really asking how it happened, but was expressing consternation, as here in Revelation. There are three instances of this expression with hoti, in 18:10, 17, 19, and I varied the English word for the sake both of poetic variety and of illustration of the Hebraistic Greek possibilities.

1429 **18:17b** txt {A} "everyone sailing toward the place" א A C 0229 it^{ar} vg^{ww,st} arm RP NA27 {B} ‖ "everyone sailing on the high sea" vg^{cl} cop^{bo} Caes Prim ‖ "everyone sailing on the rivers" cop^{sa} ‖ "those who sail from a distance" Ps-Ambr ‖ "everyone sailing in ships" P (Hipp) Andr; Beat ‖ "everyone sailing near the place in ships" (syr^{ph}) ‖ "everyone associated with ships" Hipp Er Ald Col TR. There is a use of the word τόπος in connection with boats and sailing also in Acts 27:2.

1430 **18:19** This Greek word timiotētos actually was sometimes used as a title of respectful address to a rich person. "Your Priceyness," or, "Your Preciousness." In this passage, the logic is that the traders and merchants would miss her because of her high prices, for where would you rather take your wares, to where they are accustomed to high prices, or to where they have low prices? You could accurately render the word here as "high prices." But this brings up another illustration of how the rich oppress the poor. Many a poor person has had his home demolished because of how it would adversely affect the high prices of the homes of his rich neighbors. And thus, the rich get richer, and the poor get poorer. There is no greater freedom a country can have than that each citizen be allowed to build a house that each can afford, no matter what quality, and own that house debt-free from the start. But her Priceyness is building up wrath for that day.

1431 **18:20a** txt αγιοι και οι αποστολοι "saints and apostles" א A P cop^{sa,bo} arm3 RP SBL NA28 {\} ‖ αγιοι αποστολοι "holy apostles" C it^{ar} vg^{cl} Apr Beat TR ‖ αγγελοι και οι αποστολοι "angels and apostles" syr^{h} Hipp

1432 **18:20b** Compare Luke 18:3, 7.

sea, saying, "With such violence will that great city Babylon be thrown down, and never more be found."

[22]"And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a factory be heard in you anymore, [23]and the light of a lamp will will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your traders were the lords[1433] of the earth, in that by your sorceries all nations were deceived. [24]And in her was found the blood of prophets and of saints, indeed of all the slain upon the earth.

Chapter 19

Hallelujah!

[1]After these things I heard something like[1434] the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and glory[1435] and power of[1436] our God! [2]How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her prostitution, and has avenged the blood of his servants *spilled* by her hand."[1437]

[3]And a second time they said,[1438] "Hallelujah! And the smoke from her ascends for ever and ever."

[4]And the twenty-four elders and the four living beings fell down and worshiped God, the one sitting on the throne, saying, "Amen. Hallelujah!"

[5]And there came a voice from the throne, saying, "Praise our God, all you his servants, and[1439] you who fear him, both small and great."

[6]And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Hallelujah! For the Lord our God[1440] the Almighty has begun to reign.

[1433] **18:23a** Greek: "megistanes"; compare Daniel 5:23, Ecclesiasticus (Sirach) 4:7, 10:24;

[1434] **19:1b** txt ηκουσα ως "I heard like" א A C P vg cop^bo Apr Cass RP SBL NA28 {\} ‖ ηκουσα "I heard" syr^ph,h cop^sa eth arm Beat Prim Tyc TR

[1435] **19:1c** txt η δοξα κ. η δυναμις "glory and power" א² A C P vg syr^ph cop^sa Apr Beat Tyc2 SBL NA28 {\} ‖ η δυναμις κ. η δοξα "power and glory" arm3 RP ‖ η δοξα κ. η τιμη κ. η δυναμις "glory and honor and power" (syr^h) cop^bo TR ‖ κ. η δυναμις א* "and power"

[1436] **19:1d** txt του θεου "of God" א A C P *rell. Grk.* it^gig cop^sa,(bo) RP SBL NA28 {\} ‖ κυριω τω θεω "to the Lord God" [13 minuscules] TR ‖ τω θεω "to God" syr^h ‖

[1437] **19:2** For other instances of the instrumental use of ἐκ χειρὸς, see in the LXX Genesis 9:5; Lev. 22:25; 1 Kings 25:39 (1 Sam 25:39 English); 2 Kings 4:11; 18:31 (2 Sam English); 4 Kings 11:7 (2 Kings 11:7 English)

[1438] **19:3** txt {A} "a second time they said" א A C P TR NA27 {\} ‖ "a second *one* said" or, "a second time he said" syr^h cop^bo RP.

[1439] **19:5** txt "and" A 0229 it^ar,t vg syr^ph,h cop^bo arm eth^mss Andr; Prim Apr Beat TR RP [NA27] {C} ‖ *omit* א C P cop^sa,bo^ms eth ‖ *lac* C.

[1440] **19:6b** txt {D} "the Lord our God" א² P it^ar vg syr^h cop^sa^ms arm Apr Beat RP [NA27] {C} ‖ "the Lord God" A it^t syr^phc cop^sa^ms,bo Cypr TR ‖ "our God" Andr ‖ "God our Lord" א* ‖ "God" eth ‖ "the Lord" syr^ph* cop^bo^ms ‖ "our Lord" Prim ‖ *lac* C.

7Let us rejoice and exult, and give glory to him, for the wedding of the
Lamb has come, and his wife has made herself ready; 8and it was given to
her that she be dressed in fine linen bright and clean, for the fine linen is the
righteous acts of the saints."

9And he says to me, "Write: 'Blessed are those who are invited to the
wedding banquet of the Lamb.' " And he says to me, "These are true words
from God."

10And I fell down before his feet to worship him. And he says to me,
"Watch out! I am your fellow servant, and one of your brothers in having
the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit
of prophecy."

Behold a White Horse

11And I saw heaven opened, and behold, a white horse, and the one
sitting on it [called] faithful and true,[1441] and in righteousness he judges and
makes war. 12And his eyes are like[1442] flames of fire, and on his head many
diadems, having a name written[1443] on them which no one knows but
himself, 13and he is clothed in a robe dipped in blood, and called by the
name "the Word of God."

14And the armies that are in heaven are following him on white horses,
dressed in bright, clean linen. 15And from his mouth goes out a sharp[1444]
sword, so that with it he might strike the nations, and then he himself will
shepherd them with a rod of iron; and he himself will tread the press of the
wine of the passion of[1445] the wrath of God the Almighty.[1446] 16And he has a
name written on his robe and on his thigh: King of Kings and Lord of Lords.

1441 **19:11** txt καλούμενος πιστὸς καὶ ἀληθινός “called faithful and true” it^{t} vg^{cl} syr^{ph,h} (cop$^{sa?bo?}$) (eth?) Iren^{lat} Or^{lat} Cyp Vict Tyc Jer Apr Prim Andr^{c} Ps-Ambr Beat TR RP [NA27] {C} ‖ πιστὸς καλούμενος καὶ ἀληθινός “called faithful and true” א WH ‖ *vocabatur fidelis, et verax vocatur* “called faithful and called truthful” it^{c} vg^{ww,st} ‖ “called faithful and true” it^{ar} ‖ “faithful and true” A P arm Hipp Andr^{a,bav,p} Areth Er. 1,2,3 Ald Col ‖ *lac* C. The word καλούμενος, “called,” is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness. If the word were not present in the Greek, the English copula would normally be supplied- “the one sitting on it was faithful and true.” Yet to supply “was called” would not be out of the question.

1442 **19:12a** txt ὡς “like” A it^{ar,t} vg syr^{ph,h} cop$^{sa^{mss},bo}$ eth Iren^{lat} Or^{gr,lat} Cypr Jer Apr Prim Beat TR [NA27] {C} ‖ *omit* א P arm Hipp Andr RP ‖ *lac* C.

1443 **19:12b** txt {A} "a name written" A (syr^{ph}) cop^{bo} TR NA27 {\} ‖ "a name," then lacking "written which no one" א* ‖ "names written" א^{2} arm4 ‖ names written and a name written" syr^{h**} RP ‖ *lac* C.

1444 **19:15a** txt {A} *omit* א A P cop^{sa,bo} arm Iren Orig Hier Beat Apr Cass Ps-Ambr TR NA27 {\} ‖ *add* "double-edged" *before* "sword" (syr[h] *after* "sword") vg^{cl} syr^{h**} eth Ambr Prim RP ‖ *lac* C.

1445 **19:15b** txt {A} "(Heb 4:12) of the passion of the wrath" A P RP NA27 {\} ‖ "of the wrath of the passion" א Or cop^{sa} ‖ "of the passion and wrath" TR ‖ *lac* C.

1446 **19:15** I know this is rather many genitive clauses all in a row; one could for example at least say "the wine-press" instead of the press of the wine." But I wanted to preserve the form of the phrase "wine of the wrath of God" that is found elsewhere in Revelation.

17 And I saw an[1447] angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather toward the great feast of[1448] God, 18 that you may eat the flesh of kings, and the flesh of generals, and the flesh of the mighty, and the flesh of horses and of those riding on them; even the flesh of every sort, both free and slave, both the small and the great."

19 And I saw the beast and the kings of the earth and their armies, gathered together to make war with the one sitting on the horse and with his army. 20 And the beast was arrested,[1449] and with him the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast and worshiping his image. The two were thrown while living into the lake of fire burning with sulfur. 21 And the rest were killed by the sword which goes out from the mouth of the one sitting on the horse. And all the birds got fat off their flesh.

Chapter 20

The One Thousand Years

1 And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand. 2 And he captured the dragon, the ancient serpent, which is the Devil and Satan,[1450] and bound him for a thousand years, 3 and cast him into the abyss, and closed[1451] and sealed it over him, so that he could no longer deceive the nations, until the end of the thousand years; after them he must be released for a short time.

4 And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the image of him, and did not take the mark on their forehead or on their hand. And they came to life, and reigned with Christ a thousand[1452] years. 5 (The rest[1453] of the dead did not come to life

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[1447] **19:17b** txt {A} ἕνα "an" A P it^{ar} vg Apr Cass Prim TR NA27 {\} ‖ ἄλλον "another" א syr^{ph} cop^{samss,bo} arm4 ps-Ambr ‖ *omit* syr^{h} Beat RP ‖ *lac* C. In Semitic usage, this ἕνα would be somewhat equivalent to our indefinite article.

[1448] **19:17d** txt τὸ μέγα “the great feast of God” א A P vg syr^{ph,h} cop^{sa,bo} arm4 Prim Beat Apr RP NA28 {\} ‖ τοῦ μεγάλου “the feast of the great God” TR

[1449] **19:20c** I believe it is important to use the word "arrested," because elsewhere the beast is called "the man of lawlessness." And also to remind us that the beast will be "Caesar." Yes, he will be the government, and we must remember that governments do break laws, and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the government. And the kingdom of God is a government, and now, "the kingdoms of this world are become the kingdom of our Lord, and of his Christ." Amen.

[1450] **20:2b** txt *omit* א A syr^{ph} cop^{sa,bo} TR SBL NA28 {\} ‖ +ο πλανων την οικουμενην ολην “who deceives the whole world” (syr^{h}) RP ‖ *lac* C P

[1451] **20:3** txt *omit* א A RP SBL NA28 {\} ‖ αυτον “it” TR ‖ *lac* C P

[1452] **20:4c** txt χιλια א A syr^{ph} cop^{sa,bo} Erasmus-all Aldus Colinaeus Complutensian TR-Scriv AT SBL NA28 {\} ‖ τα χιλια syr^{h} TR-Steph RP ‖ *lac* C P 1828

until the thousand years were finished.)[1454] This is the first resurrection.
6Blessed and holy is he who takes part in the first resurrection; over such,
the second death has no power, but instead they shall be priests of God and
of Christ, and shall reign with him a thousand years.

The Last War

7And when the thousand years are finished, Satan shall be released
from his prison, 8and he shall go forth to deceive the nations which are in
the four points of the earth, Gōg and Magōg,[1455] to gather them together for
war, the number of them being as the sand of the seashore. 9And they rose
up over the breadth of the earth, and surrounded the company of the saints
and the beloved city. And fire came down from heaven[1456] and consumed
them. 10And the Devil, the deceiver of them, was cast into the lake of fire
and sulfur, where also[1457] the beast and false prophet were, and they shall
be tormented day and night, for ever and ever.

The Great White Throne of Judgement

11And I saw a great white throne, and the one sitting on it, from whose
face the earth and the heaven fled away, and their place was found no more.
12And I saw the dead, the great and the small,[1458] standing before the
throne,[1459] and books were opened. Another book was also opened, which
is the book of life. And the dead were judged from what was written in the
books, according to their works. 13And the sea gave up the dead which
were in it, and Death and Hades gave up the dead which were in them, and
each person was judged according to their works. 14And Death and Hades
were cast into the lake of fire. This is the second death, the lake of fire.

[1453] **20:5a** txt οἱ λοιποὶ "the rest" A vg Am Apr Ful Vic Prim Aug NA27 {\} ‖ "and the rest" it^{ar} vg^{mss} cop^{bo} eth^{pt} arm4 RP ‖ "but the rest" cop^{sa} TR ‖ *omit whole sentence (homoioteleuton)* ℵ syr^{ph} Vict Beat ‖ *lac* C P.

[1454] **20:5c** Parentheses are necessary here, to prevent the reader from thinking that the "This" in the next sentence is referring to the resurrection at the end of the thousand years. (The text within the parentheses is omitted by ℵ, the Syriac version and 70 Greek minuscules.)

[1455] **20:8** Ezekiel 38, 39

[1456] **20:9** txt "from heaven" A vg^{ms} cop^{bomss} eth Aug$^{2/3}$ Prim NA27 {A} ‖ "from God from heaven" ℵ^{2} (ℵ* *homoioteleuton*) P vg syr^{h} Jer Apr Beat Andr TR ‖ "from heaven from God" (see 21:2,10) it^{ar} vg^{ms} syr^{ph} cop^{sa,bo} arm eth^{mss} Aug$^{1/3}$ RP ‖ *lac* C.

[1457] **20:10** txt οπου και "where also" A vg Aug Beat Cass Prim Tyc2,3 Vict RP SBL NA28 {\} ‖ οπου "where" ℵ it^{ar} vg^{mss} syr^{ph} cop^{sa,bo} Apr TR ‖ *lac* C

[1458] **20:12** txt {A} "the great and the small" ℵ^{2} A P it^{ar} vg syr^{ph,h} cop^{sa} eth RP NA27 {\} ‖ "and the great and the small" ℵ* ‖ "the small and the great" cop^{sa,bo} ‖ "the small and the great" (sans articles) TR ‖ *lac* C.

[1459] **20:12b** txt θρονου "throne" ℵ A P latt syr cop arm eth Er-4 RP SBL NA28 {\} ‖ θεου "God" TR ‖ *omit* εστωτας ενωπ. του θ. arm2 Aug Prim ‖ *lac* C

15And if anyone was not found written in the book of life, he was cast into
the lake of fire.[1460]

Chapter 21

The New Jerusalem

1And I saw a new heaven and a new earth; for the first heaven and first
earth had vanished away, and the sea does not exist anymore. 2And I[1461]
saw the holy city, the new Jerusalem, coming down out of heaven from God,
prepared as a bride made beautiful for her husband. 3And I heard a great
voice from the throne[1462] saying, "Behold, God's tent is with humanity. And
he shall dwell with them, and they shall be his people, and he shall be their
God;[1463] 4and he[1464] shall wipe away every tear from their eyes. And death
shall no longer exist, neither sadness, nor crying, nor pain, shall exist
anymore. The[1465] former things have passed away."

5And the One sitting on the throne said, "Behold, I am making all
things anew."

And he says,[1466] "Write, 'These words are trustworthy and true.' "

6And he said to me, "They are accomplished.[1467] I am[1468] the Alpha
and the Omega, the beginning and the end. To him who is thirsty I will give

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1460 **20:14** txt "the lake of fire" א A P syr^{h} cop^{sa} arab RP SBL NA28 ‖ *omit* vg^{cl} cop^{bo} TR ‖ *lac* C

1461 **21:2** txt *omit* all Greek mss, all other versions, all fathers RP SBL NA28 {\} ‖ "I John" vg^{cl} TR

1462 **21:3a** txt θρόνου "from the throne" א A it^{ar} vg ps-Amb Aug Iren^{lat} Ambr Haymo NA27 {\} ‖ οὐρανοῦ "from heaven" P syr^{ph,h} cop^{sa,bo} arm eth Ambr Prim Tyc Oec Beat Cass TR RP ‖ *lac* C. The UBS textual commentary says that the latter reading appears to be an assimilation to ἐκ τοῦ οὐρανοῦ in ver. 2.

1463 **21:3c** txt {D} "and he shall be their God" 1678 (Cf. arm 6 –Coneybeare p. 158) ‖ "and God himself with them and shall be to them God" syr^{ph} ‖ "and God himself shall be with them their God" A vg eth Iren^{lat} Ambr^{½} Apr Beat (NA27 [αὐτῶν θεός]) {C} ‖ "and God himself shall be with them their God" P Andr TR ‖ "and God himself shall be with them" (it^{sin}) cop^{bopt} Ambr^{½} ‖ "God himself shall be with them" א ‖ "and God himself shall be with them" 1778^{txt} 2814 (it^{sin}) Aug RP ‖ *lac* C. The longer readings appear to be conflations of two earlier readings, one having "shall be their God," and the other having "shall be with them." Hoskier estimates that the text of 1678 is 50 years older than that of Codex Sinaiticus.

1464 **21:4a** txt *omit* א P 051^{S} *f*052 922 1611 2050 2053 2062 2329 it^{gig} syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {\} ‖ "God" A 1006? 1841 vg Apr Beat Tert Tyc3 TR ‖ "from them" 046 𝔪^{K} ‖ *lac* C 1828 2040

1465 **21:4b** txt {A} *omit* A P Andr ‖ "upon the faces" syr^{ph} ‖ "the sheep" א* ‖ relative pron. vgst Apr Beat ‖ "for" א^{1} it^{ar,sin} vg^{cl,ww} syr^{h} cop$^{sa,(bo)}$ arm Iren^{lat}; Aug Quod Prim TR RP (NA27 [ὅτι]) {C} ‖ *lac* C 1828 2040.

1466 **21:5** txt {D} "says" A vg syr^{h} Apr Beat Tyc Iren^{lat} Am NA27 {\} ‖ "says to me" א P it^{ar} syr^{ph} cop^{sa,bo} arm eth TR RP ‖ *lac* C.

1467 **21:6a** txt {A} "They are accomplished" א^{2a} A syr^{ph} cop^{bo} Iren^{lat,int} Prim Tyc Prim Oec NA27 {\} ‖ "It is accomplished" vg it^{ar,sin} Prim Er Ald Col TR ‖ "I am become" א* P cop^{sa} arm Orig Andr Areth RP ‖ *omit* א^{2b} syr^{hmss} Tyc. 3 Beat ps-Ambr ‖ *lac* C. The UBS textual commentary: "The unusual aoristic termination of γέγοναν seems to have given rise to the variants (*a*) γεγόνασιν (*b*) γέγονε (*c*) γέγονα. With reading (*a*) compare the similar correction at Romans 16:7; with (*b*) compare Rev. 16:17, which occurs in another final scene; and with (*c*) the following set of variant readings is connected." For a fuller apparatus on this variant, see endnote in the revwgrk.pdf edition of this document.

1468 **21:6b** txt {A} ἐγώ εἰμι ("I am") A (it^{ar} vg) syr^{ph} TR (NA27 [εἰμι]) {\} ‖ ἐγώ ("I") א P syr^{h} cop^{sa} Cypr? ‖ *omit* RP ‖ *lac* C. There may be no difference in meaning between the first two

freely from the spring of the water of life. 7He who overcomes will inherit these things,[1469] and I will be to him *his* God and he will be to me a son. 8But to the cowardly and unbelieving[1470] and abominable[1471] and murderers and fornicators and sorcerers[1472] and idolaters and all liars, their inheritance is in the lake that burns with fire and sulfur, which is the second death."

The Bride and Wife of the Lamb

9And one of the seven angels who had the seven bowls full of the seven last plagues came,[1473] and he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb."[1474] 10And he carried me away in the Spirit onto a great and high mountain, and showed me the holy[1475] city Jerusalem, descending out of heaven from God, 11having the glory of God. Her[1476] radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal; 12having[1477] a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the sons of Israel; 13from[1478] the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;[1479] 14with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb.

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variants, since "to be" may customarily in Greek be elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (א P 046 many minuscules) or ἐγώ εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."

[1469] **21:7** txt "these things" א A P latt syr cop RP SBL NA28 {\} ‖ "all things" TR ‖ *lac* C

[1470] **21:8a** txt *omit* א A P latt cop^{samss,bo} TR SBL NA28 {\} ‖ "and the sinful" syr^{ph,h**} cop^{samss} RP ‖ *lac* C.

[1471] **21:8b** Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

[1472] **21:8c** This Greek word phármakos or pharmakeús (they mean pretty much the same) means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The drugger aspect can be clearly seen in the word itself, "pharmakos." The word in some classical literature also meant drug seller, though with the connotation of the medicinal v. pejorative meaning of drugs.

[1473] **21:9a** txt *omit* All extant Grk mss. vg it^{gig} syr^{ph} cop arm4 RP SBL NA28 {\} ‖ "to me" lips^{4} arm1,2,α arab TR

[1474] **21:9b** This is significant that both the words wife and bride are used. Israel has been called the wife, and the church the bride, and here in the New Jerusalem we see both of them built into one. The twelve gates are the twelve tribes of Israel, and the twelve foundations are the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty-four elders?

[1475] **21:10b** txt {A} "the holy" א A P vg it^{h} syr^{ph,h} cop^{sa,bo} eth arm Cass Apr Beat ps-Ambr Prim NA27 {\} ‖ "the great holy" TR RP ‖ *lac* C.

[1476] **21:11** *omit* א A P am fu tol lips^{5} syr^{h} cop^{sa} arm1 Beat Apr RP SBL NA28 {\} ‖ "and" it^{t} vg^{cl} dem syr^{ph} arm-α,2 eth Prim TR ‖ "but" cop^{bo} ‖ *lac* C

[1477] **21:12a** "having" א A P syr cop arm-4 Tyc Beat RP SBL NA28 {\} ‖ "and having" *pc* syr^{ph} TR ‖ *lac* C

[1478] **21:13a** The gates are named after the direction you are coming from when entering them, the way winds are named.

[1479] **21:13b** txt East and North and South and West: א^{c} P AT RP SBL NA28 {\} ‖ E, N, S and W: Erasmus 4,5 Scriv-1894-TR ‖ E, N, S, W: it^{t} vg^{mss} Prim Beat Erasmus 1,2,3 Aldus Colinaeus

15And the one speaking with me had a measuring rod of gold, to
measure the city, and its gates and its wall. 16And the city lies foursquare,
that is, its length is as great as the width. And with the rod, he measured
the city at 12,000 stadia.[1480] The length and width and height of it are the
same. 17And he measured[1481] the wall of it,[1482] 144 forearms,[1483] the
dimension of a man, which is the angel's.[1484]

18And the material of its wall is jasper, and the city is pure gold, clear
like crystal. 19The foundations of the walls of the city are adorned with
every precious stone; the first foundation *with* jasper, the second sapphire,
the third chalcedony, the fourth emerald, 20the fifth sardonyx, the sixth
sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth
chrysoprase, the eleventh hyacinth, the twelfth amethyst. 21And the twelve
gates are twelve pearls; each one of the gates was made out of one pearl.
And the streets of the city are pure gold, transparent as glass.

22And I did not see a temple in it, for the Lord God Almighty is its
temple, and the Lamb. 23And the city has no need of either a sun or a moon
to shine in it, for the glory of God has illumined it, and its lamp is the Lamb.
24And the nations[1485] will walk by its light; and the kings of the earth bring
their glory[1486] into it; 25and its gates are never closed by day; in fact, night
will not exist there; 26and they will bring the glory and honor of the nations

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Stephens-1550 Elzevir-1624 Beza-1598 ‖ E, N, S, W, S: 051^{S} ‖ E, N, and S, and W: ‖ E, N, W and S: A cop^{sa} ‖ E and W and N and S: arm1,2 eth½ ‖ E and W and S and N: eth½ ‖ E, S, W and N: cop^{bo} ‖ E and S and N and W: pc. arab ‖ E and N and S: א* ‖ E and N and W: ‖ *lac* C. This footnote is to show both the presence and absence of και, and also the sequence or absence of the 4 points of the compass. And this is only about half of the variants, this is just the major ones.

1480 **21:16** A stadion was 6 plethra, one plethra being 100 Greek feet, so 600 Greek feet, 625 Roman feet, 606¾ English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.

1481 **21:17a** txt {A} "he measured" א A P all versions$^{acc. to Hosk.}$ TR RP NA27 {\} ‖ *omit* 𝔪^{K} ‖ *lac* C.

1482 **21:17b** This must be the thickness of the wall, since we already know from v. 16 that the height of the wall is 12,000 stadia.

1483 **21:17c** About 200 feet or 60 meters.

1484 **21:17d** This phrase is ambiguous; it could either be saying that the angel in the context here measuring, has the same dimensions of his fore-arm as a man has, or it could be saying that angels in general use the same measurements as human beings, which was cubits. The former seems more likely, than that angels will always use cubits.

1485 **21:24a** txt "the nations" *all mss and verss except below* RP NA27 {\} ‖ "the nations of the ones being saved" 254 2186 2814 syr^{h} TR. (There is also another Greek Ms., 141/2049, but it does not qualify, as it is simply a copy of Aldus' TR.) H. C. Hoskier says in vol. 1, at the top of p. 748: "As regards xxi. 24 it is well-known that Erasmus took the commentary reading for his text, and left the real text in the commentary. It is not surprising, as the two sentences are conjoined. Our present MS. [254], however, adopts both clauses as text....There can be no doubt as to this, for his text proper is all in red ink."

1486 **21:24b** txt {A} "their glory into it" א A P (syr^{ph}) cop^{sa} eth Beat Prim NA27 {\} ‖ "to it the glory and honor of the nations into it" RP ‖ "from the nations the glory and the honor of the nations into it" syr^{h} ‖ "their glory and honor into it" (v. 26) vg Ambr ps-Ambr Apr TR ‖ *lac* C.

into it. [27]And nothing unclean[1487] or anyone who practices abomination or falsehood will ever go into it– only those who are written in the Lamb's book of life.

Chapter 22

The River of Living Water

[1]And he showed me the river[1488] of the water of life, bright like crystal, flowing from the throne of God and of the Lamb [2]in the middle of its boulevard. And on either side of the river, the tree of life producing twelve fruits, according to the month each one yielding its fruit,[1489] and the leaves of the tree are for the healing of the nations.[1490] [3]And every accursed thing[1491] will no longer[1492] exist. And the throne of God and of the Lamb

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[1487] **21:27a** txt "unclean א A P syr^ph cop^bo Iren Apr Ambr RP SBL NA28 {\} ‖ "that/who defiles" vg cop^sa Prim Beat TR ‖ *lac* C

[1488] **22:1** txt "river" א A P latt syr^h cop^sa,bo arm4 SBL NA28 {\} ‖ "pure river" TR RP ‖ "river of living water pure and bright" syr^ph ‖ *lac* C

[1489] **22:2c** txt *omit* א A syr^ph cop^sa arm-4 RP SBL NA28 {\} ‖ ενα "one" P syr^h cop^bo TR ‖ *lac* C. Bohairic: "A tree of [the] life, bringing the twelve fruits forth, one for a month." Murdock: "the tree of life; which bore twelve [sorts of] fruits yielding one of its fruits each month." I'm not sure the English Bibles that are based on the TR reading, have translated it correctly. Tyndale: "which bare xii maner of frutes: and gave frute every moneth." DR: "yelding tvvelve fruites, rendring his fruite euery moneth" KJV: "which bare twelve *manner of* fruits, *and* yielded her fruit every month"

[1490] **22:2d** Compare Ezekiel 47:12, where it says "all kinds of fruit." Some interpreters see the δώδεκα "twelve" with a δωδεκάκις meaning, that is, "twelve times," see BDF § 248(3). If δώδεκα here means "monthly," then κατὰ μῆνα "according to the month" would seem redundant. "Monthly" is what is said in Ezekiel and also in Shemot r. 15, acc. to Lohmeyer, Hdb. *ad loc*. But καρποὺς "fruits" here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are "the tree of life"), and each different kind of fruit is borne in a different month. You could still have "12 kinds of fruits, every month each one yielding its fruit." But I don't know how "month" or "monthly" either one, could be literal, since there will be no more night or day. How then would there still be "months" if there is no more night or day, and there is no need for a sun anymore?

[1491] **22:3a** txt καταθεμα (contraction of καταναθεμα) א² A P 046 051^S *all remaining extant minns* RP SBL NA28 {\} ‖ καταναθεμα 181? 467*** 2026 Compl. TR ‖ καταθημα 2044 ‖ καταθαιμα 792 ‖ καταγμα א* ‖ αναθεμα 2050 ‖ ^κα θεμα 2065* ‖ αναθεματα arm ‖ *lac* C 1828 2040. The LSJ lexicon says καταναθεμα means "a curse," whereas BAGD says it is something that is cursed, devoted, given over to a deity. It seems to me that if "a curse" were meant, the author would have used the word καταρα, as in Gal. 3:13. So translations disagree: curse: - Tynd, KJV, ASV, NKJV, NASB, NIV, NET, HCSB, GW; curses: – JNT; accursed thing: - RSV, ESV, NRSV, CBW, NABRE; blight: Murdock Syriac; abomination: Sahidic Coptic; defilement: Bohairic Coptic

[1492] **22:3** txt "exist no longer" א² A P TR RP NA27 {\} ‖ "not exist there" syr^ph ‖ *omit* א* ‖ *lac* C. Compare 22:5. Affecting this and other variants in Revelation is the scribes' and the interpreters' understanding of passages such as 22:15, "Outside are the dogs, etc." If one understands that passage to mean that there will still be wicked and accursed people on the earth at that time, only not allowed into the city, then you might want to specify here that no accursed thing will be "there" in the city itself. But if you understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One wonders too, concerning the similar phrase in 22:5 a couple verses later, how or whether these two pulled on each other. English translations vary greatly as to which variant, "no longer" versus "there," that they follow (several even conflate the two). They also vary greatly as to whether the phrase pân katáthema means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness.

will be in it, and his servants will serve him, 4and they will see his face,[1493]
and his name will be on their foreheads. 5And night will no longer[1494] exist,
and they have no need for the light of a lamp or the light of a sun, because
the Lord God will shine on[1495] them, and they will reign for ever and ever.

6And he said[1496] to me, "These words are trustworthy and true. Yes,
the Lord, the God of the spirits of the prophets,[1497] he has sent his angel to
show his servants what things must soon take place."

7"And behold, I am coming soon. Blessed is he who keeps the words
of the prophecy of this book."

8And I, John, *was* the hearer and the seer of these things.[1498] And
when I heard and I saw, I fell down to worship before the feet of the angel
who had been showing them to me. 9And he says to me, "Watch it! I[1499] am
a fellow servant of yours and of your brothers the prophets, and of those
keeping the words of this book. Worship God."

10And he says to me, "Do not seal up[1500] the words of the prophecy of
this book, for the time is near. 11He who is doing wrong, let him continue to
do wrong, and the unclean continue to be unclean, and he who is doing
good continue to do good,[1501] and the holy continue to be holy."

Behold, I am Coming Soon

12"Behold,[1502] I am coming soon, and the repayment from me along
with me, to pay back to each one such as his work[1503] truly is.[1504] 13I am the
Alpha and the Omega, the first and the last, the beginning and the end.[1505]

[1493] **22:4** Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."

[1494] **22:5a** txt "will not exist any longer" א A P it^{ar,t} vg syr^{h} cop^{sa,bo} arm Ambr Apr ps-Ambr Beat Tyc2 NA27 {\} ‖ "will not exist there" syr^{ph} TR RP ‖ "will not exist any longer there" Iren^{Gr} ‖ *lac* C. Compare 22:3.

[1495] **22:5d** txt "on" א A eth Iren Ambr⅓ Prim Tyc2 NA27 {\} ‖ *omit* P vg it^{ar} syr^{ph,h} Beat ps-Ambr TR RP ‖ *lac* C.

[1496] **22:6a** txt "said" א A P TR NA27 {\} ‖ "says" eth RP ‖ *lac* C.

[1497] **22:6b** txt "of the spirits of the prophets" א A P RP SBL NA28 {\} ‖ "of the spirit of the prophets" syr^{h} eth Apr ‖ "of the holy prophets" TR ‖ "of the spirits of the holy prophets" syr^{ph} ‖ *lac* C

[1498] **22:8** txt "hearer and seer" A syr^{h} cop$^{sa(bo)}$ RP SBL NA28 {\} ‖ "seer and hearer" א (syr^{ph}) Prim TR ‖ *lac* C P

[1499] **22:9** txt "I" א A 046 *all other extant minuscules* vg^{mss} syr cop^{sa,bopt} eth Apr RP SBL NA28 {\} ‖ "for I" 1893? 2329 vg^{mss} cop^{bopt} arm arab Beat Aug TR ‖ *lac* C P

[1500] **22:10** Contrast this to Daniel 12:9; 9:24; Rev. 10:4.

[1501] **22:11** txt "continue to do righteousness" א A vg^{mss} syr cop^{sa} arm-4 Apr Beat RP SBL NA28 {\} ‖ "continue to be righteous / continue to justify himself, sanctify himself" vg^{cl} cop^{bo} eth TR ‖ *lac* C P

[1502] **22:12a** txt "behold" א A syr cop RP SBL NA28 {\} ‖ "and behold" vg^{mss} eth TR ‖ *lac* C P

[1503] **22:12b** Greek, literally, "as his work is." Bauer says in 1. c. β. "of the deeds of men, exhibiting a consistent moral character, referred to collectively as "ta erga"...," and he gives reference showing examples. Later he says, "The collective "to ergon" [as here] is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ergon or erga is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is,

14"Blessed are those who wash their robes,[1506] so that access to the tree
of life will be theirs, and to the gates, so they may go into the city.
15Outside[1507] are dogs,[1508] and sorcerers, and fornicators and murderers and
idolaters and anyone who loves or does falsehood.

16"I Jesus have sent my angel to testify these things to you regarding the
churches. I am the root and line of David, the bright *and* morning star.[1509]

17And the Spirit and the bride say, "Come." And he who is hearing this
should say "Come." And he who is thirsty, should come. Whoever wants to,
get the water of life without cost.

18I testify[1510] to everyone who is hearing these words of the prophecy of
this book: if anyone adds to them, God will add[1511] to him the plagues that
are written in this book; 19and if anyone takes away from the words of this
book of prophecy, God will take away his share of the tree[1512] of life and of
the holy city, of what is written in this book.

"what it really is," or, "what it turns out to be" after judgement. See LSJ def. III, "the facts of the case," the true story, what is reality. The Majority Text switches this to the future, "what it will truly be," that is, after judgment.

1504 **22:12c** txt "is" (with variation) ℵ A syr^{h} WH NA27 {\} ‖ "will be" (with variation) Beat TR RP ‖ *"according to his works"* syr^{ph} cop^{sa⅓} eth ‖ *lac* C P.

1505 **22:13** txt "the first and the last the beginning and the end" ℵ A latt syr cop^{sa} RP SBL NA28 {\} ‖ "the first and the last and the beginning and the end" syr^{ph} ‖ "the beginning and the end the first and the last" TR ‖ "the beginning and the end" cop^{bo} ‖ "the first and the last" arm-1 Vig ‖ *lac* C P

1506 **22:14** txt {A} "who wash their robes" ℵ A it^{ar} vgst cop^{sa} eth Ath^{mss}; Ps-Ambr Fulgentius Apr (Prim) Haymo NA27 {A} ‖ "doing his commandments" syr^{ph,h} cop^{bo} arm Andrew; Tert Cypr Tyc Areth (Caes) (Beat) TR RP ‖ *lac* C P. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression [to keep the commandments] (12·17; 14·12). [and not "doing" as here] 'Moreover, the prepossessions of the scribes would have favoured [doing the commandments] rather than [washing the robes]' (H. B. Swete, *in loc.*)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncials ℵ A 052 (1678, 1778, 2080 are descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character.

1507 **22:15a** txt *omit* ℵ A 046 051S *f*052 *all other extant minuscules* latt syr^{h} Ath Hipp RP SBL NA28 {\} ‖ "but" 110? 1894 Fulg cop arm arab Prim TR ‖ "and" syr^{ph} ‖ *lac* C P

1508 **22:15** Deut. 23:18; a dog is a male prostitute.

1509 **22:16** txt {D} ο πρωινος "morning" ℵ Ath Tyc2 Vig RP SBL NA28 {\} ‖ και ορθρινος "and morning" TR ‖ και ο προινος "and morning" A ‖ και πρωινος "and morning" 1006 1841 1678 1778 it^{gig} vg Prim Beat Apr ‖ "the morning bright star" 2050 *al.* ‖ αστηρ δε πρωινος "and the star of the morning" syr^{ph} ‖ "like the splendid star of the morning" syr^{h} eth ‖ "star of the hour of morning which is enlightened" cop^{sa} ‖ "star which is wont to rise in the morning" cop^{bo} ‖ "star of dawn" arm-1 ‖ *lac* C P 1828 2040 2080

1510 **22:18a** txt μαρτυρω εγω "I testify" ℵ A 046 *& ALL OTHER EXTANT GRK WITNESSES* it^{gig} syr cop arm Prim Beat Apr RP SBL NA28 {\} ‖ μαρτυρω παντι εγω "I testify to all" 051^{S} ‖ μαρτυρομαι εγω "I testify" 2329 + 16 *al* ‖ συμμαρτυρουμαι γαρ "for I testify" 2075^{supp} vg TR ‖ *lac* C P 1828 2040 2080

1511 **22:18b** txt επιθησει ℵ^{2} A syr^{ph} cop^{sa,bo} TR SBL NA28 {\} ‖ επιθη ℵ* ‖ επιθησαι RP ‖ *lac* C P. The RP reading is an imprecation in the optative mood, so also ἀφέλοι in 22:19b. "...may God add to him...may God take away..."

1512 **22:19c** txt "tree" ℵ A 046 051 922 1006 1611 1678 1778 1841 2050 2053 2062 2186 2329 *rell. Grk* it^{gig} syr^{ph,h} cop^{sa} eth arm Apr Tyc Beat *am dem lips*^{6} RP NA27 {\} ‖ "book" vg fu *lips*^{4,5} cop^{bo} arab$^{(Walton's\ Polyglot)}$ Prim Ambr Haymo Act Saturn TR ‖ *ligno / libro* ps-Aug.-Spec. ‖ *not clear*: Cass Beda ‖ *lac* C P 1828 2040 2080 2814. There is simply no Greek manuscript support for the TR reading. The TR reading is found in only two Greek manuscripts, 296 and 2049,

20The one who is testifying these things says, "Yes, I am coming soon." Amen; come,[1513] Lord Jesus.

21The grace of the Lord Jesus[1514] be with all the saints.[1515] [1516]

(plus margin of 2067 in a very late hand) but these two, 296 & 2049 do not count, since both are 16th century manuscripts (Hoskier's numbers, 57 & 141) that were handwritten copies made from the TR *itself*, according to Hoskier (see table at end of this document). One cannot use a copy of the TR to prove that a TR reading is found in Greek manuscripts. A plausible theory as to the origin of the reading is that it is probably from the Latin, and maybe confusion of *libro* and *ligno*. Proof that Erasmus got this "book" reading from the Latin is the fact that his one Greek Revelation manuscript, 2814, formerly known as No. 1, had an exact sister manuscript not known to him at the time, and this manuscript, 2186 (208), did not lack the end verses. And here in 22:19, that sister manuscript reads "tree" not "book." And at the bottom of page 1:615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Moreover, there should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans' book "Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament," pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: http://www.brill.com/beyond-what-written/ See also Krans' refutation of Thomas Holland in Erasmus and the Text of Revelation. http://rosetta.reltech.org/TC/v16/Krans2011.pdf

1513 **22:20** {D} ἔρχου "come" א syr^{ph} cop^{sa,bo} arm4 Apr ‖ Ναί ἔρχου "yes come" syr^{h} Prim Tyc ‖ Ἀμήν ἔρχου "amen come" A vg eth Ambr Ps-Ambr Beat NA27 {\} ‖ Ἀμήν ναί ἔρχου "amen; yes, come" TR RP ‖ *lac* C P. Both the words αμην and ναι mean something like "yes," and so I think they were both liturgical additions to an original ἔρχου standing alone. The א reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051^{supp} as a lone uncial. The 922 reading is simply a mistaking of NAI for KAI. I think that the א reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

1514 **22:21a** txt "Lord Jesus" א A NA27 {A} ‖ "Lord Jesus Christ" syr^{h} eth Andr RP ‖ "our Lord Jesus Christ" it^{ar} vg (vg^{ms} cop^{sa} omit Χριστοῦ) syr^{ph} arm eth Ps-Ambr Beat TR ‖ *omit v. 21, but add after v. 20* "to all the saints for ever and ever. Amen.". cop^{bo} ‖ *lac* C P.

1515 **22:21b** txt: {C}

(1) with all the saints
(2) with the saints
(3) with all his saints
(4) with all of you
(5) with all

(1) syr^{h} cop^{sa} (arm) Andr Areth RP (2) א WH (3) syr^{ph} (4) vg^{cl} eth^{½} Fulg Ps-Ambr TR (5) A (it^{ar} *cum omnibus hominibus*) vg^{st,ww} eth^{½} Ambr Tyc Beat^{½} NA27 {B} ‖ *upon all the saints unto age of the ages* cop^{bo} (cop^{bomss} *age of the age*) ‖ *lac* C P. Interesting that the same people who object to the NA27 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," here in Revelation 22:21 where the NA27 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

1516 **22:21c** txt *omit* "Amen." A it^{ar} vg^{st,fuld} Beat^{½} Tyc Andr Areth NA27 {B} ‖ *add* "Amen." א vg^{cl,ww} syr^{ph} cop$^{sa,(bo)}$ arm eth Am Beat^{½} Areth TR RP ‖ "Amen, amen." syr^{h} ‖ *lac* C P.

. [Finished, this eighth day of April, year of our Lord two thousand and six, by the lowly author scribe, DRP.]

Witnesses to Revelation

(nothing after IX century cited, and everything before X century cited.
If it is the words of God, they will show up before the 10th century)

MS symbl	Alt	Date	Contents
$\mathfrak{P}^{18}$	Oxyr1079	III/IV	1:4-7
$\mathfrak{P}^{24}$	Oxyr 1230	IV	5:5-8; 6:5-8
$\mathfrak{P}^{43}$		VI/ VII	2:12-13; 15:8; 16:1-2
$\mathfrak{P}^{47}$		late III	9:10-11; 13:11, 14-16; 15:16,17- 17:2
$\mathfrak{P}^{85}$		IV/ V	9:19-21- 10:1; 10:5-9
$\mathfrak{P}^{98}$		II (?)	1:13-20
$\mathfrak{P}^{115}$		III/IV	**2:**1-3,13-15,27-29, **3:**10-12, **5:**8-9, **6:**5-6, **8:**3-8, 11-13, **9:**1-5, 7-16, 18-21, **10:**1-4,8-11, **11:**1-5, 8-15, 18-19, **12:**1-5, 8-10,12-17, **13:**1-3, 6-16,18, **14:**1-3,5-7,10-11,14-15,18-20, **15:**1,4-7
א*	01	IV	
א^{1}		IV-VI	only in 21:4
א^{1a}		IV-VI	
א^{1b}		VI-VI	
א^{2}		VII	
א^{2a}		VII	
א^{2b}		VII	
א^{c}		XII	
A	02	V	
C	04	V	all
C^{2}		V	
P	025	IX	**lacking** 16:12- 17:1; 19:21- 20:9; 22:6- 21; palimpsest
0163	Oxyr 848	V	16:17-20
0169	Oxyr 1080	IV	3:19-4:3
0207		IV	9:2-15
0229		VIII	18:16-17; 19:4-6 (with Coptic)
0308		IV	11:15-16, 17-18

VERSIONS			
it^{ar}	61	IX	
it^{h}	55	V	1:1- 2:1; 8:7- 9:12; 11:16- 12:14; 14:15- 16:5
it^{t}		VII-XI	1:1-18; 2:1- 5:13; 7:2-12; 8:2-4; 10:1-11, 15; 14:1-7; 19:5-16; 21:1-2, 9-23; 22:1-15
vg-harl	Cod. Harleianus	VI	
vg	vulgate	IV-VI	
cop^{sa}	Sahidic Coptic	var.	
cop^{bo}	Bohairic Coptic	IX	
syr^{ph}	Philoxenian Syriac	508	
syr^{h}	Harklean Syriac	VII	
arm	Armenian	V	
eth	Ethiopic	500	
geo	Georgian	V	

Revelation Endnote #1

"Angel" of each of the seven churches, or "messenger?"

The phrase "angel of" can mean the angel "in charge of" as in the following:
There was an "angel of the waters" in Rev. 16:5.
Angels of children in Matt. 18:10.
Angel of the fire, Rev. 14:18
Angel of the censer 8:3
Angel of the Abyss, 9:11

There is nothing unusual about God using an angel to deliver a message to humans. There are many, many such instances elsewhere in the Bible. Why not here? And according Hebrews 13:2, people have entertained angels without knowing it. Indeed, angels in the Old Testament often appeared as humans; see Gen. 16:7; 19:1; and many others.

The spies are called angels in James 2:25

The angel Gabriel, in Daniel 9:21, communicates between Daniel and God. In Daniel 10:12-14, Gabriel tells Daniel that in the process of delivering Daniel's prayers, an angel, or fallen angel to be exact, whom he called the "prince of the kingdom of Persia, hindered him in delivering those prayers, but Michael, whom he calls "one of the chief princes" and whom we know is an angel, helped Gabriel. The point I am making is that there was "an angel of Persia," that is, a fallen angel in charge of Persia. So also there was a "Prince of Greece," in Daniel 10:20. This is left over from when Satan used to be an archangel along with Michael and Gabriel. They set angels over certain territories in their military planning.

Angel acts as messenger in Rev. 1:1; 22:6, 16.

It does not make sense for the messengers of each church to be a man. Because the churches had more than one pastor in each church, they are always mentioned in the plural:

When they had ordained elders in every church, Acts 14:23.
Elders of the church in Ephesus, Acts 20:17
Ordain elders in every city, Titus 1:5
Let him call for the elders of the church, James 5:14.
I Peter 5:1,2, "The elders among you I exhort, overseers of the flock..." Here Peter equates elders, presbuteroi, with overseers, episkopoi "bishops."
Acts 20:28, (see 20:17, elders of the church of Ephesus, 20:28, Paul now calls them overseers, episkopoi, so Paul also equates presbuteroi with episkopoi.
Philippians 1:1, the church there has plural overseers.
Titus 1:5, 7 Paul says appoint elders...for an overseer is... Paul again equates an elder with an overseer.

We can say that the office of elder and the office of overseer are the same office. The overseers should naturally be somewhat elder, especially elder

in the faith (I Timothy 3:6, he must not be a recent convert) and one of their main functions is to both oversee and to visit; both meanings of episkopew.

Why not an angel in charge of each church in Asia. It would not be unreasonable to assume that there is a fallen angel in charge of each church as well, representing Satan's interests.

Revelation Endnote #2

Revelation 7:6, 8

In this list of the sons of Israel, as pertaining to the 144,000, 12,000 called from each tribe of Israel, Joseph is represented twice, as his own name in verse 8, and also by way of his son Manasseh in verse 6. Israel had only 12 sons, so if Joseph is represented twice, that means that one of the other sons of Israel is missing here. Dan is missing.

Jacob's blessing of Dan:

Genesis:
49:16 Dan shall judge his people, as one of the tribes of Israel.
49:17 Dan shall be a serpent in the way, an adder in the path, that bites the horse's heels, so that his rider falls backward.
49:18 I have waited for your salvation, O Yahweh.

Recall similar language about the Serpent- Biting heels Attacking the rider on the horse
Does Jacob seem to be wanting Deliverance from Dan? Jacob waits for Salvation from Dan is what I think it means. Recall also that Satan is called the Accuser of the Brethren. Dan could be a judge in this sense.

Jacob's blessing of Joseph:

Genesis:
49:22 Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.
49:23 The archers have sorely grieved him, and shot at him, and persecute him:
49:24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the Mighty One of Jacob, (From there is the shepherd, the stone of Israel),
49:25 Even by the God of your father, who shall help you, and by the Almighty, who shall bless you, with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts, and of the womb.
49:26 The blessings of your father have prevailed above the blessings of my progenitors to the utmost bound of the everlasting hills: They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brothers.

Moses' blessing of Dan:

Deuteronomy 33:22 "And of Dan he said, Dan is a lion's whelp, That leaps forth from Bashan."

Recall Psalm 22 "bulls of Bashan surround me..."? The Bull is sometimes a symbol of Satan. Baal-zibbul. Jesus was mocked by bulls of Bashan as he suffered on the cross. Bashan was the territory of Dan.

Moses' blessing of Joseph:

33:13 And of Joseph he said, Blessed of Yahweh be his land, for the precious things of heaven, for the dew, and for the deep that crouches beneath,
33:14 And for the precious things of the fruits of the sun, and for the precious things of the growth of the moons,
33:15 And for the chief things of the ancient mountains, and for the precious things of the everlasting hills,
33:16 And for the precious things of the earth and the fulness thereof, and the good will of him that dwelt in the bush. Let *the blessing* come upon the head of Joseph, and upon the crown of the head of him that was separate from his brothers.
33:17 The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: with them he shall push the peoples all of them, *even* the ends of the earth: and they are the ten thousands of Ephraim, And they are the thousands of Manasseh.

God's curse on the serpent:

Genesis 3:14 And Yahweh God said to the serpent, because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life:
3:15 and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.

David:

109:8 Let his days be few; *and* let another take his office.
109:9 Let his children be fatherless, and his wife a widow.
109:10 Let his children be vagabonds, and beg; and let them seek *their bread* out of their desolate places.
109:11 Let the extortioner catch all that he has; and let strangers make spoil of his labor.
109:12 Let there be none to extend kindness unto him; neither let there be any to have pity on his fatherless children.
109:13 Let his posterity be cut off; in the generation following let their name be blotted out.

Ezekiel 47:13 "Thus saith the Lord Yahweh: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph *shall have two* portions."

Genesis 49:22, of Joseph: "His branches run over the wall."
This means Joseph went over the wall and took Dan's inheritance. That is what the wall signifies; the stone boundary between lots.

http://bibletranslation.ws/palmer-translation/